

REPORT

On the affairs of the Indians in Canada; submitted to the Honorable the Legislative Assembly, for their information.

By Command.

D. DALY, *Secretary.*

SECTION III.

CONTENTS OF SECTION III.

Present mode of conducting Indian affairs, with recommendations for amendment.

I.—General views as to the System of Management.
General Recommendations.

II.—Presents.

Description and Statistics.

- Recommendations.
- 1.—As to their continuance.
 - 2.—As to their Commutation for Money.
 - 3.—As to the means of limiting and abolishing the Issues.
 - 4.—As to a change in their description.
 - 5.—As to the mode of Supply.
 - 6.—As to the mode of Distribution.

III.—Lands.

- Recommendations.
- 1.—Titles.
 - 2.—Tenure.
Recommendations on Titles and Tenure.
 - 3.—Management.
Recommendations.
 - 4.—Protection of Reserves.
 - 1.—As to Squatters.
 - 2.—As to cutting Timber.
 - 3.—As to the preservation of the Game.
 - 4.—As to the protection of the Fisheries.

IV.—Annuities.

- 1.—Management and Defects.
- 2.—Recommendations.

V.—Indian Department.

- 1.—Constitution and Defects.
- 2.—Recommendations.

VI.—Miscellaneous.

Special Notices and Recommendations.

Conclusion.

Present Mode of Conducting Indian Affairs, with Recommendations for its Amendment.

Your Commissioners will now proceed to describe the mode of conducting the affairs of the Indians, arranged under the several following heads, viz. :—

- PRESENTS.
- LANDS.
- ANNUITIES.
- DEPARTMENT.
- MISCELLANEOUS.

And they will submit, under each head, their opinions and recommendations.

It is necessary, however, in the first instance, to lay down the principles on which they conceive that the future management of the Indians should be conducted, and by which the efforts of the Government on their behalf should be regulated.

It has been shown that, up to a recent period, the policy of the Government towards this race was directed rather to securing their services in time of war, than to reclaiming them from barbarism, and encouraging them in the adoption of the habits and arts of civilization. With this view, they were for many years placed under the superintendence of the military authorities in the Province.

Since 1830, a more enlightened policy has been pursued, under instructions of the Secretary of State, and much has been done in Upper Canada, both by the Government and various religious bodies, to promote their civilization, but the system, although improved, has had a tendency to keep the Indians in a state of isolation and tutelage, and materially to retard their progress.

The inquiries of your Commissioners, and their consideration of the numerous opinions submitted to them, have led them to the conclusion, that the true and only practicable policy of the Government, with reference to their interests, both of the Indians and the community at large, is to endeavour, gradually, to raise the Tribes within the British Territory to the level of their white neighbours; to prepare them to undertake the offices and duties of citizens; and, by degrees, to abolish the necessity for its farther interference in their affairs.

Experience has shown that Indians can no longer lead a wild and roving life, in the midst of a numerous and rapidly increasing white population. Their hunting grounds are broken up by settlements; the game is exhausted; their resources as hunters and trappers are cut off; want and disease spread rapidly among them, and gradually reduce their numbers. To escape these consequences, no choice is left, but to remove beyond the pale of civilization, or to settle and cultivate the land for a livelihood. From this cause, and under the influence of the Missionaries, few Indians remain unsettled in the inhabited parts of Canada.

But the settled and partially civilized Indians, when left to themselves, become exposed to a new class of evils. They hold large blocks of lands, generally of the most valuable description, which they can neither occupy nor protect against the encroachments of white squatters, with whom, in the vain attempt to guard their lands, they are brought into a state of constant hostility and collision. As they are exempt from any obligation to make or maintain roads through their lands, these reserves are serious obstacles to the settlement and improvement of the surrounding country, and their possessors become objects of jealousy and dislike to their neighbours; of these the more unprincipled are always on the alert, to take advantage of the weakness and ignorance of the Indians, and of

Appendix
(T.)

24th June.

their partiality for spirits, in order to plunder them of their improvements and other property; habits of intoxication are thus introduced and encouraged, destitution ensues, and general demoralization is the speedy consequence.

Against these latter evils, Christianity and religious instruction have been found both a prevention and a remedy. The several experiments which have been made with zeal, and followed up with perseverance, have proved eminently successful. The Indians have generally evinced much readiness to embrace the Christian religion, and to receive instruction.

But, in order to enable them to compete with the whites, and to take their position among them as fellow-citizens, some time and more comprehensive and active measures are necessary. Sir Francis Head despaired of ever being able to effect this object, and, therefore, he proposed to remove them to a distance, and to fortify them, as much as possible, against all communications with the whites. The evidence, also, which your Commissioners have received on this point, varies much, although they conceive that the isolation of the Indian Tribes has generally been recommended, on account of its convenience to the whites, and its supposed temporary advantage to the Indians, rather than from any enlarged or philanthropic views for the ultimate benefit of the latter. But all Sir F. Head's attempts to induce the Indians to abandon their old settlements, failed, and every similar attempt is likely to fail. The Indians have usually a strong veneration and affection for their old haunts, and consider it a disgrace to abandon the bones of their ancestors, while the faith of the Crown, and every principle of justice, are opposed to their compulsory removal.

Experience has also taught that, while they remain among whites, it is impossible to prevent the closest communication between them. Laws have been passed to prevent whites from settling in their villages, to protect them from squatters, to restrain the sale of liquors among them, but all these enactments have been disregarded or evaded, and if it were possible for the Government to devise a system of separation, the Indians would be the first to break through it.

There is, therefore, but the one course left, which has been pointed out—to endeavour to raise them to the level of the whites. To this there appears to be no insurmountable impediment. It is the universal testimony, that there is nothing in the character of the Indian race which is opposed to such a result. They possess all the higher attributes of the mind; their perceptions of religion and their sense of moral obligations are just; their imagination is fertile; their aptitude for instruction, and their powers for imitation are great; neither are they wanting in a desire to improve their condition; they are sensible of the superiority of the whites, and of the disadvantages under which they themselves labour, from their want of knowledge, and the converted Indians are generally very anxious for the education of their children.* Many are acting as Missionaries and Interpreters among their brethren in Canada and the Territories of the Hudson's Bay Company, with credit to themselves, and infinite advantages to those under their charge. Most, if not all those who have received a good education, are equal, in every respect, to their white associates; some lads of the Upper Canada College have distinguished themselves highly. Among the Chiefs are many intelligent, well conducted, religious men, quite competent to manage their own affairs, and very shrewd in the protection of their own interests.

The chief obstacles to the advancement of the race are, their want of self-dependence, and their habits of indolence, which have been fostered, if not created, by the past policy of the Government; their ignorance or imperfect knowledge of the language, customs, and mode of traffic of the whites; and that feebleness of the reasoning powers,

* Some interesting evidence of the efforts of Indian Tribes for the improvement of themselves and their brethren, will be found in Appendix No. 48.

which is the necessary consequences of the entire absence of mental cultivation. None of these difficulties appear insuperable, and your Commissioners are of opinion, that all the measures of the Government should be directed to their removal, and to the development of those natural capacities which the Indian character exhibits. This may be a difficult task, as regards the majority of the adults, whose habits have been formed, with whom the time for instruction is passed, and who have become familiarized with their condition, but with the youth it will be otherwise.

They are represented to be very apt in acquiring knowledge, and the schools which have been established among them upon an efficient footing, have proved very successful. It is by their education mainly that your Commissioners look to the future elevation of the Indian race; but much may yet be done with a large portion of the adults, by instruction and encouragement. Their various recommendations will consequently have reference to these main objects.

General Recommendations.

1. That as long as the Indian Tribes continue to require the special protection and guidance of the Government, they should remain under the immediate control of the Representative of the Crown within the Province, and not under that of the Provincial Authorities. For the grounds of this recommendation, and for strong testimony in favour of it, your Commissioners would refer to the following opinions:—

Extract from the Report of the Select Committee of the House of Commons on the Aborigines of the British Settlements, 26th June, 1837.

“The protection of the Aborigines should be considered as a duty peculiarly belonging and appropriate to the Executive Government, as administered either in this country or by the Governors of the respective Colonies. This is not a trust which could conveniently be confided to the local Legislatures. In proportion as those bodies are qualified for the right discharge of their proper functions, they will be unfit for the performance of this office, for a local Legislature, if properly constituted, should partake largely in the interests, and represent the feelings of the settled opinions of the great mass of the people for whom they act. But the settlers in almost every Colony, having either, disputes to adjust with the native Tribes, or claims to urge against them, the Representative body is virtually a party, and, therefore, ought not to be the judge in such controversies; or, if the Members of the Colonial Legislature are not chosen by the people, but selected by the Government, there is still a similar objection to their interference with regard to the Aborigines. Possessing an invidious elevation, in which they are supported by no other title than that of the preference of the Crown, they will endeavour to abate the ill-will which follows on such superiority, by ministering to all popular prejudices which do not directly invade the power and the rights of the Government they serve. Whatever may be the Legislative system of any Colony, we therefore advise, that, as far as possible, the Aborigines be withdrawn from its control.”

Extract from Report of Committee of the Executive Council of Lower Canada.

“In concluding these suggestions which the Committee have respectfully to submit to Your Excellency upon the important and extensive subject referred to them, they think it right to observe, in general, that in the recommendations which they have offered, they assume that the Indians must continue to be, as they have hitherto been, under the peculiar care and management of the Crown, to which, whether under French or English dominion, they have been taught exclusively to look for paternal protection, in compensation for the rights

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

"and independence which they have lost, until circumstances make it expedient that they should be turned over by the Crown to the Provincial Legislature, and receive Legislative provision and care, the Committee conceive, that all arrangements with respect to them must be made under the immediate direction of His Majesty's Government, and carried into effect under the supervision of officers appointed by it." To which Lord Glenelg replied in the following terms:—

"It should be regarded as a fixed principle in any arrangements that may be made regarding the Indians, that their concerns must be continued under the exclusive care and superintendence of the Crown. My meaning cannot better be expressed than in the words of the Committee": (already quoted above.)

2. That measures should be adopted to introduce and confirm Christianity among all the Indians within the Province, and to establish them in Settlements.

3. That the efforts of the Government should be directed to educating the young, and to weaning those advanced in life from their feelings and habits of dependence.

4. That, for this purpose, Schools should be established, and Missionaries and Teachers be supported at each Settlement, and that their efficiency should be carefully watched over.

5. That in addition to Common Schools, as many Manual Labour, or Industrial Schools, should be established, as the funds applicable to such a purpose will admit.

Your Commissioners are satisfied, that if in England more elementary instruction in reading and writing be found ineffectual to form the minds and establish the character of the youth of the nation, the same difficulty presents itself, with much greater force, in dealing with the Indian youth. Their education must consist not merely of the training of the mind, but of a weaning from the habits and feelings of their ancestors, and the acquirements of the language, arts and customs of civilized life. Besides the ordinary routine of a primary School, the young men should be instructed in husbandry, gardening, the management of stock, and simple mechanical trades; the girls in domestic economy, the charge of a household and dairy, the use of the needle, &c.; and both sexes should be familiarized with the mode of transacting business among the whites. It is by means of Industrial or Manual Labour Schools, in which the above branches of instruction are taught, that a material and extensive change among the Indians of the rising generation may be hoped for.

The evidence which your Commissioners have received in favour of Schools of this description, is very strong, and, among other testimony, they submit the following:—

The Bishop of Toronto:—"With a view to their religious and civil improvement, to establish in each Village one or more resident Missionaries, Clergymen of the Church of England, one Surgeon, one practical Farmer, a Carpenter and a Blacksmith, with Schools of Instruction and Industry, under able Teachers. The Schools to be placed under the inspection and general superintendence of the Missionaries and resident Officer of the Indian Department."

The Chief Superintendent of Indian Affairs:—"I am of opinion that a general Education should be provided for the Indian youths, both male and female, on a uniform system, something similar to the New England Company's Establishment. The children should reside at the Establishment, and be placed under the constant supervision of a competent and attached Tutor, who should pay to their habits the same attention as to their minds. The course of Education should consist of reading, writing, and arithmetic, and religious instruction under the superintendence of the Minister of the church to which they belong; they should also be in-

Appendix
(T.)

24th June.

"structed in such mechanical arts as they display an aptitude to acquire, and in the theory and practice of husbandry; the more talented should be encouraged, by a more liberal education, to enter into Holy Orders, and become the resident Ministers among their Tribe.

"The girls, besides a similar elementary Education, should be instructed in such useful acquirements as are possessed by white people of the inferior class. The proceeds of their labours, as well as of the boys, in the mechanical arts, might be profitably disposed of in the neighbouring towns and surrounding country. This constant employment of their intellectual and bodily faculties, will alone reserve the Indians from extinction, and elevate their condition."

The Reverend Abraham Nelles, Missionary to the Six Nations Indians, of the Grand River:—"I am of opinion nothing would tend more towards the improvement of the Indians, and the promotion of their temporal and spiritual advancement, than the establishment of Schools of Industry. We find from experience, that but little good can be done at the Day Schools, where the attendance of the children is irregular, but, at Schools of Industry, where the children are brought up in regular and industrious habits, we may hope much permanent good may be done. At such Schools, in addition to a plain English Education, a few of the most useful arts should be taught to such boys as show ability for them, and all should be instructed in an improved mode of Agriculture."

The Reverend Adam Elliott, also Missionary to the Six Nations Indians, states:—"I think it highly expedient to establish Schools of Industry for the Indian youths. Here the means of supporting and establishing such Schools are afforded by the munificence of the New England Company, but my knowledge of Indian affairs does not enable me to offer any suggestions on the means of establishing such Institutions at other Stations. I am not prepared to recommend any system of instruction for Indians, different from those well known and adopted in the white Schools. A Farm should be attached to such Establishments, and the boys allowed to work on it a certain number of hours daily, and some of them should be instructed in the most useful of mechanical arts. It would likewise be expedient to teach such of the Indian girls as might be admitted into such habitations, the arts of civilization, but anything beyond this would not, in my opinion, be attended with advantages commensurate with the expenditure. The children ought to receive board and lodging at such establishments, and not allowed to visit their friends and relations without permission."

The Reverend Mr. Flood, Missionary to the Indians of the River Thames, says:—"I believe it is well ascertained, that whenever labour is introduced in connection with education, it is attended with the best possible effects. I have witnessed the working of this system at the Mohawk Village at Brantford, and was impressed with its all important advantages to the Indian youth. It has also worked well for a series of years in some of the Church Missions in the East Indies and Sierra Leone, but it must be attended with a considerable outlay at first, though it may afterwards nearly meet the expenses."

The Reverend Saltern Givens, who has resided for eleven years as Missionary among the Mohawks of the Bay of Quinté:—"Experience has convinced me, that, in the present state of the Indians, the Day Schools are very inefficient for the purposes of education. In most cases there are no means of securing a regular attendance of the children at School. The abodes of the Indians are very scattered; the poverty and improvidence of the Indians in many instances so great that they are unable to provide suitable food and clothing to enable their children to attend regularly; the weather is often inclement, the roads bad, and parental restraint extremely lax. The only plan, therefore, to secure a systematical education, is to establish a Boarding School among them. The children should be removed to it at an early period,

Appendix
(T.)

24th June.

"from the injurious influence of their homes, and carefully and thoroughly reared in industrious and religious habits. By connecting a Farm with a School, the children might be usefully employed, and contribute much to defray the expenses of it. The boys should be taught all the branches of farming, under an experienced farmer, and the girls (by providing a suitable quantity of cows and sheep) might be instructed in the various branches of housewifery. I have long desired an Institution of this description for the youth of this Mission."

The Reverend Peter Jones:—"From the knowledge I have of the Indian character, and from personal observation, I have come to the conclusion, that the system of education adopted in our Common Schools has been too inefficient. The children attend these Schools from the houses of their parents, a number of whom are good, pious Christians, but who, nevertheless, retain many of their old habits; consequently, the good instruction the children receive at the School is, in a great measure, neutralized at home.

"It is a notorious fact, that the parents in general exercise little or no control over their children, allowing them to do as they please. Being thus left to follow their own wills, they too frequently wander about the woods with their bows and arrows, or accompany their parents in their hunting excursions.

"Another evil arises from their not being trained to habits of industry whilst attending the Schools, so that by the time they leave they are greatly averse to work, and naturally adopt the same mode of life as their parents.

"Under these circumstances, I am very anxious to see Manual Labour Schools established amongst our people, that the children may be properly trained and educated to habits of industry and usefulness.

"I see nothing to hinder the entire success of such a plan, and, as the School in the Missouri country is answering the most sanguine expectations of its promoters, we may safely conclude, that the same success would attend the like operations amongst our Indians.

"I am happy to inform you, that all the Indians with whom I have conversed, highly approve of the project, and are very anxious to see such a School in immediate operation. They are ready and willing to give up their children to the entire control and management of the Teachers.

"I beg also to state, that, in my humble opinion, unless something be done in this way, the Indians will for ever remain in the half-civilized state, and continue to be a burden to the British Government and the Missionary Societies."

Major Plenderleath Christie, who has established a School of this description, and superintended its management for many years, says:—"The Reverend Peter Jones' opinion, as to the practicability of forming Industrial Schools for Indians, coincides with attempts made at the first settlement of the British Provinces, now the United States, and with more recent efforts there, and in our settlement near Hudson's Bay. Transcribe the following from the Records of the Church of England Missionary Society of London, 1841:—

"General Statement of the Settlement.

"The Settlement bears every mark of rapid improvement in a temporal point of view, for last spring most of the farms were in extent double the former size, and the crops now look healthy and promising. The cattle are increasing very fast, amounting now to above two hundred, exclusive of horses and pigs; I believe there are about twenty horses. It would be difficult to say how many pigs, as few have less than two or three, and many have more than twenty. A number of ploughs have been brought into the Settlement, and, during the

summer, seven new houses have been built, of a description far superior to any before erected, each having two rooms on the ground floor, with a cellar underneath to keep potatoes, and a chamber for grain, &c. The Christian Indians have now become as industrious as many of the labouring classes in England. In conclusion, may we not say, "what hath God wrought! for assuredly it is his work!"

Again:—"Since my arrival last autumn, I have nearly doubled the size of the farm. I find the produce of immense importance, as enabling me to provide for the Schools, and for the aged and sick. Another great advantage arising from the farm, is the employment which it gives to the Indians, leading them almost insensibly into the habits of civilized life. I find them for the most part work well; they are prompt in doing anything they see me do, and they endeavour to model their own farms after mine; indeed they appear to be making determined efforts not to come behind me, for six new ploughs have been brought into the Settlement this spring, and a considerable quantity of new ground cleared and ploughed."

"For the above reasons, I conceive that it is practicable to train up Indian lads to Agriculture and Horticulture, also, to teach them the trades of Carpenter, Blacksmith, Tailor, Shoemaker, &c., and the girls sewing, washing, knitting, making clothes, and other branches of domestic economy besides, for both sexes; English reading, writing, arithmetic, natural history, and a little geography, more particularly that of North America, all which, I think, might be effected in one central establishment, where might be collected, in the first instance, all Indian orphan boys and girls from the whole Province, or this part only, according to circumstances, besides such other Indian children whose parents would consent, in writing, to place them for education (say for three years) in the Institution. Preference for the second class should be given to older boys and girls, capable of work and of learning useful trades, the age for admission for this class to be from ten to fourteen years. I think that it would be well that the Institution should be built on a farm, in order to train to Agriculture, and to supply the chief articles of food. A farmer or farm servant might be hired to work the land, and to teach the culture to the boys who would assist in it; no laborers need be hired but the farm servant; the whole establishment, I doubt not, might be managed by a head Schoolmaster; the trades might be taught in the winter, by hiring a Carpenter, &c., (when work is scarce,) for the season.

"The main building should comprise lodgings for Teachers; a farm house, barn and stable would be required, and work-shops for the different trades; all the buildings should be plain, substantial, and commodious, and the establishment conducted on a frugal plan.

"When the educated children return to their homes, they could not fail gradually to infuse knowledge and civilization into the community; some would exercise their trades, others cultivate lands. A well ordered establishment must, I conceive, prove highly beneficial to the present generation, by the moral influence which the educated children would have on their parents, and this might be expected to increase in the next generation, by the marriage of the educated, who would become heads of families.

"I do not imagine the cost of establishing and maintaining it would exceed £2,000 for the buildings, if so, it would be a small sum for such an object. The following estimate might not be far from the mark:—

"Buildings, Furniture, Implements, Stock.....	£2,000
"Head Master and wife, £250 per annum and Lodgings.	
"Assistant.....	75
"If Married.....	100
"Farm Servant.....	50 and House.
"Provisions, besides Produce of Farm.....	£
"Materials for Clothing.....	
"Firing and Lights.....	

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Extracts from a Report made to the House of Representatives in the United States of America, on the condition of the several Indian Tribes within that country, 8th February, 1822:—

"The Secretary at War, to whom was referred the Resolution of the House of Representatives, requesting the President of the United States to cause to be laid before this House any information which he may have of the condition of the several Indian Tribes within the United States, and the progress of the measures hitherto devised and pursued for their civilization, has the honour to transmit the enclosed Table, containing the number of Schools established under the patronage of the Government, within the Indian country; the number of scholars at each; the time of their commencement; where fixed, and by whom established, with remarks on the progress, present condition, &c. By reference to the Table, it will appear that there are eleven principal Schools, with three subordinate ones, in actual operation, and that three are in a state of preparation, and that the number of scholars at the last return, at the principal and subordinate Schools, amounted to 508. On these Schools there has been expended \$15,827 56, of which \$7,447 56 has been on account of buildings, and the balance, \$8,380, on account of the expense of tuition. It is made a condition of the subscription on the part of the Government, that the Schools should be established within the Indian country, and that the system of education, in addition to reading, writing, and arithmetic, should, for the boys, embrace instruction in Agriculture, and the ordinary mechanical arts; and, for the girls, the common domestic industry of that sex.

"Whether the system which has been adopted by the Government, if persevering, will ultimately bring the Indians within the pale of civilization, can only be determined by time. It has been in operation too short a period, to pronounce with certainty on the result. The present generation, which cannot be greatly affected by it, must pass away, and those which have been reared under the present system of education must succeed them, before its effects can be fully tested. As far, however, as civilization may depend on education only, without taking into consideration the force of circumstances, it would seem that there is no insuperable difficulty in effecting the benevolent intention of the Government. It may be affirmed, almost without qualification, that all of the Tribes within our settlements, and near our borders, are ever solicitous for the education of their children. With the exception of the Creeks, they have everywhere and cheerfully assented to the establishment of Schools, to which, in some instances, they have contributed. The Choctaws, in this respect, have evinced the most liberal spirit, having set aside \$4,000 of their annuity, in aid of the Schools established amongst them. The Reports of the Teachers are almost uniformly favourable, both as to the capacity and docility of their youths. Their progress appears to be quite equal to that of white children of the same age, and they appear to be equally susceptible of acquiring habits of industry. At some of the establishments a considerable portion of the supplies are raised by the labour of the scholars and Teachers.

"With these indications, it would seem that there is little hazard in pronouncing, that, with proper and vigorous efforts, they may receive an education equal to that of the labouring portion of our community; still, however, the interesting enquiry remains to be solved, whether such an education would lead them to that state of morality, civilization, and happiness, to which it is the desire of the Government to bring them, or, whether there is not something in their situation which presents insuperable obstacles to such a state? To answer this inquiry, we have but little experience. There is certainly much encouragement to hope for the best, from the fact that the Cherokee Nation, which has made the greatest progress in education, has also made the greatest towards this desirable state."

6. That the co-operation of the various religious Societies, whose exertions have already proved very beneficial among the Indians, should be invited in carrying out the measures of the Government, particularly among Tribes which do not belong to the Church of England. The Secretary of State, Sir George Murray, has expressly discouraged the limitation of the channels through which the blessings of civilization should flow among the Indians. The Government of the United States has experienced much advantage from this assistance, in the establishment of the Missouri Conference School.

7. That steps should be taken to establish Schools among the Indians of Lower Canada, and to avert that opposition, on the part of the Missionaries, which has hitherto prevented their successful operation in that part of the Province.

8. That every practicable measure be adopted to familiarize the adult Indians with the management of property, with the outlay of money, and with the exercise of such offices among themselves as they are qualified to fill, such as Rangers, Pathmasters, and other offices, for ordinary Township purposes. Several proposals to this effect will presently be submitted, in connection with their Lands and Annuities.

9. That the Indians be employed, as far as possible, in the erection of buildings, and in the performance of other services for their own benefit, and that, with the same view, the employment of dissipated or ill-conducted contractors or workmen among them be not permitted. It has been a matter of complaint, that contractors have introduced drunken workmen, and exhibited a pernicious example among them.

10. That Institutions calculated to promote economy, such as Savings Banks, be established among them.

It appears probable that Building Societies, similar to those existing in England, would be of much benefit to the Tribes.

PRESENTS.

As the distribution of Presents was one of the earliest consequences of the relations between the British Government and the Indians, and as it has been the chief object for which a separate department for the Indian service has been maintained, it will be first considered.

The practice appears to have existed since the conquest of Canada. It was early adopted by the American Government towards the Indians on their Territory.

In 1789, General Knox, Secretary at War, in addressing the President, suggested that, "in the administration of the Indians, every proper expedient that can be devised to gain their affection, and attach them to the interests of the Union, should be adopted. The British Government had the practice of making the Indians presents of silver medals and gorgets, uniform-clothing, and a sort of military commission.

"The possessors retained an exclusive property to these articles, and the Southern Indians are exceedingly desirous of receiving similar gifts from the United States, for which they would willingly resign those received from the British Officers. The policy of gratifying them cannot be doubted."

In 1792, President Washington, in a communication to the Senate, stated as follows:—"In managing the affairs of the Indian Tribes generally, it appears proper to teach them to expect Annual Presents, conditioned on the credence of their attachment to the interests of the United States."

The view of the nature of such Presents was different from that of the British Government, for his recommendation was, that the sum appropriated by the American Government should be laid out in purchasing for the In-

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

dians, "clothing, domestic animals, and implements of husbandry, and for encouraging youthful artificers to "reside in their villages."

The Indians in Canada, as has been elsewhere noticed, themselves assert, that they received Presents from the French Government previously to the conquest, and, from their statement, it may be inferred that the distribution was annual and periodical.

There is no record of any agreement on the part of the British Government, to establish or to maintain these gratuities, nor of any regulation as to the parties who are entitled to share in them. For many years, however, they have been issued annually, and latterly according to a fixed Schedule, to all the Indians resident in Canada, and to those Tribes who took part with the British Government in their wars on this Continent, but who continued to reside on their ancient hunting grounds, within the Territory of the United States. The Schedule of Equipments has been thrice altered in Lower Canada, and the allowance of goods reduced, since the year 1829.

But although there is thus no express pledge on the part of the Government to maintain either the present kind or extent of support to the Indians, yet the continuance of the practice, and the language of the Officers of the Crown, ever since the year 1759, have led the latter to expect it, and to consider the Government pledged to its maintenance "as long as they shall remain a Tribe."

This reliance has doubtless had the effect of encouraging their natural indolence and improvidence ; of keeping them a distinct people ; of fostering their natural pride and consequent aversion to labour ; and of creating an undue feeling of dependence upon the protection and bounty of the Crown.

The wants of an Indian, in his primitive state, were confined to food, clothing, and shelter. The latter he found in the rude bark wigwam, which he raised for himself with a few hours labour. The Presents furnished him and every member of his family, annually, with a complete suit of clothing. His food consisted of the game which he killed with the gun and ammunition supplied to him by the Government ; of the fish which abounds in the lakes and rivers, caught with the net and hooks supplied from the same source ; and, perhaps, of a small quantity of Indian corn, raised chiefly by the women. The few implements which he required were furnished by the Government, such as hatchets, tomahawks, knives, needles, thimbles, scissors, kettles, frying-pans, &c., to which were added a few articles of luxury, as pipes, tobacco, looking-glasses, and of ornaments, as medals, brooches, arm-bands, gorgets and ear-bobs.

The extent of the assistance thus afforded to them, may be gathered from the following Catalogue of Articles required for their service in the year 1830, including those intended for payment of Lands purchased from them in Upper Canada.

ARTICLES.	QUANTITIES.
* Cloth.....	yards, 2,625
* Caddies.....	" 2,353
* Molton.....	" 7,605
* Ratteen.....	" 5,653
* Strouds.....	" 13,492
* 1 Point Blankets.....	No. 3,204
* 1½ ".....	" 2,522
* 2 ".....	" 2,394
* 2½ ".....	" 6,689
* 3 ".....	" 6,202
* Irish Linen.....	yards, 3,064
* Printed Calico.....	" 22,986
* Cotton.....	" 21,435

ARTICLES.	QUANTITIES.
Silk Handkerchiefs.....	No. 702
Chiefs' Laced Hats....	" 176
Plain Hats.....	" 327
* Sewing Thread.....	oz. 6,021
Gartering or Binding.....	yards, 83,268
Vermilion.....	oz. 2,387
* Shoes.....	pairs, 606
* Horn, Ivory, or Box Combs.....	No. 9,162
* Awls.....	" 11,501
Firesteels.....	" 5,447
* Butchers Knives.....	" 12,797
* Sewing Needles.....	" 18,248
* Tobacco.....	lbs. 11,563
* Ball.....	" 16,743
* Shot.....	" 43,397
* Flint.....	No. 22,598
Gunworms.....	" 5,447

Articles not included in the Schedule of Equipments :—

Arm-band Silver.....	pairs, 46
Brooches, ".....	No. 7,186
Ear-bobs ".....	pairs, 5,397
Gorgets ".....	" 30
* Medals ".....	" 42
* Chiefs Guns.....	No. 607
* Rifles.....	" 310
* Common.....	" 679
Brass Kettles.....	" 517
Tin ".....	" 870
Scissors.....	" 803
Gun Stocks.....	" 216
Half Axes.....	" 630
Tomahawks with pipe handles.....	" 450
Fishing Hooks.....	" 5,700
Buttons.....	doz. 124
Clasp Knives.....	" 75
Thimbles.....	" 50
Canoe Awls.....	" 23
Beaver Traps.....	" 42
Looking Glasses.....	" 93
* Flags.....	" 95
Cod Lines.....	" 82
Hambro' do.....	" 42
Mackerel do.....	" 202
Chalk do.....	" 90
Siene Rope.....	lbs. 80
" Twine.....	" 80
Net Thread.....	" 285
Ribbon.....	yards 5,324
Russia, or Scotch Sheeting.....	" 1,577

The issue, however, of many of these articles has been discontinued, and the List is now confined to those marked with an asterisk, consisting chiefly of clothing and ammunition. The land payments are no longer made in articles of this description. The quantities of those still issued vary according to the sex, age, and mark, of the recipients. Of the clothing, a sufficient quantity of a suitable description to make an Indian dress, is given to every individual according to their sex and age, some small addition being allowed to the Chiefs. The cloth is of a quality suited to a European dress, and those Indians who adopt that costume make use of it accordingly ; the blanket being in such cases applied to domestic purposes. But usually it is made into a very comfortable and serviceable coat. The ammunition and articles are given to the men only. The Schedule of Equipments is fixed, but there are a few extra Presents of articles which are issued to a limited extent according to the discretion of the Superintendent. The following are the Schedules for the two Provinces in which some differences will be perceived :—In 1834 Lord Aylmer allowed the Roman Catholic Missionaries in Lower Canada to receive clothing, but this was stopped in 1836. The recent variations in the equipments of Lower Canada are stated in the Appendix No. 57.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

Schedule of Equipment for the Indians of Lower Canada.

Appendix
(T.)
24th June.

ARTICLES.	FULL EQUIPMENT.			COMMON EQUIPMENT.									
	For Indians wounded in action with the enemy and for their wives, and for the widows of Indians killed in action, as well as for others having extraordinary claims.			Chief.	Warrior.	Women.	Boys.			Girls.			
							From 10 to 15 years of age.	5 to 9.	1 to 4.	From 10 to 14 years of age.	5 to 7.	1 to 4.	
	Chief.	Warrior.	Wife or Widow.										
Strouds	Yards.	4½	3	4	3	2½	3	1½	1	...	1½	1	...
Blankets 1	Number.	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1
do 1½	do	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....
do 2	do	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	1	.....
do 2½	do	.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	.....
do 3	do	1	1	.....	1	1	.....	.....	.....	.....	.....	.....	.....
Irish linen	Yards.	6	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....
Factory cotton, unbleached	do	.....	5	5	.....	3	3	.....	.....	.....	.....	.....	.....
Ball	Pounds.	3	2	.....	3	2	.....	.....	.....	.....	.....	.....	.....
Shot	do	9	6	.....	9	6	.....	.....	.....	.....	.....	.....	.....
Gunpowder	do	3	2	.....	3	2	.....	.....	.....	.....	.....	.....	.....

Articles not comprised in the Schedule of Equipments of Presents which may be issued to meritorious Chiefs and Warriors and their families under the denomination of extra Presents :—

- Flags
- Medals
- Guns
- Brass Kettles
- Shoes
- Chiefs
- Rifles
- Common

The Superintendent will not be at liberty to use his discretion as to the article to be issued to the individual, but the expense in the whole must never exceed £9 sterling. For every hundred Chiefs or Warriors, at the prime cost prices of the Treasury list, in force at the time of the Superintendent's requisition upon the local Commissariat Officer.

Revised Schedule of Equipments, as Presents, for Indians of Upper Canada.

ARTICLES.	FULL EQUIPMENT.			COMMON EQUIPMENT.										
	For Indians wounded in action with the enemy, for their wives and widows, of Indians killed in action, as well as for others having extraordinary claims.			Chief.	Warrior.	Wife of Chief or Warrior.	Boys.			Girls.			Width in inches of clothing comprising Equipment.	
	Chief.	Warrior.	Wife or Widow.				10 to 15 years.	5 to 9 years.	1 to 4 years.	10 to 14 years.	5 to 9 years.	1 to 4 years.		
Cloth, blue and grey	yards.	2½		2½	3									60
Caddies	do				4									24
Molton	do			1½		1½								27
Ratteen, blue and grey.....	do		2½											54
Strouds	do	1-3	1-3		1-3	1-3	1-3	1-3						54
Irish linen	do	3			3									36
Printed calico, not furniture.....	do			2½		2½								39
Grey domestic cotton	do		2½			2½		2	1½					45
Blankets, 1 point.....	Number.								1				1	
do 1½ do	do													
do 2 do	do							1				1		
do 2½ do	do						1							
do 3 do	do	1	1		1	1								
Cotton shawls, twilled.....	do	1												
Sewing thread.....	Ounces.	1	½	1	½	1								
Sewing needles.....	Number.	4	4	4	4	4	4							
Combs, horn or box.....	do	1	1	1	1	1	1							
Awls	do	1	1	1	1	1	1							
Butchers' knives	do	1	1	1	1	1	1							
Tobacco.....	Pounds.	4	3		3	2								
Ball	do	3	2		3	2								
Shot	do	9	7		9	7								
Gunpowder	do	4	3		4	3								
Flints	Number.	6	4		6	4								

The Schedule of Extra Presents is the same as in Lower Canada.

Appendix
(T.)

24th June.

The cost of each equipment as furnished by the Commissariat in the present year is as follows:—

FULL EQUIPMENT.

For Indians wounded in action with the enemy, and for their wives, and for the widows of the Indians killed in action, as well as for others having extraordinary claims.

	Lower Canada.	Upper Canada.
Chief.....	£1 14 11 ¹ / ₄	£1 17 8 ³ / ₄
Warrior.....	1 3 3 ¹ / ₂	1 6 6 ¹ / ₂
Widow ...	1 1 1	1 5 0 ³ / ₄

COMMON EQUIPMENT.

Chief.....	£1 6 8	£1 5 8
Warrior.....	1 0 11 ¹ / ₂	0 19 3
Woman.....	0 17 4	0 18 9 ¹ / ₂
Boys from 10 to 15 years....	0 10 6	0 8 5 ¹ / ₂
Do 5 to 9 do.....	0 7 6 ¹ / ₄	0 6 5 ¹ / ₂
Do 1 to 4 do.....	0 4 1 ¹ / ₂	0 4 7
Girls from 10 to 14 do.....	Same as Boys	0 12 1 ¹ / ₄
Do 5 to 9 do.....		0 8 6 ³ / ₄
Do 1 to 4 do.....		0 5 10 ³ / ₄

The cost of the same goods purchased in Canada, and particularly in the remote settlements near many of the Indian Villages, would be much higher, but making allowance for any probable increase of value from this cause, it is surprising that bands of Indians will be found to come annually, many hundred miles from Lake Superior and the interior of Michigan for the sole purpose of receiving those presents, exposing, in many instances, their crops to the risk of destruction, from neglect or plunder, and incurring much hardship and danger on their journey. Their regard, however, for British authority is maintained by the practice, and an opening is offered, which may be further improved for rendering them permanent benefit.

The total cost of these presents has been considerably reduced of late years, although there has been an increase within the last two in Upper Canada. On the average of the three years from 1813 to 1816, the annual amount, including payment for lands was £117,559. In 1823 and 1824 it averaged £23,000. From 1835-6 to the present time, it has been as follows:—

COST OF PRESENTS.

Years ending 31st March.	Lower Canada.	Upper Canada.	Transport, Wharfage, Provisions.	Total.
1836	£2087	£9119	£256	£11462
1837	2807	9623	608	13038
1838	2182	3915	529	6626
1839	2441	7938	662	11041
1840	2105	5986	1718	9809
1841	2252	10116	882	13250
1842	2408	8252	600	11260
1843	2390	11321	665	14376

The numbers of Indians to whom issues have been made are shewn in the next table.

Years.	Lower Canada.	Upper Canada.	Total.
1834	£—	£9073	£9073
1835	3028	12446	15492
1836	2979	9341	12320
1837	3060	7706*	10766
1838	2994	8191	11185

* Including a Special Grant to the Micmacs of the Restigouche.

Appendix
(T.)

24th June.

Years.	Lower Canada.	Upper Canada.	Total.
1839	3167	8911	12078
1840	3218	9163	12381
1841	3214	11002	14216
1842	3640†	14670	18310

It will be observed that there has been little fluctuation in the numbers or expense in Lower Canada, while both have varied greatly in Upper Canada. In the year 1834-7, it is believed that there was considerable laxity in the distribution, particularly to American Indians, whom it was thought desirable to conciliate in the event of a rupture with the United States. In 1838, the issues were interrupted by the political disturbances in the Province. The increase in the last two years can only be accounted for by an influx of American Indians, consisting in part of casual visitors, but in part of bands who have been induced to emigrate for settlement in the Province, by the notices issued in 1839 and 1841, of the intended discontinuance of Presents to the Visiting Indians after a certain period.

In 1842, it has also been increased by an improper back issue to certain Indians for past years. With regard to the great increase of numbers in 1841 and 1842, and the encouragement which has been held out to American Indians to settle in Canada; your Commissioners conceive that the instructions of the Secretary of State, and the orders of the Governor General have not been carried out by the Chief Superintendents, to the serious embarrassment of the Funds of the Department.

This will be more fully pointed out in a subsequent part of the Report.

The Presents are supplied by the Commissariat Department, and are furnished from England. The mode of obtaining them is as follows:—

The heads of the Indian Department in the respective Provinces, submit to the Governor General, an Estimate of the goods which will be required for the annual supply. This is usually prepared eighteen months or two years in advance, in order to allow time for the manufacture of the goods, which are made expressly for this service, and when approved by the Governor General, is remitted to England, through the Commissariat. When the goods arrive, they are received by the Commissariat and placed in their Stores.

When the period for the issues approaches, the heads of the Department submit to the Governor General, Requisitions containing the number of Indians in each settlement, and the quantities of goods required for their supply, which, when approved, is forwarded to the Commissariat, who thereupon forward the supply to the Station at which the issue is to take place, and for the first time debit the Department with the cost. The practice in Upper Canada, of requiring the Governor General's approval of the Requisitions was discontinued upon an incorrect representation of the Chief Superintendent, but the omission was found to lead to abuse, and the practice was revised in the month of June last.

The distribution is made at places and seasons selected with reference to the convenience of the Indians, and facility of transport. To the resident Indians it is generally made at their settlements, or at a neighbouring town. In some instances, however, the Indians are required to attend at a considerable, and (as your Commissioners conceive) an unreasonable distance from their settlements, as will be seen in the following statement.

In Lower Canada the issues are made to the

† Of these 2962 received their Presents in 1839-40, and the cost is included in those years.

Appendix
(T.)

24th June.

TRIBE.	PLACE OF ISSUE.	DISTANCE TO TRAVEL.
		Miles.
Iroquois of Caughnawaga	At their Settlement	Nil.
do of St. Regis	do do	do
do of Lake of Two Mountains	do do	do
Abenagois of St. Francis.....	do do	do
Hurons of Lorette	do do	do
Amalacites, Micmacs and Abenagois	Quebec.....	About 75
Abenagois of Bécancour	Three Rivers ..	do 6
Tête de Boule of the River St. Maurice	do do	do 300
Algonquins in the neighbourhood of Three Rivers.....	do do	do 4
Nipissings of Lake of Two Mountains.....	Lake of Two Mountains.....	do 250
Algonquins do do	do do	do 250

Appendix
(T.)

24th June.

In Upper Canada they are made as follows :—

TRIBE.	PLACE OF ISSUE.	DISTANCE TO TRAVEL.
		Miles.
Mohawks of the Bay of Quinté	At their Settlement	Nil.
Mississagas of the River Credit	do do	do
Moravians of the Thames	do do	do
Hurons and Wyandottes	do do	do
Mississagas of Rice Lake	Peterboro	About 14
do of Mud Lake	do	do 15
do of Balsam Lake	do	do 60
do of Alnwick.....	do	do 25
Chippewas of Rama	Coldwater	Between 15 and 50
do of Beausoliel Island		
do of Snake Island		
do of the Thames		
do of St. Clair Reserve	Delaware.....	About 25
do of Walpole Island	Port Sarnia.....	do 25
Six Nations Indians ..	Onandaga Council House.....	do 25
Saugeen Indians	Manitowanning	do 150
Visiting Indians.....	do	From 50 to 600

The visiting Indians from the United States, and from the shores of Lakes Superior and Huron, used formerly to receive their Presents at Amherstburgh and Drummond Island. In 1828, consequent upon the cession of the latter Island to the Americans, Penetanguishine was made the post of issue, and since the formation of the present establishment at the great Manitoulin Island, the annual issue has been made there, and all the American Indians have been required to attend at that place, the issue at Amherstburgh being confined to the Indians settled in the neighbourhood.

The presents are generally issued in detail, each individual or family receiving the equipments to which he or they may be entitled; but sometimes when there is a friendly understanding between the Chief and the Tribe, the goods are delivered in bulk to the former, and the distribution is left to their discretion, and the mutual agreement of the Tribe.

The distribution is made by a Superintendent of the Indian Department, usually accompanied by an Interpreter; and a Superior Officer of the Commissariat, aided by an Issuer. Formerly the attendance of a Military Officer was required, but this from its inconvenience and uselessness as a check on abuse has been discontinued. Sir George Arthur proposed to require in lieu of it the attendance of a Sheriff, District Judge, or Chairman of the Quarter Sessions, but this would be impracticable; and it is now arranged that a Superintendent of the Indian Department and an Officer of the Commissariat, are sufficient. The one to guard the economical interests of the Government, and the other to secure a due distribution to the Indians, both being duly informed of the regulations for making the issue.

Recommendations.

1. As to the continuance of Presents.

Although during the last 20 years there has been a large deduction in the quantity and expense of Presents issued, a strong desire on the part of the British Government and Parliament has existed to reduce, or commute the issues, and to abolish the Indian Department.

Lord Goderich in 1827, and Lord Bathurst at an earlier date, made propositions to this effect. Lord Glenelg, in communicating in 1836 a resolution of a Select Committee of the House of Commons, upon military expenditure in the Colonies, recommending the same course, expressed his expectation that the Issues might eventually be discontinued, and the correspondence of subsequent Secretaries of State has urged the subject on the attention of the Governors of the Province.

All propositions, however, for an immediate discontinuance or a commutation for the Presents for money, have been discountenanced by successive Governors, and have been withdrawn upon their representations.

This fundamental question is of so much importance, that your Commissioners will quote the various opinions expressed in the official correspondence which has come under their notice.

In 1822 Lord Dalhousie wrote to Lord Bathurst:

"I have the honor to report that the peculiar nature and the very existence of this Department, does not admit of any very considerable immediate diminution of expense. Old customs have established claims in the minds of the Indians, upon the bounty of their Great Father, as His Majesty the King of Great Britain is spoken of by them, which, if curtailed or broken off, would be considered a breach of faith, unjustifiable in their eyes, and would assuredly be followed by consequences serious to be avoided!"

In 1827, in reply to Lord Goderich, His Lordship, expressed himself to the same effect, but in still stronger terms.

Mr. Huskisson in reply wrote:

"I concur in the opinion which your Lordship has expressed, that in the present state of the Indian Tribes, the Establishment cannot altogether be dispensed with, and that it requires to be remodelled and rendered more efficient!"

Appendix
(T.)

24th June.

In 1828, Sir George Murray wrote to Sir James Kempt:

"It is by no means my opinion, that the long established system of giving Presents to the Indians, should be discontinued, or that any change should take place in the degree of protection which has been afforded to them; but I conceive that it may be effected at less expense, and that great advantage may arise from the substitution of implements of Agriculture or of Farming Stock for the usual Presents, in cases where (like the Six Nations) the Indians are likely to be induced to turn their attention to the culture of the soil."

In 1829, Sir James Kempt wrote to Sir G. Murray:

"Were any sudden and immediate reduction made in the Indian Presents, it would doubtless excite great suspicion and dissatisfaction amongst them; and as their Issue is generally guaranteed by Treaty (this referred to the Presents issued on account of the annuities) it would be alike impolitic and unjust to discontinue them at present, though I have no doubt, that object may be hereafter gradually attained!"

In 1832, Sir J. Colborne wrote to Lord Goderich:

"The expenditure of this department, previously to 1829, having been authorized either with reference to the service of the Indians during war, or with the view of securing the friendship and alliance of certain Tribes, the British Government cannot, I imagine, now, under any circumstances, get rid of an inconvenient debt, contracted at a period when an alliance with the Indians was highly appreciated." * * * * "However embarrassing therefore, it may be found to incur an expense annually for Presents, I am persuaded your Lordship will think that this periodical acknowledgment of their claims and exertions cannot be discontinued without a loss of character on the part of the British Nation. The Tribes residing in the settled districts of this province, have strong claims on the British Government, and every possible attention should be constantly bestowed to promote their welfare and civilization. Assuming then that the Annual Presents cannot be withdrawn, it remains only to consider, whether they are distributed fairly, and with benefit to the Indians, and in an economical manner, and whether the value of the Presents can be still further reduced."

Lord Glenelg's opinion, addressed to the Governors of the two Provinces in 1836, has already been quoted, but as its bearing on the present question is important, it seems desirable to repeat here.

"I feel bound after much consideration, to express my opinion, that the time has not yet arrived at which it would be possible, consistently with good faith, altogether to discontinue the Annual Presents to the Indians. It appears, that although no formal obligations can be cited for such issues, there is yet ample evidence that on every occasion when this country has been engaged in war, on the North American Continent, the co-operation of the Indian Tribes has been anxiously sought and has been obtained. This was particularly the case in the year 1777, and 1812, and I am inclined to believe that it is from these periods respectively that the present annual supplies date their commencement. But without attempting to pursue that inquiry, it is sufficient to observe that the custom has now existed through a long series of years, that even in the absence of any original obligation a prescriptive title has been thus created; that this title has been practically admitted by all who have been officially cognizant of the matter, and that all agree in stating that its sudden abrogation would lead to great discontent among the Indians, and perhaps to consequences of a very serious nature."

"While, however, my present information leads me to believe that the immediate or early discontinuance of the Annual Presents to the Indian Tribes residing within the British Provinces without a commutation,

"would be unjust and impolitic, I am by no means prepared to admit that they should be indefinitely perpetuated; and I have to request that you will direct your early attention to a consideration how far it may be practicable, consistently with good faith and sound policy, gradually to diminish the amount, with a view to the ultimate abrogation of the existing system."

In reply to Lord Glenelg's despatch, containing the above extract, the Earl of Gosford transmitted an approved report of the Executive Council of Lower Canada, opposing the discontinuance of the Issue of Presents until the Indians should be raised to a capacity of maintaining themselves on an equality with the rest of the population of the Province.

The report states that—

"The Committee would not have felt it necessary to enter upon a consideration of the absolute claims of the Indians, upon the King's Government for protection, and to a certain extent, support, but that they perceive by the correspondence of Commissary General Routh, to which the Secretary of State attaches deserved weight, that the officer recommends the entire discontinuance of the Presents after a period to be presently fixed, except to a limited number of those now above 30 years of age; and the Secretary of State also appears to contemplate the possibility of wholly relieving the Government of this expense, during the existence of the present race of Indians. The Committee, therefore, deem it their duty to express in the strongest manner, their conviction, that good faith, justice, and humanity, alike forbid the discontinuance of the Presents until the Indians shall be raised to a capacity of maintaining themselves on an equality with the rest of the population of the Province. Although the Indians have no express agreement with the King's Government, to refer to, which entitles them to a continuance of this kind and extent of support, the whole tenor of the conduct observed towards them since the year 1759, has led them to such an expectation; nor were there wanting public acts and declarations to confirm it; for besides their having been at all times treated by the British Government as allies, or dependents in the Continental War since that period, by the Royal Proclamation of 1763, the lands held or claimed by them within the Province of Quebec, were in an especial manner taken under the administration of the Crown for their benefit, and such particular precautions were enjoined with respect to the disposal of them, as shewed that the Crown felt itself bound to secure to the Indians their ordinary means of subsistence. This public instrument was formally communicated to the Indians of Canada, by the officer who had a few years before been appointed for their special superintendence; and that they have since regarded it as a solemn pledge of the King's protection of their interests, is proved by the claim, of the Algonquin and Nipissing Indians, to be maintained in the possession of their remaining hunting grounds on the Ottawa River, which your Excellency has referred to the Committee, and in support of which, those Tribes have exhibited an authentic copy of this Royal Proclamation as promulgated to them in 1763, by the Superintendent General. Had the regulations so described by the Crown been in former times more strictly obeyed, the Indians of this Province would in some material respects, have been less wretched and dependant, than they now are. But the system of Presents which has prevailed from that period was not only received by them as a compensation for the more substantial advantages of territory, which they saw passing from them, but was accepted also as a proof of the continued protection of the Crown; and the Committee conceive likewise, that this system, by fostering their natural improvidence, by estranging them from the ordinary pursuits and industry of civilized life, and by teaching them to consider themselves as under the especial tutelage of the Crown, and in dependence upon it, has further strengthened their claims to a continuance of it, until they shall be raised above the helpless condition to which it has mainly contributed to depress them. The Committee also respectfully represent, that until this

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

"change has taken place, it would not, as they conceive, be just to the inhabitants of this Province to throw upon them the burden of supporting a race of indigent people, whom the policy of the Government has kept apart from the rest of society, has trained in an aversion to labor, and has, in a measure, incapacitated from becoming useful members of the community!"

The suggestion of Commissary General Routh, to which reference is here made, related to the Indians of Lower Canada, and was to the effect, "that it would not

Sir R. J. Routh, "be unreasonable to determine a date (not to the Earl of Gosford, 27th November, 1835. "less than three nor more than five years) at which the issues to all children should

"cease, and of comprising in this date that able bodied men under thirty years of age." Another occasion in 1836 he proposed, "that with the year 1839, the issues of Presents to the permanent list should commence, that this list should comprise the old, the necessitous, and the

Sir R. J. Routh, "helpless, to be recommended to the Indian Department, for the approval of the Governor in Chief, for I fear it would be difficult to ascertain the ages as a criterion, and not to

"exceed 750 individuals, (one-fourth of the number in Lower Canada,) "and this selection only once to be made, and to entail no subsequent nominations."

Sir Francis Head, in reply to the same despatch of Lord Glenelg, after having proposed the discontinuance of Presents to the United States Indians, wrote thus:

"Having disposed of at least one-third part of the Indian Presents, and the expense of their delivery, I certainly respectfully recommend that we should continue to deliver them, to those few Indians who continue to inhabit Upper Canada."

"I have already stated that this expense will shortly be defrayed altogether, by the sale of the Lands they have this year liberally surrendered to me, and even if that were not to be the case, I do think that enjoying as we do, possession of this noble Province, it is our bounden duty to consider as heir-looms the wreck of that simpleminded, ill-fated race, which, as I have already stated, is daily and yearly fading before the progress of civilization."

In acknowledging the Earl of Gosford's Despatch, Lord Glenelg wrote:

"The sentiments and suggestions of that report coincide, not only with my own views, as explained in former Despatches, but also with those of the persons in the country, and in the Canadas, who most interest themselves in the fate of the Indians."

In addressing Sir George Arthur, in 1838, upon the expediency of converting the usual Presents into agricultural implements, and the introduction, if possible, of a change of dress, in order to wean the Indians from their former habits, Lord Glenelg added that—

"In promoting such a change, great care would be required not to offend the national habits and prejudices of these people, or to deprive them too suddenly of any articles which, by custom, might have acquired a fictitious value in their eyes. Still more careful is it to be provided that, in effecting changes of any kind, no room shall be given for any just imputation on the good faith of this country."

Upon a perusal of this correspondence, and of the documents which corroborate the claim of the Indians.*

Your Commissioners are led to the opinion, that it is fully and justly admitted, both by the Provincial and the Imperial Government, that the Indians are entitled to the special protection and support of the Crown; until they are advanced to a state in which they can maintain them-

* See appendix No. 95, Speeches at Drummond Island, 7th July, 1818.

Appendix
(T.)
24th June.

selves as other subjects of Her Majesty, without that assistance. The oral and written testimony, which your Commissioners have received, satisfy them that the majority of the Indians throughout the United Province, are still in such a state of actual destitution, and of incapacity to hold their place among the whites, that it would be inconsistent, both with justice and humanity, at present to withdraw such assistance from them. It is conceived that there is no reason, except the usage of more than three quarters of a century for continuing that assistance, in the form in which it has been hitherto rendered, whenever it ceased to be the one most beneficial to the recipients.

But the same reasons which formerly led to the choice of clothing and ammunition, as the articles most useful and acceptable to the Indians, still exist, as far as a large portion of the race is concerned. To all the unsettled and partially civilized Indians, the bounty of the Crown cannot be more beneficially applied, whilst its change or sudden withdrawal, would inflict upon them serious deprivation and misery.*

To them the Presents should be continued until they shall have acquired the knowledge and habits necessary to enable them to dispense with that bounty. In the mean time, the efforts of the Government should be directed to raising their social position, and increasing their knowledge of the arts of civilized life, and for this purpose a general and comprehensive system of education, intellectual and manual, ought to be adopted.

With regard to the civilized Indians, to those who have been for some time settled, and have attached themselves to agriculture, or have made some advancement in other pursuits, your Commissioners see no reason for continuing the Royal Bounty in its present form, to this class, and they recommend that measures, which they will presently suggest, should be adopted for commutating the Presents, for more useful objects, and for gradually extinguishing existing claims.

The Chief Superintendent appears in his Supplementary Report to your Commissioners, Appendix No. 16, to have contemplated the early extinction of the system of Presents or the transfer of the charge on account of it from the Parliamentary Grant, to the Land Funds of the several Tribes.

After reviewing the extent and value of the property belonging to each Tribe, and suggesting that it should be applied towards improving their moral and social condition, he states as follows:

"The Indian Funds which I have above pointed out as available, are now, however, insufficient to warrant this humane task being generally and liberally undertaken. These funds judiciously managed would, in a very short time, render wholly unnecessary the greater part, if not all, of the Parliamentary Grant. The Indian State managed on a uniform system, as a private individual would, if it were his, I conceive, would soon be amply sufficient, not only to provide education for all the Indian youths, but also to pay all the expenses of the Department. I feel assured of this, if it be disposed

* The opinion of Mr. Anderson, the most experienced officer of the Department, is very strong on this point:

"It appears to me any attempt made without due preparation to limit or abolish the Presents now given to the Indians, under my superintendence, viz: in Lake Huron and the adjacent country, would not only heap misery on wretchedness, but ere long, deprive them of existence. They have no annuity as a resource, the game is almost entirely destroyed; they have scarcely any furs to offer the Trader (the only article he anxiously seeks, in barter or exchange for clothing)—and they gain only a precarious subsistence by fishing, trapping hares, and shooting a few wild fowl. It is therefore undeniable that, if the Indian thus situated is deprived for one or two years of even his blanket, his naked body must be exposed to the inclemency of the weather, he cannot face the storm to procure fish, and he will consequently perish. But although a sudden deprivation of their Presents would be fatal, it does not follow that it is impossible ultimately to do away with them, but it must be done cautiously, and not until they have been brought into such a condition by civilization and education, that the want of the Presents will no longer be urgently felt."

Appendix
(T.)
24th June.

“ of at its real value, instead of being the subject of free,
“ or at least grants for nominal consideration.”

Appendix
(T.)
24th June.

“ Tribes, and it is made without reference to the delay
“ which must occur in the disposal of so large an extent
“ of Land, and to the difficulty in realizing the proceeds.”

As this statement is calculated to mislead and to create expectations which cannot, at least for many years, be realized, it is necessary that your Commissioners “should point out, that it is founded upon an insufficient knowledge of the actual state of the Land affairs of the

The following abstract shews, in a Tabular Form, the value of the Indian Estates, according to the estimate of the Chief Superintendent.

TRIBES.	No. of Acres owned.	No. of Acres to be sold.	Proceeds thereof.			Interest thereon.			Annuity.			Total amount of Income.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Mohawks of the Bay of Quinté	92700	60000	35000	0	0	2100	0	0	450	0	0	2550	0	0
Mississagas do do now of Alnwick,	8000	8000	6500	0	0	390	0	0	342	10	0	1032	10	0
do of Rice and Mud Lakes.....	3120								140	0	0	740	0	0
do of Credit	3200	3200	17000	0	0	1020	0	0	522	0	0	1784	6	0
	6450	6450	4031	0	0	241	16	0						
Six Nations—														
Lands.....			200000	0	0	12000	0	0				15000	0	0*
Grand River Stock			33000	0	0	1980	0	0						
Investment in Englands						900	0	0						
Estate of Mr. Canby.....			1700	0	0	1020	0	0						
Moravian Indians	51160	30000	2500	0	0	1500	0	0	150	0	0	1650	0	0
Chippewas of Thames	15360								600	0	0	600	0	0
do of Chenail Ecarté	17950	13350	12500	0	0	720	0	0	1100	0	0	1820	0	0
	10000													
Saugeen Indians	400000								1200	0	0	1200	0	0†
Wyandotte and Hurons	22390	13000	10000	0	0	600	0	0				600	0	0
Chippawas of Lake Huron and Simcoe	20000	12800	8000	0	0	480	0	0	1200	0	0	1680	0	0
												28356	16	0

And about £900 in Debentures in the hands of the Chief Superintendent.

* Mr. Jarvis states that the income of these Indians will eventually be between £20,000 and £30,000 a year.
† Should be £1250.

But this statement the Chief Superintendent has based his calculation upon the original possessions of the Indians, and has made no allowance for the Lands which have been already surrendered by them to the Government, either for annuities as in the cases of the Mohawks of the Bay of Quinté, and the Moravian Indians, of the River Thames, or to be sold in trust for their benefit, which have consequently already been in part disposed of to individuals, through the Commissioner of Crown Lands. These reductions would make the disposable Estate of the Indians about one half less than the quantity stated by the Chief Superintendent, with the exception however, of the Six Nations, whose remaining property your Commissioners do not anticipate will produce even the lesser amount of income estimated.

The original grant from the Crown to the Mohawks of the Bay of Quinté in 1793, consisted of about 92,700 acres, the quantity stated by Mr. Jarvis, but in July 1820, for an annuity of £450 they surrendered 33,280 acres of it, which reduced the Estate to about 59,400 acres. From this the Surveyor General deducts 14,773 acres for Crown and Clergy reserves, making their actual Estate about 44,600 acres. In December, 1835, they surrendered 27,857 acres in Trust to be sold for their benefit, which leaves for their own occupation about 16,800 acres. Of these 27,857 acres about 10,800 have already been sold, which have netted the Tribe for investment, less than £1,500. *

There is still, however, due for instalments, about £3000, bearing interest. The valuation put upon the remainder according to a recent inspection, which has been approved in Council, will average about 10s. the acre.

The quantity of Land returned by the Surveyor General, as belonging to the Mississagas of the Bay of Quinté is above 7,800, all of which has been disposed of, with the exception of the following, viz :

* About £1000 of this will be taken to pay for building a stone Church, which is now in the course of erection for them.

About 2,450 acres in Bedford.
“ 500 “ Thurlow.
“ 450 “ Big Island.

The amount invested for what has already been sold, does not exceed £720, and there is about £1400 due, bearing interest.

The above lands remaining unsold, are stated to be very poor, worth less than 10s. an acre.

The Moravian Indians of the River Thames in 1836, for the annuity of £150, referred to, surrendered about 25,000 out of the 51,160 stated by the Chief Superintendent still to belong to them. Their possessions now consist of about 26,000 acres only.

Of the Land owned by the Chippawas of Chenail Ecarté, and St. Clair, 2540 acres have already been sold, which have netted for investment £250, and there is still due £750, bearing interest.

The only Land returned by the Surveyor General as belonging to the Chippawas of Lakes Huron and Simcoe, 2000 acres in Orillia.
5000 “ Medonte.

In all 7000 acres, of which about 1200 acres have been sold. The proceeds have netted the Tribe for investment about £130, and about £180 still due, bearing interest.

The sales which have already been made on account of the several Tribes (the Six Nations excepted) have, after deducting the payments for special purposes, and also the charges for management, yielded less than £9000 for investment, and about the same amount is still due for this instalment.

Moreover it must be observed, that whatever income the property of the Indians may ultimately produce, it cannot be expected that a revenue at all approaching that stated by the Chief Superintendent is likely to be realized

for many years to come; and judging the past transactions, and the present aspect of the Land Sales, your Commissioners apprehend that the time is yet distant when the Indian funds will be sufficient to bear the expense of any comprehensive and efficient system for the moral and intellectual improvement of the Tribes.

Another proposal for the extinction of the Parliamentary Grant, was made by Sir F. Head in 1836, in obtaining the surrender of the Saugeen Tract, when he recommended that the proceeds of the Lands so surrendered, should be applied to the reduction of the annual vote.

This was sanctioned by the Secretary of the State, but it was never acted on, and no provision was made for carrying it into effect, when the revenues of the Crown were given up to the Province at the time of the Union. (See *Infra* on Saugeen Tribe.)

2. As to a Commutation of the Presents for Money.

This proposition has been unequivocally condemned whenever it has been put forward.

When suggested by Lord Goderich, in 1827, Lord Dalhousie wrote as follows :

"The idea of proposing to the Chiefs of Tribes to convert the payment of Presents or other Tribute to them, in money, would be received with the utmost alarm. Every man here knows that money to Indians is instantly spent in spirituous liquors; and the system adopted in making useful Presents as payment was intended expressly to avoid temptation, and take away the means furnished to indulge in that dreadful state of brutal drunkenness, to which all Indian men, women, and children have given themselves. One of the most constant and urgent prayers made to me by the Chiefs, is to remove the white men Tavernkeepers, from their villages, and it has created much trouble, with much legal expense and difficulty to do that in late years. In addition to the dislike of the Chiefs, His Majesty's Government would be loaded by the execration of the country, were they to pay in money, to the Indians, the large sums due to them, by bargain, or by custom, long established. All the societies labouring for the moral and religious improvement of the Indians would fly to His Majesty's Government to implore a recall of the order."

In 1829 Sir J. Kempt expressed his opinion :

"That until a national improvement takes place in the habits of the Indians, it would be unwise to place at their disposal any commutation in money for those Presents, of which they would in all probability make an improper use."

When the proposition was renewed in 1836 by Lord Glenelg, in consequence of the recommendation of the Select Committee on Military Expenditure in the Colonies, the Committee of the Executive Council in Lower Canada reported that :

"They entirely concur in the sentiments formerly expressed to His Majesty's Government on this head by the Earl of Dalhousie, and Sir James Kempt, while administering the Government of this Province, and if those sentiments require any confirmation, it would be found to the fullest extent in the universal disapprobation with which the suggestion has been received by the Indians themselves, as appears by the answers given by their Chiefs in various Councils, held during the last year. The Committee trust therefore, that the idea of such a Commutation will be wholly abandoned by His Majesty's Government, as fraught with mischief and degradation to the Indian race."

The opinions of the Indians themselves, to whom the question was referred, are couched in emphatic terms, and as their statements indicate the estimation in which the Presents are held, they are here inserted.

The Iroquois Chiefs, at St. Regis, replied :—"We feel ourselves warranted by a knowledge of the wishes of all our brethren of this Tribe, whom we represent as their Chiefs, to state, that the proposed Commutation in money as Presents, as hitherto given to us by our Father, the King, would not give satisfaction to one individual amongst us, nor could we be brought to view such a change as tending to promote our interest, but on the contrary, it would deprive the old man, the widow and the orphan (already almost in a state of nudity) of their blanket, and put the equivalent in the hands of heads of families, to be given in exchange for strong drink."

In addition to which, Saro Onivagati, the oldest man and Chief of his Tribe (94 years of age) spoke and desired to be heard :

"Father, I have outlived a great many winters, and three bloody wars, in none of which did I ever find cause to doubt the good and faithful intentions of my great Father, the King, towards us his Indian Children; and I cannot believe that he now thinks of breaking that promise of his forefathers, which was guaranteed to us when I was a young man." *Presents so long as we should remain a Tribe.*

The Abenagois of St. Francis, replied—

"Tell him (our Father at Quebec) that money as an equivalent for our annual Presents is of no value whatever to us; it would do us more harm than good, because many of us would squander it away in liquor. Of course our wives and children would be naked and miserable, and us unhappy. The articles of clothing that we now receive annually from our great Father the King, as a sort of remuneration for our past services, we prize too much; we depend on them to protect us from the cold, we cannot sell them, nor are the whites allowed to purchase them, the law forbids it. Tell our Father, therefore, that we beseech him to continue to throw us a Blanket, and a piece of Cloth, &c., as he has always done—we prefer these articles to money."

The Nipissing, Algonquin, and Iroquois Tribes of the Lake of the Two Mountains, said :

"Tell our Father that our old men have told us, the manner in which we were treated by the French before the conquest of this country by the English, we received from them Annual Presents in goods as we do now. When the English King became our Father, he was bountiful to us, and treated us in the same manner. Whenever he was in want of our services, we were ready at his first call; our Fathers fought and spilt their blood for him in the first revolutionary war with the Americans, and we assisted him in the last war. He has been kind and bountiful to us, and we hope he will continue so. Tell our Father, that we want no money from him, most of our young men and many of our old ones, would make a bad use of it. We rather wish and pray of him to throw us a Blanket and a piece of Cloth to protect us from the cold. Tell him most of us depend upon a chase for a livelihood. We are not farmers nor have lands to cultivate. We want something to cover our bodies, and wherewith to kill us a deer to feed our children. Was our Father to give us money instead of the articles we now receive, as our Annual Presents, our wives and children would be naked and miserable; and we men unable to procure a livelihood for them. We are sure, that our Father will find we speak true, that he will listen to us, and continue the Issues of our Great Father's annual bounty to us as heretofore. This is what we wish, and what we are persuaded he will grant us."

The Iroquois Tribe of the Village of Caughnawaga replied :

"Tell our Father, that we one and all, especially our wives and children, beg and pray of him to have the

Appendix
(T.)

24th June.

"goodness not even to think of altering or changing the present mode of distributing our Great Father's Annual Bounty to us in the articles of clothing. Tell him that if the present system was changed, and that we receive money instead of the articles we now receive, that by far the greater part of his red children would shortly be reduced to the greatest distress, for the greatest part of the money we might receive would be expended in spirituous liquors. Tell him we have sad examples before us. We are eyewitnesses of one that took place on last Tuesday at St. Regis, that made us open our eyes, when we went to receive a certain sum of money due to us by the United States Government. The American Indians had upwards of \$2000 to receive on the day that payment was made to us. The Council Room was full of Tavern and Grogshop-keepers, with their account books, and their arms to receive our poor brothers' hard-earned money for nothing but rum, which they had advanced them on credit. Upwards of \$1000 were paid to these rum sellers. Were we to receive money instead of Blankets, &c., such would be the case with many of us. Money we can do with what we please, but our Father's Blankets, Guns, &c., we have not permission to sell, nor will the whites purchase them from us, in so doing they are liable to a heavy fine."

"Tell our Father when the generality of Indians have money they must drink—the whites have taught us that habit. Even now we are starving in the village; many of us gain \$1 a day by shooting down rafts, but very few bring any part of it to the village, they return intoxicated without a penny in their pockets. We therefore pray and beseech of our Father to continue the present way of giving us Blankets, Cloth, &c., to us, our Annual Presents, otherwise most of us our wives and children, would be naked. Our chief and only dependence for clothing is the bounty of our Great Father the King."

The Superintendent of the Quebec District reported, that having consulted the Chiefs of the Tribes under his charge they had pronounced their greatest aversion to any change from the present system of Presents. They have stated that a Commutation of Presents or Articles of Presents in money would be the ruin of their young men: that the money, in a day or two, would be spent in intemperance, and perhaps would be the cause of great mischief. Further, when the time of hunting would be at hand, they neither could procure for themselves powder, shot or ball, and even clothes for the cold weather."

Sir Francis Head reported with regard to Upper Canada:

"I am not prepared to recommend, that money should at present be substituted for Presents to the resident Indians in the Province."

1st. "Because, I think unless good arrangements were previously made, the Indians from their improvident habits would, in many places, be left destitute, and"—

2nd. "Because, without due precaution, a money delivery to so many men, women and children, might possibly be attended by very great impositions."

Similar testimony has been given before your Commissioners, and they consider it conclusive against this mode of altering this present system.

3. As to the means of limiting and gradually abolishing the Issues.

Although your Commissioners conceive that the time is not yet arrived, at which the present system can be abolished, it is their opinion that with a view to the interests of the Indians themselves, and to anticipate the risk of a sudden change at some future, and perhaps some early day, a period sufficiently distant should be fixed, at which the bounty of the Crown in its present shape should cease, and the Indians now settled in the Pro-

vince should be expected to fall into the ranks of the other subjects of Her Majesty.

With this view they recommend:

1st. That an accurate and nominal census of all the Indians now residing in the Province be taken, and after being approved by the Governor General, be recorded in the office of the Civil Secretary, and that no additions be made to it without the authority of the Governor General.

2nd. That no child born after the date of the census be admitted upon this list, and that no Indian, who, owing to his migratory habits within the settled parts of the Province, or being bona fide a British Indian, but migratory in the distant and uninhabited parts of the Province, and the Territories of the Hudson's Bay Company, may not have been inserted on this list, be admitted upon it after a certain period—say three years.

3rd. That only those Indians who are on the list, shall be in Her Majesty's annual bounty.

The regulations for excluding the American Indians, which come into force this year, has rendered this arrangement easy of practice, and, if it be adopted, all accessions of British Visiting Indians, will, after a further period of three years be excluded. The charge for this service will then have reached its ultimate limit, and will afterwards from natural causes, and by other means about to be proposed, rapidly diminish.

The interval of three years appears sufficient to enable the resident Indians to warn their brethren who may be temporarily absent upon distant hunting excursions, to return and enrol themselves. Due precaution should be used to admit none who cannot show a clear title to that privilege.

4th. That no half breeds, or descendants of half breeds, where the difference is clearly marked, receive Presents, unless they be adopted by the Tribe with which they are connected, and live, as Indians among them.

This rule would apply particularly to the uncivilized Indians of Upper Canada, among whom frequent inter-marriages with the Canadians take place, and the line of distinction can be easily drawn. It is according to the former practice at Drummond's Island, subsequently abandoned at Manitoulin; it is strongly recommended by the resident Superintendent at the latter place, by whom it was successfully carried out at the last distribution: it has been formerly acted upon in Lower Canada, and its maintenance has been recommended by one of the oldest officers of the Indian Department in that part of the Province, Superintendent Hughes. Its principle also has been lately sanctioned by the Governor General, who has directed that no Indian woman living, married or otherwise, with a white man, shall receive Presents.

5th. That the children educated in the Industrial Schools elsewhere, proposed resigning all title to future Presents.

The future measures which your Commissioners have to propose for the extinction of the actual system of Presents, are connected with their general scheme for the amelioration and elevation of the Indians, and will appear under the Heads of—Titles to Lands, &c.

4. As to a change in the description of Presents.

Until the general condition of the Indians is considerably improved, the greater part of the present equipment, which furnishes them with a complete suit of comfortable clothing, is the most useful and acceptable gift that can be made to them. The Blanket is the article most highly esteemed, as it may be used for a covering at night, or made into a warm and gay coat, in a fashion very common among the "Habits" of Lower Canada, and not unfrequently adopted by young men of the highest

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

pretensions in the chief Cities of both parts of the Province.

The only propositions for a change are those made by Commissary General Sir R. Routh, in 1836, and by Superintendent Anderson on a former occasion.

Sir R. Routh proposed that the equipment should consist :

For Men of:

A round double-breasted Frock Coat.	} Ready made of strouds.
A pair of Trowsers.	
Two striped Cotton Shirts.	
A Three-point Blanket.	
A Hat.	

For Women of:

Three yards of Strouds.
Three yards of good white Calico.
A 2½ Point Blanket.
A Hat.

Mr. Anderson's proposed equipment was,

For the Men :

A Coat and a pair of } Trowsers.	} Ready made of coarse Cloth.
A pair of Beef Shoes.	
A pair of Woollen Socks.	
A Three-point Blanket (every 2nd year.)	
A Hat.	

For the Women :

A Flannel Gown.
A short Gown of Calico.
Two Shirts.
A pair of Leggings.
A pair of Beef Shoes.
A 2½ point Blanket (every 2nd year.)

To either of these suggestions the primary objection is the increased expense, which will be seen by the following comparison, with the present *total* cost of the corresponding equipments, which included ammunition to the men.

Present Equipment in Upper Canada.	Sir R. Routh's.	Mr. Anderson's.
Men.....£0 19 3	£1 17 6	£2 2 3
Women...£0 18 9½	0 19 9	1 9 1½

But there is a further objection which Sir R. Routh has partly admitted, with regard to the women, and which your Commissioners consider to be equally applicable to the men, that their vanity, and still more their feelings of nationality, will, in their present state of civilization, render any general and compulsory change very unpalatable and inexpedient. A change in dress will speedily follow their progress in civilization, as it does at present in the case of educated Indians, but if reluctantly adopted, it will not promote that desired object.

Your Commissioners are therefore reluctantly disposed to differ from the Committee of the Executive Council of Lower Canada upon this point.

They are, however, strongly of opinion that all supplies of Guns and Ammunition should be withheld from the settled Indians, which is in accordance with the views of Sir R. Routh, of the Executive Council of Lower Canada, and of Mr. Superintendent Anderson, below quoted, * and that in lieu of them the Indians should from

* "I would suggest that Guns, Rifles, Flags, Earbobs, Medals, &c., be withheld gradually from those under the process of civilization, and Iron, Sugar, Kettles, Nets, Farming Implements, &c., given in lieu thereof."

time to time receive such assistance as they most require, in the shape of Seeds, Agricultural Implements, &c.

This change, however, cannot be immediately applied to the unsettled Indians. A sudden stoppage of their annual supply of Ammunition would cause great hardships among them. A notice therefore of three years is necessary to enable them to settle and to raise a crop.

The issue of Tobacco should be stopped, except to old men, by whom the deprivation of this luxury would be severely felt. The supply of Thread, Needles, Combs, Awls and Knives, should be granted every second year ; the change being recommended with the view of encouraging habits of thriftiness.

With regard to the extra Presents, their issue should be confined to the purpose for which it was originally intended, viz., in reward or compliment to *meritorious* Chiefs and Warriors, and that the sum now allowed, or hereafter to be allowed, should not be exceeded. Flags and Medals should be issued only on special occasions to commemorate some remarkable event, or meritorious act.

The issue of Kettles, which are useful in the manufacture of sugar and for culinary purposes, ought to be continued, and the issue of Shoes (being part of the European Costume, and which has been recommended by the Commissary General, the Secretary of State, and the Chief Superintendent, but has been altogether discontinued in Upper Canada) should be renewed and extended. An additional allowance of £9 per 100 men, may be made for the supply of such articles, in lieu of Guns and Ammunition, as upon experience may be found to be most beneficial to the Indians. The cost of ammunition alone to 100 men is now about £20.

Although a general change of the present equipment does not appear desirable, every encouragement should be given to heads of families, to receive Agricultural or Mechanical implements, or Stock, in lieu of clothing, the domestic manufacture of which should be introduced and encouraged among the Tribes. For this purpose, worsted and other materials for warm clothing might be substituted for the made articles, and employment be found for the many hours during which agricultural labors are suspended, and which are now usually spent in idleness.

With the view of obtaining stock or other more costly articles, any number of families might unite together, and receive such, either in common, or upon an understanding that the several parties should each, in his return, receive the produce of their aggregate shares. In order to facilitate this arrangement, the Indians should be required to give six months notice of their desire to the Local Officer, who should communicate the same to the Central Officer of the Department, in order that arrangements may be made accordingly with the Commissariat.

This proposition is only compatible with a nominal census, but with that it appears to present no difficulty nor particular trouble.

On referring to the list of articles in the stores of the Commissariat, it appears that there are considerable quantities of goods no longer in the list of Issues, which are either useless, or are exposed to decay. Your Commissioners recommend that they should be sold, and the loss be debited to the Account of the Department.

5. As to the supplies of Presents.

The present system of obtaining these through the Commissariat Department, by whom they are procured from England, kept in store, transmitted to the several Posts, and only debited to the Indian Department, when actually issued, is the best arrangement that can be adopted.

Some inconvenience has been caused in the last two or three years, in Upper Canada, by the supply falling short of the demand, which has led to occasional delays in making the Issues, and to increased expence in the purchase of

Appendix
(T.)

24th June

Appendix
(T.)
24th June.

the deficient articles, in the Province. The Chief Superintendent in calling attention to this deficiency, has attributed it to a delay in furnishing the supplies from England; but whatever share this may have had in producing the result, your Commissioners are disposed rather to account for it by the great excess of the issue beyond the estimate, and they conceive that this excess should have been brought to the notice of the Governor General, and that steps should have been taken to supply the consequent deficiency. * From the mode in which the business of the Indian affairs is conducted, this excess could not otherwise come under the observation of the Governor General. The following is a comparison of the Estimates and Issues in the two Provinces during the last five years.

UPPER CANADA.

Years.	Estimates.	Issues.	Greater.	Difference Less.
1839	8731	8911	180	—
1840	10633	9163	—	1470
1841	9045	11002	1957	—
1842	9537	14670	5133	—
1843	10737	no return	—	—

LOWER CANADA.

Years.	Estimates.	Issues.	Greater.	Difference Less.
1839	3038	3167	129	—
1840	3126	3218	92	—
1841	3310†	3214	—	96
1842	3301	3214	—	87
1843	—	no return	—	—

Part of the excess in Upper Canada has been incurred not only without the sanction of the Governor General, but against an order of Sir Richard Jackson, made in December, 1841, in consequence of the increase of the Estimate for 1843, then received, in which the Administrator of the Government directed that no Issues should be made to a body of 1200 Indians on the St. Clair Frontier, until their claim to Presents should have been examined and reported on. The Chief Superintendent has been several times called upon for this report, but it has not yet been furnished; and consequently the Issue to these Indians has been suspended during the past year.

In order to obviate the inconvenience of a deficient supply, it is recommended:

1. That there should always be one year's supply of Presents on hand, and that a second should be sent from England so as to arrive before the Annual Issues commence.

2. That the Estimates should be founded on the census list annually corrected, according to the charges ascertained at the time of Issue, with such addition for the British Visiting Indians, during the period for which they are to continue to receive Presents, as may appear necessary.

3. That the estimates should be submitted, as at present, to the Governor General, for approval, and then be transmitted to the Commissary General who should add a column exhibiting the surplus in store remaining beyond the quantity required, (according to the previous estimate) for the next year, and the difference between the estimate and the surplus should be sent out from England.

4. That the supply should be sent out so as to arrive a month or two before the Issue in August, in order to meet any extraordinary demand, and to replace the stores, which will be taken out soon after their arrival.

* The Chief Superintendent has reported, in explanation to your Commissioners, that he was in expectation of certain Stores to the amount of £4428 (which were taken for the use of the Militia in 1837) being replaced, but it appears that these Stores consisted chiefly of Guns, and that the amount was credited to the Department in 1838. See Correspondence on this subject and Table Appendix, No. 56.

† Exclusive of a Special Issue of 426, made by order of the Secretary of State.

5. That the requisitions upon which supplies of Presents are to be Issued, should be approved by the Governor General, after careful examination under his direction, with the view to prevent their exceeding the original estimate without a sufficient reason or explanation.

The omission of this precaution in 1842, in consequence of a representation from the Chief Superintendent, that the requisitions were the same thing in detail as the Estimates, and that it was consequently unnecessary to trouble the Governor General for his signature to the former, has been followed by the Issues to the St. Clair Indians before noticed, and by the great excess of above 50 per cent. shown in the last table.

It has been customary at the distributions made to the Indians at posts distant from their usual residence, to supply them with Provisions during their attendance, and at Manitoulin it appears that they received a further supply sufficient for their journey homeward.*

These practices originating in the benevolent intention to shield the Indians from the consequences of their habitual improvidence, have the effect of encouraging and perpetuating that spirit, and although it may be inexpedient at once to discontinue the Supplies, they should be limited as much as possible, and ultimately abandoned. Your Commissioners have learned with satisfaction that the Issue to the Indians at Manitoulin, for their homeward journey, was discontinued by the resident Superintendent in 1843. In Lower Canada, Rations are issued to a small number of aged and destitute Indians,† and this practice may properly be maintained, as the Indians of that Province have no annuities, and relief cannot be afforded to them in a less objectionable shape.

It has also been usual to make small issues of Provisions to destitute Indians, in special cases. This may be continued as heretofore, upon the requisition of the Chief Officer of the Department, without requiring the previous sanction of the Governor General, which might cause a delay that would defeat the object of the Issue; but copies of all such requisitions should be reported to the Governor General for his information and subsequent approval.

6. *As to the mode of Distribution.*

The past and present mode of distributing Presents, and Sir G. Arthur's proposition for a change, have already been noticed at Pages

With regard to the present practice, Your Commissioners conceive that the presence and certificate of a commissioned Commissariat Officer, or when his attendance cannot be procured without inconvenience to the service, of a Missionary or Local Magistrate, specially named for the occasion, with that of an Officer of the Indian Department, will be sufficient. It has already received the sanction of the present Governor General.

* The following quantities of Provisions were issued to the Indians at Manitoulin in the year 1842, when 5917 Indians attended.

80 Barrels of Flour,	300 Bushels Peas,
80 do Pork,	2000 Pounds of Tallow,
600 Bushels Indian Corn,	15 Barrels of Biscuit.

In 1843, when 3779 Indians attended, and the distribution was made under the resident Superintendent on the system recommended by the Commissioners in their Special Report of July 1843, the quantities issued were as follows:

20 Barrels of Flour,	358 Bushels Indian Corn,
21 do Pork,	716 Pounds of Tallow.

"The Provisions annually sent up to the Manitoulin Island are for distribution to the Indians, on the occasion of the delivery of Presents, and a moderate supply is kept in depôt by Captain Anderson, to issue to Indians who may visit the establishment during any period of the year, and who may be in want."—Mr. Jarvis to Commissioners, February 6th, 1843.

It is from this Stock that Captain Anderson has been in the habit of making advances to the members of the establishment, referred to at page 13 of the Commissioner's Supplementary Report of this day's date.

† See Appendix No. 80.

Appendix
(T.)
24th June.

Your Commissioners recommend :

1. That every practicable means should be adopted to make the distribution in the manner most beneficial to the Indians. That with this view, the practice of detaining them in attendance at Manitoulin until all that are expected have arrived, (which interval has averaged nearly a fortnight from the arrival of the first band,) should be abandoned, and that the Issue should be made to each band as soon after its arrival as convenient.

This change has been strongly recommended by all the resident officers, the Superintendent, the Chaplain, and the Surgeon, on the grounds of the moral disadvantages attending the crowding together of this large assemblage for several days; of the hardships which the Indians suffer through the difficulty of obtaining provisions, and the consequent expense thrown upon the Government in providing for their necessities; and the risk of fever and other diseases consequent upon their crowded state, and their squalid and unclean habits, at the hottest season of the year. The Chief Superintendent objects to the change, on the ground that some of the Indians having received their Presents, will return disguised in dress and appearance, and attempt to obtain a second allowance.

The resident Superintendent, Mr. Anderson, who has had many years experience of the system recommended at Drummond Island, does not apprehend that the imposition to any material extent can be successfully practised; and if the plan of enrolment already suggested be adopted, there will be no opportunity for it.

If this change be made, another objectionable practice of making a parade of this distribution will be avoided. A party of visitors has usually accompanied the Chief Superintendent on this occasion, led by a natural curiosity to see so large an assemblage of this interesting race, and to witness their national costume, habits, dances, &c.

The effect must be to encourage the retention of these peculiarities, to foster the national pride of the red man, and to retard his civilization, in direct opposition to his own interests, and the whole policy of the Government.

An abuse has accompanied this practice, of furnishing transport to these visitors between Penetanguishine and Manitoulin, and sometimes further, to Sault St. Marie, at the expense of the Government.

The amount, including the charge for the conveyance of the Chief Superintendent and Commissariat Officer, has averaged about £240 a year.*

Your Commissioners would invite attention to their Special Report already made upon this subject, (Appendix No. 83,) in which the facts are more fully detailed, and which led to a change of the practice during the year 1843.

2. That with the same view, the necessity for any lengthened attendance of the settled Indians away from their homes should be prevented. Their habits of industry are disturbed by such absence. Their crops are exposed to neglect and plunder, and their health is liable to suffer from exposure and want of food during their journey. As far as your Commissioners are informed, arrangements may be made, by which almost all but the roving Indians and others residing beyond the pale of civilization, may be supplied with their Presents at places near their settlement.

3. That where the attendance of settled Indians at a distant post is unavoidable, the Issue should be made in bulk, in order to prevent the necessity for the attendance of all the band, including women and children.

4. That there appears no objection to the Presents being Issued to the settled Indians in bulk, as long as the Band concerned are satisfied, and there is no reason to

* See Appendix No. 84.

apprehend injustice on the part of the Chiefs in the distribution.

LANDS.

This part of the subject may be conveniently divided under several heads :

1. *Title to Lands.*

Although the Crown claims the Territorial Estate and eminent Dominion in Canada, as in other of the older Colonies; it has ever since its possession of the Province, conceded to the Indians the right of occupancy upon their old hunting grounds, and their claim to compensation for its surrender, reserving to itself the exclusive privilege of treating with them for the surrender or purchase of any portions of the Land. This is distinctly laid down in the Proclamation of 1763, and the principle has since been generally acknowledged and rarely infringed upon by the Government. The same rule has been followed by the Government of the United States, who pay annuities for the surrender of Indian Lands to the extent of about £140,000 a-year.

In Lower Canada, where settlement had made considerable progress before the Conquest, and where civilization and Christianity had been introduced among the Indians, their Territorial Possessions had at that time become circumscribed within defined limits, and in many instances were held by Patents under the French Crown, or individual Seigneurs. Of these reserves, the several Tribes still retain possession, and there is only one section of the country, viz.: on the Ottawa, in which the Indians have been dispossessed of their ancient hunting grounds without compensation.

This encroachment, however, was not the act of the Government, but the natural consequence of the extension of the Lumber Trade in that direction, which has gradually cleared the country, destroyed the game, and introduced White Settlers holding possession of the land without any authority on the part of the Government.

In Upper Canada, on the other hand, where at the time of the Conquest, the Indians were the chief occupants of the Territory where they were all Pagans and uncivilized; it became necessary, as the settlement of the country advanced, to make successive agreements with them for the peaceable surrender of portions of their hunting grounds. The terms were sometimes for a certain quantity of Presents, such as have been before described, once delivered, or for an annual payment in perpetuity, either in money, or more generally in similar Presents. One of the earliest of these agreements was made with the Mississauga Tribe on the Grand River in 1784, by which the Crown purchased above 670,000 acres, to be again ceded to the Six Nations on their retirement from the United States, at the close of the War of Independence.

These agreements are mostly drawn up in general terms; they do not appear to have been recorded, and some of them are missing. They sometimes contain reservations of a part of the land surrendered for the future occupation of the Tribe. In other cases, separate agreements for such reservations have been made, or the reservations have been established by their being omitted from the surrender, and in these instances consequently the Indians hold upon their original Title of occupancy.

In all these cases, and in the Grants of purchased Lands, which, on two or three occasions the Government has made for the settlement of certain Tribes, the power of alienation is distinctly withheld from the Indians and reserved to the Crown.

In a few recent instances the Indians have purchased Land for themselves, with the proceeds of their annuities.

Appendix
(T.)

24th June.

On many occasions large Tracts of Indian Lands have been surrendered to the Crown in trust, for the purpose of being sold for the benefit of the Tribe concerned.

In 1836 Sir Francis Head obtained the unconditional surrender of the Manitoulin, and a vast number of other Islands in Lake Huron, and of an extensive Territory in Western Canada, without any direct compensation, and he also obtained a surrender of a valuable reserve near Amherstburgh, upon the condition that the proceeds of one half were to be applied to the benefit of the Tribe claiming it, and those of the other half to the general benefit of the Indians of Upper Canada. But the terms on which these two surrenders were obtained led to much remonstrance, and to a representation to the Secretary of State.

The Saugeen Indians have since been compensated by an annuity for the Territory which they surrendered, and no distribution has yet been made of the sales of the reserve at Amherstburgh.

Among the consequences of the peculiar title under which the Indians hold their Lands, are their exclusion from the political franchise, and their immunity from statutory labor, the exemption of their lands from taxation, from seizure from debt, and the exclusion of White Settlers from their reserves.

The second head under this branch is so intimately connected with the first, that it must be considered with it.

2. *Tenure of Land.*

Owing to the peculiar Title under which the Indians hold their Lands, and their incapacity to alienate them, they continue, as in their uncivilized state, to hold them in common.

Every member has an equal right, with the sanction of the Chiefs, to choose and mark off a plot of land for himself in any unoccupied part of the reserve, and to occupy as much as he can cultivate.

In their wild state they usually cultivate one large field in common, but in most of the settlements in Canada they have advanced beyond this stage, and each individual cultivates his own field or farm. They are never disturbed in the possession of this, and they are generally allowed to dispose of it, during their life or by bequest, to any other member of the Tribe. They may also dispose of their improvements in the same manner, and such as are of a moveable nature may be transferred to persons not belonging to the Tribe.

In some of the more advanced settlements, as on the Grand River and in the Tyendinaga Reserve, some Indians hold farms of 100 to 150 acres of cleared land, and some have acquired by inheritance, or purchase, two or three, or even a greater number of farms. The transfer of property is frequent in these settlements.

But this mode of tenure, and the uncertainty of the Title to their lands, has caused great uneasiness among the more enlightened Indians in Upper Canada. They apprehend that as the tide of settlement flows on, and the pressure of the whites to possess their lands increases, they may at some future day be dispossessed or forced to surrender on disadvantageous terms, because they can shew no title deeds for their reserves.

With regard to the mode of tenure, experience has taught them that while the lands are held in common, and an individual may at any time be deprived of his farm, and be forced to abandon his improvements, perhaps without any compensation, by a decision of the majority of the Tribe to surrender their lands to the Government, there is no real security for property, and no encouragement for industry.

The subject has, on several occasions, been brought before the Provincial and Imperial Government. In 1837, the Rev. Peter Jones, an Indian Missionary of the Metho-

dist Society, and a Chief among the Mississaga Tribe of the River Credit, visited England in order chiefly to call attention to it.

His representation to Lord Glenelg was couched in the following terms:

"It is the desire of my Tribe to obtain from Her Most Gracious Majesty, the Queen, a written assurance or Title Deed, securing to them, and their Posterity, for ever, the Lands on which they have commenced improving. So long as they hold no written document, from the British Government, to shew that the land is theirs, they fear that the white man may at some future day take their lands away from them; and this apprehension is constantly cherished by observing the policy pursued by the United States Government towards the Indians in that country, in forcing them to leave their Territories and the bones of their Fathers; and I regret to say that this fear acts as a powerful drawback upon the industry and improvement of our Indian Tribes."

Tribes in Upper Canada.—Sir Francis Head who was then Lieutenant Governor of Upper Canada, objected strongly to the request being granted, on the ground that it was not made by the Indians themselves, but by their Methodist Missionaries, with the design of turning the concession to their own advantage.

This apprehension appears to have been groundless, and Lord Glenelg took the same view of it, for he suggested that although it would not be advisable to deliver into the hands of the Indians the Title Deeds of their property, those Deeds should be drawn up in writing and duly recorded, and should be open for their inspection, and that "if the Indians, or any individual among them, should at any time desire to sell or exchange their land, the Government would be ready to listen to their applications, and to take such measures as should be most consistent with their welfare and feelings."

In this opinion your Commissioners in a great measure concur. They are convinced that the uncertainty which has prevailed in the minds of the Indians, with regard to the continued possession of their Lands, has been one of the greatest drawbacks to their improvement.

The following evidence of the Rev. Messieurs Nellis and Elliott, with regard to the Six Nations Indians, confirms that of Mr. Jones. The Rev. Mr. Nellis, a gentleman who has long resided among the Indians of the Grand River, and is much interested in their welfare, says—

"Another obstacle not only to the introduction of Christianity among them, but to their advancement in improvements, of all kinds, is the unsettled state of their land affairs," and he suggests, "such a settlement of their affairs, as will secure to them the undisturbed possession of their improvements, and protect them from the encroachments of speculating white people."

The Rev. Mr. Elliott, who has also been many years engaged in the Ministry of the Indians, states that:

"Perhaps the greatest obstacle to their conversion is to be found in the unsettled state of their land concerns, which appears to have had a very injurious effect on their minds, and has been attended with continual temptation, deception and strife."

Another great drawback has been the absence of distinct ideas of separate property with regard to their lands. These ideas must necessarily precede any considerable advancement of industry and civilization; because no man will exert himself to improve his lands, and procure the comforts of life unless his right to enjoy them is exclusive and secure. The American Government at an early period adopted this view.

In 1816 Mr. Crawford, the Secretary at War, in a communication to the President, suggested that with the view of civilizing the Aborigines of that country:

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

"The different Indian Agents should be entrusted to give them assurances, that in any treaty for the purchase of lands from their respective Tribes, one mile square, including every separate settlement, should be reserved to the settler, which should become a Fee Simple Estate after the expiration of a certain number of years of actual residence upon and cultivation of it. Perhaps an additional reservation of a quarter or half section of land to each member of such family would add to the inducements not only to make such separate settlements, but to the raising a family."

Mr. Justice Macaulay, in his Report to Sir George Arthur, in 1839, states:

"It should also be borne in mind that one object in policy should be to induce the Indian families, as they advance in civilization, to settle on separate farms and become holders in Fee Simple, in their own individual right, subject to all the existing privileges and burthens of such tenure, and that in present arrangements to guarantee their Lands, provision should be made for effecting such partition whenever circumstances may admit."

In some few instances Indians have become already Landholders, by the purchase or leasing of Lands from whites. Mr. Macaulay continues:

"I would suggest inquiry how far a partition among the resident families, according to their rank or numbers, might be at once attempted, at least to a partial extent, with common consent; absolute Titles being nevertheless withheld till justified by the actual settlement and improved condition of the locators. The value of separate and personal rights might thus be taught, and the present quasi corporate mode of holding their lands, and transacting their business, would be superseded, as the people become more assimilated to the habits and manners of the white population."

He points, however, to the risk of exposing thereby the Indians to taxation, to the loss of their lands for debt, and to the designs of fraudulent whites.

The present Chief Superintendent, (Mr. Jarvis,) is much averse to giving titles to the Indians. In his communications to your Commissioners, he states that, "although there are some Indians at this moment fully competent to exercise these rights," (political privileges) "yet the different reasons I think is not advisable for some time, nor until a great improvement takes place, in their condition, to grant them."

1st. "If Alienable Titles should now be given to any one, it would be difficult to avoid the necessity of conferring them on all. The majority are decidedly unfit to receive them, and would most clearly comprehend the propriety of their being withheld, or of a distinction being made."

2nd. "Those who are now competent to receive Titles might entertain a desire to dispose of them, and how provident however they may be, they may become subject to execution. I cannot see in such a case how the advantages expected to be imparted to the less civilized, by keeping them from too great proximity with white men can be secured, for thus white men might enter upon these lands, and no power whatever, in such case, could remove them."

"I think, however, that if any plan could be devised to prevent alienation, and at the same time confer the political privileges incident upon having Titles to Lands, without also incurring the consequences incident upon their liability for debts in the Province, Titles might be given as a reward to industry and capacity, but I apprehend great difficulties will be found to stand in the way of such a plan."

* * * *

Appendix
(T.)

24th June.

"The only plan which appears to me practicable is, to give to the most deserving, as a reward for industry, license of occupation in perpetuity to them and their children, but not transferable to a white man, which, retaining the Fee in the Crown, would protect them from alienation, and I think satisfy fully the desire of the Indians themselves."

Sir J. Kempt's views upon the same subject with regard to the Indians of Lower Canada, will be found in the following extract from a Despatch to the Secretary of State, dated May 20th, 1830:

"The general terms upon which I propose that these lots (of 100 acres to each family) should be granted are,"

1st. "That they should be in the first instance granted upon Location Tickets."

2nd. "That on receiving these Tickets the settlers shall take the oath of Allegiance."

3rd. "That the terms upon which a final Title to these lots shall be confined, be distinctly expressed upon those Tickets, namely:—That two acres of Land shall be cleared and cultivated within one year from the date of the Tickets; that an additional quantity of three acres shall be in like manner cleared and cultivated at the end of the second year, and three more by the end of the third year, making in all (8) eight acres."

4th. "That within 18 months from the date of the Ticket a Dwelling House of dimensions not less than 20 feet by 15 be erected upon the lot, and that on all those conditions being duly fulfilled, a grant in Free and Common Soccage shall be made of the lot."

5th. "That these lots shall be inalienable without the consent of His Majesty's Representative, and only bequeathable by will to the wife, children, or relatives of the Grantee, in failure of which they shall revert to the Crown."

6th. "On infraction of any of these terms, the lots ipso facto, to revert to the Crown."

Recommendations.

Upon a full consideration of these opinions your Commissioners recommend:

1st. That all the Title Deeds for Indian Lands should be recorded in the office of the Provincial Registrar, and be open as any other public documents to inspection.

2nd. That where no Title Deeds exist, they should be supplied and recorded in the same manner.

3rd. That these Title Deeds, so recorded, should be considered by the Government as equally binding with any other similar document, and should preclude all power of resumption, without the consent of the Indians concerned.

4th. That when the reserve has not been surveyed, or any doubt exist as to its proper limits, steps should be forthwith taken to supply the information, which ought to be kept in the Indian Office for inspection with diagrams of the reserves.

Such Diagrams on a small scale of the reserves in Upper Canada are prefixed to Mr. Justice Macaulay's Report, but those for Lower Canada are wanting. Some expense will attend a survey, and a definition of the boundaries, but the measure will be productive of eventual economy, and will facilitate the endeavours of the Government to prevent intrusion upon the Indian Lands.

5th. That the several Tribes be encouraged to divide their reserves among themselves, and to appropriate a portion, not exceeding 100 acres, to each family or mem-

Appendix
(T.)

24th June.

ber, surrendering to the Government the remainder in trust to be sold for their benefit.

6th. That in all instances of such division, or of individual members of a Tribe adopting a fixed location with the consent of the Tribe, a limited Title Deed be granted—securing to the holder and his heirs the possession of such separate portion of the reserve, with the power of transferring or devising the same, to any member of his family or of his Tribe, but not to a white man, and protecting him in its possession in the event of any surrender of the reserve by the rest. That upon the issue of such a deed a gratuity in Agricultural Implements, Stock, Furniture, or other useful articles, be given in commutation of all further claim to Presents.

7th. That the Government should be prepared to entertain any application for the exchange or sale of these Licenses in favour of any Indian belonging to another Tribe, but not in favour of a white.

8th. That upon a Report from an officer of the Department that an Indian is qualified by education, knowledge of the arts and customs of civilized life and habits of industry and prudence, to protect his own interests, and to maintain himself as an independent member of the general community, the Government shall be prepared to grant him a Patent for the Land in his actual cultivation or occupation, and for as much more as he may be entitled to upon an equitable division of the reserve of his Tribe, not exceeding in any instance 200 acres. That upon the Issue of this Patent all further claims to share in the Presents be relinquished; but that any title to share in an annuity or other property of the Tribe be retained.

This proposition is founded upon the conviction, that it is desirable to release the Indians from their present state of tutelage, as soon as they are competent to take care of themselves; that to postpone this emancipation until the

whole body is advanced to that stage, would be the most effectual way of retarding that desirable event; and that the example and encouragement held out by the admission of their more enlightened members to all the privileges of a Citizen, will be the highest incentive to exertion.

3. *Management of the Indian Lands.*

In Lower Canada no surrenders of Land have been made to the Crown, by the Indians, and consequently the Government is no further concerned in their affairs than to appoint or sanction the appointment of Agents, to receive the rents and seigniorial payments on account of their lands, and the tenements upon them, and also to receive and examine the accounts rendered by the agents, and to control their proceedings.

There are three Agencies for the Tribes: at St. Regis, St. Francis, and Canghnawaga.

The payments received by the Agents consist of a large number of small items, amounting in the aggregate to an inconsiderable sum, upon which a moderate per centage is charged. It is probable that from the nature both of the receipts and disbursements, this office may cause considerable trouble, and it may be difficult to find competent persons willing to undertake it; but your Commissioners observe with regret, that within the last five years, two successive agents at Canghnawaga have been defaulters, and were dismissed without the recovery of their balances. Your Commissioners are of opinion that the Land affairs of the Indians in Lower Canada require examination, and a stricter surveillance for the future.

In Upper Canada the Crown is the agent in trust for the sale of various tracts of lands, surrendered by several Tribes, for the purpose of being sold for their benefit.

The following is a list of these surrenders, as far as they can be ascertained.

Date of the Surrender.	TRIBE.	No. of Acres.	Where situated.
15th January, 1798	Six Nations	352707	Grand River.
19th April, 1830	do	807	do
do do 1831	do	20670	do
8th February, 1834	do	50212	do
20th do 1841	do	220000	do
3d December, 1835	Mohawks of Bay of Quinté	27857	Tyendinaga.
15th April, 1843	do do do	Not stated.	do
2d February, 1836	Wyandotts and Hurons	14500	Anderdon.
28th do 1820	Mississagas of the Credit	7000	Trafalgar.
18th do 1833	Mississagas of Alnwick	4700	Big Island.
25th May, 1836	do do	2700	Bedford.
15th January, 1838	do do	Not stated.	ThurLOW.
4th February, 1834	Chippawas of the Thames	15300	Carradoc.
26th November, 1836	Chippawas of Rama Beau, Soleil Island and Snake Island.....	9600	Orillia and Medonté.

The Management of the sales is conducted by the Commissioners of Crown Lands.

The Lands on being surrendered are surveyed and opened for sale in the same manner as Crown Lands, except, that as in the case of the Clergy Reserve Lands, of which the sale is also conducted by the Commissioners of Crown Lands, the Government conceiving itself bound, as Trustee, to obtain the highest amount for the Land without reference to general public interests, has authorized a system of receiving payment in annual instalments, instead of requiring the immediate payment of the whole sum.

The Commissioner of Crown Lands has received the payments which after deducting the expenses of management, he has either disbursed in the acquittal of warrants of the Governor for Indian services, or has paid over in cash or debentures to the Chief Superintendent. For some time past the receipts have not been sufficient to meet the charges for management, and the warrants presented for

payment out of this fund, and consequently the Department is in advance to the Indian Department £2139 17s. 2d., and of which £1989 9s. 3d. is on account of the Six Nations Indians.

Your Commissioners are of opinion, that the system of management hitherto observed, has been throughout defective and injurious to the interests of the Indians, and also they are unable to concur in the views of the Chief Superintendent, already noticed at Page — as to the sufficiency of these Lands to supply the place of the present Parliamentary grant, they consider that much may be done to render them more productive and available for the improvement of the Tribe.

The chief defects are:

1st. Neither the Commissioners of Crown Lands, nor the Chief Superintendent, has hitherto kept any account of sales, which would shew the amount accruing to each Tribe.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

The Six Nations alone have a separate account; all others are classed under the head of "Sundry Tribes." In 1842 upon a representation of the Chief Superintendent, accounts were prepared for the sales in each reserve, from which your Commissioners have endeavoured to prepare a statement of the sums received from each Tribe. Much pains has been bestowed upon this abstract, but as the particulars of several transactions have not been recorded, it can only be offered as the nearest approximate statement that can be furnished up to the date at which it was prepared.

See Appendix No. 72.

2nd. The cost of management has been excessive, and from the peculiar mode in which it is charged, has fallen most unequally upon the several Tribes. The business of the Indians, as well as that of all other services, in the offices of the Commissioner of Crown Lands and the Surveyor General, is transacted not by the appropriation of time of one or more Clerks to its individual interests, but by the united efforts of all and each in the different Departments of the office which he fills. Hence in 1841, when the late Lord Sydenham arranged the present Crown Land Department, he directed that the general disbursements of the office should be charged upon the several services conducted in it in the following proportions:

Crown Lands, 50 per cent.
Clergy Reserves, 40 do. do.
Indian Lands, 10 do. do.

Upon examining the data upon which this division was founded, it appears clear to your Commissioners, that the proportion for which the Indians are justly liable, does not exceed five per cent.

See Appendix No. 73.

But further, the charge is unequal and most oppressive in its operation. It has no relation to the service actually performed during the current year, nor to the monies received. Hence in any single year, the charge for which the whole of the Indian sales are liable, may fall upon one or more Tribes, whose Lands may happen to be then productive, while in the next year, although the Lands of the other Tribes may be equally productive, the former derive no exemption on account of their payment in the previous year, but have to pay again in the same proportion as the others. Again, it may not unfrequently happen that the charge may exceed the whole receipts, as was the case in the half year ended December 1842, when the amount collected for the Six Nations was £145 8s. 8d., and the charge against them as their proportion of the disbursement for the half year carried forward until there should be funds, was £221 2s. 1d.

To this charge, which only covers the expenses of the central officers of this Department, is added 5 per cent., paid to District agents for all collections made on their account, and also the whole expense of surveys and inspections. Within the first eighteen months after the present regulation came into force, the Indians were charged with £1492 17s. 10d. currency, as their proportion of the current expenses, and £1290 10s. 6d. currency, for surveys and inspections, making a total sum of £2783 8s. 4d. currency; while their receipts, during the same period, amounted only to £5479 18s. 11d. currency.

Before the year 1841 the mode of charge was different, but more irregular and less burthensome.

3. The Chief Superintendent has kept no account of the moneys which he has received from the Commissioner of Crown Lands, nor of the purposes for which he has received them. Your Commissioners, however, have been able, from the accounts of the late officer, and the Bank Account and List of Debentures furnished by the Chief Superintendent, to trace out with tolerable accuracy, the several payments made, which in cash and Debentures amount to £10,731 3s. 10d. cy.*; but they consider it their

* Of this £8610 18s. 8d. cy. was either invested, or was paid to him for the purpose of investment.

Appendix
(T.)

24th June.

duty to notice the irregularity and the impropriety of these monies being allowed to lie in the hands of the Chief Superintendent without any control or guarantee for its safety or proper application. One consequence has been, the accumulated interest upon the sums invested, amounting to £1,305, has been disbursed by that officer without any knowledge on his part of the Tribes who were entitled to it, and without any authority from the Governor General.

As Mr. Jarvis has rendered no account or explanation of his various disbursements, notwithstanding frequent application for it, there are no data for ascertaining whether this money has been properly employed.

4. Further evils are asserted to have arisen from his neglect in the management of the Indian Lands, which do not appear chargeable to the system, nor to any particular Department, and are now irremediable.

It remains to be considered how the system can be improved. The present Chief Superintendent entertains a very strong opinion, that all the affairs of the Indians should be concentrated in one Department, and under one head; that the services of the Commissariat, of the Commissioner of Crown Lands, and the Surveyor General, may be advantageously dispensed with.

His principal objection to the interference of the latter two are—1st. Their indifference to the interests of the Indians. "It cannot be expected that any other Department will take the same interest in the welfare of the Indians as that especially established to ascertain their wants and defend their rights."

2d. To their inadequate information as to the property: "The correspondence carried on with the resident Superintendent places this Department in familiar possession of facts and more intimate knowledge of the best means of guarding against any improvident grants, and the most judicious manner of disposing of their property."

3d. That "while the Indian Lands are under the Commissioner of Crown Lands, the public will not understand why a different policy with respect to them should be adopted."

4th. "The inconvenience of Books and Accounts relating to the same affairs being kept in different offices."

The same views were expressed by Mr. Jarvis before the Commissioners of 1840: "I am of opinion that the duties of the Indian Department may be performed without the aid or intervention of any other Department, provided that obvious and necessary assistance to carry on the details be accorded to it, which is possessed by every other Department in this Province."

The consideration of this question, and the reason of the Commissioner of Crown Lands for dissenting from the views of the Chief Superintendent occupy four pages, 45 to 48, of the Commissioners' Report. The latter appear to have concurred in the advantages of Mr. Jarvis' suggestion, but to have doubted its feasibility; nevertheless they recommend its being carried into effect. They state at page 45: "Your Commissioners to a certain extent concur with the Chief Superintendent, but some part of his theory they are not disposed to recommend as feasible." At page 48: "If all the affairs of the Indians were, as Your Committee think they ought to be, concentrated in one Department, its accomplishment would require a series of details which Your Committee have not attempted to digest, considering that the principles of any such arrangement should in the first place be determined." At page 50: "It is next proposed to transfer to the Indian Office the management of all sales of Indian Lands ordered to be sold for their benefit; the settling of conflicting claims to which among

Appendix
(T.)

24th June.

"intruders within those above comprised by Your Committee in the first class, falls peculiarly within the Province of the Indian Department." Also,—“to enable the Head of the Department to act without the intervention of the Commissariat.”

Your Commissioners having already stated their general view as to the future management of the Indians, entertain serious objections to the consideration of all their affairs in one Department. They conceive it will tend to prolong their state of tutelage and of isolation from the rest of the community.—That it predicates the continuance and extension of an expensive Department which Her Majesty's Government is desirous of abolishing, and which is not adapted to carry out the objects of the Government.

That the arrangements necessary for its accomplishment, including surveys of lands, examination and registration of applications, management of sales and payments, sales of timber, payment of the annuities in all parts of Upper Canada, &c. &c. &c., would require an infinity of details, which joined with the present duties of the Department, and those more properly belonging to it, which will be added if the views of Your Commissioners for the moral elevation of the Indians be adopted, would be far beyond the power of one head to direct and control properly, and would require a more numerous and efficient staff than appears to have been contemplated.

Your Commissioners believe that other means may be more advantageously adopted to attain the same end—of remedying the evils of the present system of management, and of duly protecting the interests of the Indians.

The question of the terms on which the lands are to be disposed of, is next to be considered.

In 1840, the Commissioner of Crown Lands reported that: “The principal sales of Indian Lands made by this office, have been at auction, under the authority of His Excellency the Lieutenant Governor for the time being. The terms of sale are one-fourth of the purchase money down, or within a month—the remainder in three equal annual instalments with interest upon each instalment, as it becomes due, or in other words, until it is paid.”

Since that period the system of selling by auction has been abandoned, as well for Crown as Indian Lands, upon the experience, that its intended advantages were frustrated, and that the true value of the Lands was not obtained, owing to the frequent collusion among the bidders.

A further change was also introduced in October last, with regard to the Lands of the Six Nations, by which one-third of the purchase money is required to be paid down, and the remainder is made payable at any time within six years, the interest being required to be paid yearly.

The Crown Lands are now sold only for immediate payment in Cash or Land Scrip. The payments for Clergy Reserve Lands, which were formerly made in ten annual instalments, are, by a recent regulation, required to be made in five instalments, viz. two-sixths at the time of purchase, and the remainder in four annual instalments.

The above arrangements for the sale of the general Indian Lands, have been founded upon experience, and appear unobjectionable.

But with regard to the new terms for selling the Lands of the Six Nations, it seems very doubtful if they are calculated to secure the interests of the Indians, although the change has been made at their request. It is true that, in the present state of agriculture and trade in the Province, there may be some difficulty in obtaining early payments, and that the new settler may hope to be better able to pay after an interval of two or three years; but, on the other hand, it has been found, that delay does not

generally encourage prudence and economy; and that Settlers on such terms procrastinate their savings until the time of payment is at hand, and consequently fail in their contracts.

If the system be persevered in, it will be necessary to insist upon the punctual payment of the annual interest, but in all cases proper steps should be taken to secure the due payment of the instalments. It is probable that the same laxity which has prevailed with regard to the Crown and Clergy Lands in this respect, has extended to the Indian Lands. The parties in arrear should be called upon to pay, and, if necessary, legal measures should be taken to enforce payment.

The Chief Superintendent in speaking of the Lands of Six Nations, advocates the leasing of a very large portion of them. To any extensive adoption of this system your Commissioners are altogether opposed. Experience has shown that it cannot be maintained in a country where the majority of the settlers consists of Emigrants, equally poor and improvident—where the spirit of the people is opposed to a tenure that deprives them of political rights, and where the means of insuring payment are difficult and expensive, and the progress of ejectment is exposed to the additional objection of being often hazardous, and on any extensive scale impracticable. Its inefficiency as a source of revenue has been clearly shown with respect to the Clergy Reserves.*

On these grounds it has been wholly abandoned in the disposal of the Crown and Clergy as well as the Indian Lands. But with regard to the latter, there is an additional ground of objection. It is not desirable that the present quasi corporate character of the Indian communities should be perpetuated. Its existence is one of the greatest obstacles to their advancement in civilization, and is inconsistent with that footing of equality with the whites to which it is their interest to attain, and the object of the Government to raise them. In this view it would be inexpedient to create large leasehold properties to be held by those corporate bodies.

Experience has taught that in older countries, where the foundation of society and the scarcity of property are more stable than in this Province, the property of a Corporation becomes an object of cupidity and jealousy: of cupidity, because it supplies wealth and comforts to its owners beyond that enjoyed by the rest of the community, derived from sources to which the latter imagine they once had an equal title; and of jealousy, because it confers privileges and an influence which are always obnoxious, and often perverted to evil purposes.

It appears most important to place the property of the Indians as much as possible beyond the reach of popular convulsions: to deprive any body of men of an interest in their expulsion from the Province, or in the confiscation or spoliation of their property. For these reasons the system of leasing should be limited in its extent, and confined to instances of particular advantage or security.

* Extract from a Despatch from Sir Charles Bagot to the Secretary of State, dated March 10, 1843.

“The total number of Clergy Lots under lease in Canada West is 1147, at an aggregate annual rental of £4,096 17s. 2d; of this amount there could only be collected in the year 1842, including arrears of previous years, the sum stated in the above returns, viz. £1108 0s. 7d.

“In Canada East there are 78 Clergy Lots under lease, at an annual rental of £258 8s. 9d., of which no portion was received during the year 1842. There have also been sold in Canada East 8400 acres of Clergy Lands on quit rent, amounting altogether to £1690, which, at an interest of 5 per cent, should yield annually £84 10s., but of this amount no portion was received during the year 1842. From this statement your Lordship will perceive how disadvantageous the system of leasing these Lands has proved, and how urgent was the necessity for abandoning it. At first sight your Lordship might be disposed to consider that measures might be adopted to compel the more punctual payment of these rents; but experience has proved the almost total insufficiency of past efforts of this nature, and I have on a previous occasion adverted to the irritation and ill-will which would be sure to follow the adoption of any extreme legal measure by the Government, or any public co-operation, to enforce the payment of instalments by a number of tenants of this class.”

Appendix
(T.)

24th June.

24th June.

Recommendations.

1. That a competent person be appointed to examine and report on the nature and extent of the property held by the several Tribes of the Indians throughout Canada; the amount and mode of payment annually due to them, and of arrears; the security for the due collection of the money, and the solvency of the Agents; and that measures be taken to collect such payments regularly for the future, and to secure the punctual rendering of annual accounts by each Agent, and the settlement of balances. As this service is entirely for the benefit of the Indian Funds, they should bear the expense which may be incurred.

2. That the management of the survey and sales of all Indian Lands be conducted by the Surveyor General and Commissioner of Crown Lands.

3. That the accounts which your Commissioners have prepared of past sales be examined, audited, and passed in Council, so as to conclude and close past transactions.

4. That for the future distinct accounts be kept by the Commissioner of Crown Lands, for each of the Tribes separately interested in the sales.

5. That as the service rendered by the Crown Land Department in the sale of Indian Lands is of a variable amount, and as it bears a very small proportion to that performed on account of the Crown and Clergy Lands, an arrangement should be made by which the fair proportion to be paid by the Indian Lands might be raised by a per centage upon the monies actually received. By this means the Indians, and each Tribe separately, would bear their own proportion of the expense, and the remainder might then be divided between the Crown and Clergy Lands in such proportions as might appear equitable.

6. That if this commutation be impracticable, the per centage to be charged to the Indian Lands should be reduced from 10 to 5 per cent.

7. That due precaution be taken that the other charges for surveying, valuing, and local collections, be conducted with strict economy.

8. That all monies received by the Commissioner of Crown Lands be paid over to the Receiver General, and lodged in a fund separate from the Provincial Monies, "to the account of the Governor General in Trust for the "Indians," and that they be credited by the Receiver General to the several Tribes entitled to them. That notice of such payments be given at the same time to the Indian Office, and that they be similarly entered in that Office.

9. That all monies received from the sale of Lands form a Capital Stock, to be invested by the Receiver General for the benefit of the several Tribes, who shall be entitled only to receive the annual interest, except under special circumstances, and the authority of an order in Council.

10. That all investments be reported to the Governor General, and be recorded in the Indian Office.

11. That the balances in the hands of the Receiver General be not allowed to exceed £200, unless by the special authority of the Governor General upon a representation of the circumstances which may render it desirable to retain a larger balance.

12. That no money be drawn out of this Fund, except upon a warrant from the Indian Office, signed by the Governor General or the Civil Secretary—"by command."

13. That an account be rendered annually to the Governor General, showing the receipts, disbursements and investments on account of each Tribe, and that this account be countersigned by the Commissioner of Crown Lands.

14. That a copy of the accounts of each Tribe, taken from this document, be rendered annually to the Chiefs, and that a duplicate copy signed by them be filed in the Indian Office as an acknowledgment of acquittance.

In Lower Canada the annual accounts of the Agents are read in Council, signed by the Chiefs, and then printed; but the latter practice, unless required by the Indians themselves, appears to create an unnecessary expense. In Upper Canada, also, the accounts of the Six Nations Indians are rendered by the Treasurer annually, and printed.

15. That all monies and debentures arising from landed sales and rents now in the hands of the Chief Superintendent, or of any other officer of the Indian Department, be transferred to the Receiver General, and paid into the Fund above proposed, and that in future all payments on account of the Indians be made to that latter Officer, whose acknowledgment alone shall be deemed a valid proof of receipt.

16. That the Chief Superintendent and any other Officer who may have received and disbursed monies on behalf of the Indians, be called upon to account for the same.

Protection of the Indian Reserves.

The incapacity of the wild and untutored Indians to protect their lands and other property from the encroachments and frauds of the Whites, first led the Crown to assume the office of their Guardian in this respect, and the Indians have become accustomed to depend entirely upon the protection and interference of the Government, and to neglect those precautions which their own increasing intelligence enables them to adopt.

As the Crown retains the fee simple of all the Lands occupied by the Indians in the Upper Province, all persons intruding upon any portion of them without leave are trespassers, and may be ejected.

In Lower Canada the Tenure of the Indian Reserves being different, a special enactment was necessary to restrain persons from intruding upon them, and such a Law was accordingly passed in 1777.

But the extent and isolation of the Indian Lands in Upper Canada, the impossibility of exercising a surveillance over those vast tracts, and still more, the uncontrollable force of those natural laws of society to which even Governments must bend, have prevented the efficient protection of the Indian Reserves, any more than the Crown and Clergy Lands under similar circumstances.

These Reserves contain some of the finest and most valuable land in the Province. Hence they have attracted the attention of the indigent emigrant, and the fraudulent speculator, who, either in ignorance or with a view to future gains, have settled upon portions of them, sometimes without leave or observation, sometimes against the will of the Indians, but more frequently under color of titles obtained from individual Indians.

The evils which have thus arisen consist of—

1. The intrusion of squatters, who are generally of bad character and corrupt example.

2. The abstraction of the Timber, both by settlers and by speculators from a distance, usually from the United States.

3. The destruction of the Game.

4. The detriment of the Fisheries.

These evils and their remedy were specially pointed out as subjects for the consideration of the Commissioners of 1840, and occupied much of their attention. The evidence of the facts, and the difficulties of the question

24th June.

Appendix
(T.)

24th June.

being fully stated under the second and third heads of their Report, your present Commissioners do not deem it necessary to enter again into the same detail, but beg to refer to that document.

In the general opinion therein expressed your Commissioners fully concur. They are of the same belief—

“That complete protection of such (Indian) property can only be looked for as the result of that change which shall assimilate the Indians with people accustomed from infancy to the idea of separate and individually appropriated property, where each is, under the Law, the protector of his own possessions;” but they are also of the same conviction—

“That much may even now be done, by a fair and prompt administration of the Law as it stands, to remove many of those causes of waste and depreciation which have for a long series of years, and do still, affect the possessions of this race within the organized limits of the Province.”

Measures have been adopted since 1840 to eject intruders from the Indian Settlement on Walpole Island, and the return of squatters on the Grand River, referred to by the Chief Superintendent on that occasion, has been finished and presented. A survey and valuation of the land has also been taken, and it is to be hoped that a final settlement will soon be arrived at with these parties.

The opinion of the Commissioners of 1840, with respect to squatters, was that they should be divided into two classes—first, of those who, although in illegal possession of the land, were unobjectionable occupants, and had improved the land by clearing, cultivating, and building on it; and secondly, of those whose illegal possession was accompanied by circumstances of a still more objectionable nature, such as cutting the timber, selling liquors, and plundering, and encouraging vice among the Indians.

The first are entitled to consideration, as they not only have enhanced the value of their own and surrounding land, but their improvements offered “a security for their ultimately making to the Indians full compensation for their temporary usurpation.”

The rule which may be followed with regard to these, as in similar instances on lands surrendered by the Indians to the Crown, is to have the land valued with the improvements, and to give the intruders the right of pre-emption at the price fixed by the Government. If abandoned, they will, of course, with their increased value, be put up to public competition.

The second class of squatters the Commissioners conceived to be entitled to no consideration, and they recommended that the Law should be properly enforced against them.

With respect to the illegal cutting of Timber, they suggested that measures should be taken to foster a lawful trade, by empowering the Deputies of the Crown Land Department to issue Licenses for such purpose, the proceeds being realized for the Funds of the Indians.

As to the preservation of the Game, they considered that its entire extinction or disappearance might be ultimately more beneficial to the Indians than its most rigid preservation for their use.

The evidence which your Commissioners have received upon this point in every way confirms this view. As the Game is destroyed, the Indians take to the cultivation of the land for sustenance. At first, when the hunting season comes round, they go further in search of it; but year after year they are obliged to go still further. Their journeys become lengthened, their absence from home prolonged, the fatigues and risk of the chase are increased, until gradually its followers fall off, and remain at home to attend to their farms. After a while, hunting is only followed as a recreation for a few days in the Spring and

Fall, and it is in evidence that in many of the old settlements the practice may shortly be expected to cease altogether.

The Chief Superintendent mentions the protection of the Indian Fisheries as a matter of importance; but he does not enter into any particulars of the nature or extent of the encroachments upon them, and no opinion upon the subject is expressed in the Report. It appears to your Commissioners that the same argument which the Chief Superintendent has advanced against any interference for the protection of the Game on Indian Lands applies equally to the Fisheries: “the severest penal statutes would scarcely prevent the white inhabitants from killing it.” Moreover, as the law does not restrain the Indians from hunting and fishing on the property of the whites, it would be unfair to make it penal to hunt or fish on their reservations.

If the evil complained of is confined to the destruction of the fish by improper means, or at improper seasons, a general law, such as that which was passed last Session for particular localities, might be introduced, and would prove a general benefit.

Under this head arises the inquiry, whether it be expedient or possible entirely to exclude whites from the Indian Reserves? Past experience does not hold out much prospect of being able to effect that object, but improved surveillance might prove efficient for the purpose, and it must, therefore, be determined how far exclusion ought to be carried. The opinions which your Commissioners have received differ much on this point, and the desire of the Indians themselves varies according to the treatment which they have received at the hands of their white tenants and neighbours.

In Lower Canada, where the Indians are more mixed up with, or closely surrounded by, the white population, there is no evidence of their deriving any harm from the contact; on the contrary, they are reported to be nearly, if not quite, on a par with the lower class of their Canadian neighbors. Some of the Upper Canada Indians, and especially those on the Grand River, have expressed a strong desire that all whites should be removed and kept excluded from their lands. Your Commissioners hesitate to express a decided opinion on this point, but they are, on the whole, opposed to exclusion, as tending to maintain that isolation of the Indians the objections to which have been already stated: as depriving the Indians of the example of the superior skill and industry of the whites; as being very difficult of execution, and tending to excite jealousies, quarrels and contentions in the attempt. As, however, a favorable opportunity of making the experiment now occurs, by the intended removal of the Grand River Indians to a portion of their territory which is almost free from settlers; and as they have expressed a strong desire that the attempt should be made, your Commissioners do not object to the trial, although they apprehend its failure. In other cases they are of opinion that white men, of good character, should not be compelled to remove from their settlements on Indian Lands, when they do not interfere with the present or future exigencies of the latter, and are not obnoxious to them. But with respect to men of bad character and vicious habits, your Commissioners consider that exclusion cannot, when practicable, be too rigidly observed.

Adopting these views, your Commissioners have to offer the following suggestions for carrying them into execution:—

Recommendations.

1. As to Squatters, with regard to the past.

1st. That steps be promptly taken, similar to those adopted on the Grand River Tract, to obtain a return of all persons who are in unlawful occupation of the several Indian Reserves, and also of the several tracts surrendered by the Indians to the Crown: of the value of the land; of the extent and value of the improvements upon

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

it; of the character of the occupant, and of his pretensions to the possession of the land.

2d. That except in cases where such intruders occupy lands required for the immediate or early use of the Indians, or where they have obtained possession by fraudulent means, the question of exclusion be decided upon the principle above laid down by the former Commissioners.

3d. That a title be given to those who are allowed to remain upon the terms already suggested; and that prompt and efficient measures be taken to remove all others.

4th. That the expense of these proceedings is fairly chargeable upon the funds of the Tribes to be thereby benefited.

With regard to the future. That the following measures be adopted to prevent Squatting:—

1st. The reduction, to a reasonable limit, of all Reserves which greatly exceed the present or probable future wants of the Tribes, under arrangements for their voluntary surrender.

In making any such proposal to a Tribe, it should be distinctly explained to them, that the object is not to obtain possession of their land for any other purpose than to protect them more efficiently in the enjoyment of the remainder, and that they are at perfect liberty to decide the quantity and locality of that which they retain.

2nd. The encouragement of a division of the lands among the members of the Tribe, so as to give them an individual and personal interest in the possession of their own lot.

3rd. The appointment of one or more of the most intelligent, active, and honest Indians in the settlement, to act as Rangers, to watch, and occasionally to inspect the Reserves, and to report any attempt at intrusion to the local Agents, who shall thereupon take steps to remove, or put the law in force, against the offender. This Office may be one of honour and small emolument, and will doubtless become an object of ambition among the members of the Tribe. The Chiefs, and all other officers to be hereafter appointed among the Indians, should be required, on pain of degradation or dismissal, to inform the Rangers of all attempts at intrusion that may come to their knowledge. Among the Cherokees of the State of Georgia, who have made great advances in civilization, officers have been appointed by their own community for several purposes, and the system has been found to work very advantageously. Some interesting information upon this point will be found in Appendix No. 100.

4th. The punishment of any attempt by individual Indians to dispose of their land to Whites, by gift, sale, barter or otherwise, without the sanction of the Governor General, obtained through the Indian Office, by the forfeiture of all further title to presents.

It was a suggestion of a Chief of the Six Nations, when a bill was before the Legislature in 1839 to check Squatting, that provision should be made in it for the punishment of the Indians who bartered the land, as well as those who purchased from them; and the Indians at Manitoulin have more than once petitioned, that drunkenness among their band should be punished by the temporary stoppage of the presents from the offenders. Mr. Anderson, the resident Superintendent at Manitoulin, who was formerly stationed at Drummond Island, states, that he has often adopted the practice of stopping the presents for one or two seasons as the means of checking intoxication and punishing attempts at fraud, and with great success. A similar practice has prevailed in Lower Canada, when members of the Tribes have resisted the authority of their Chiefs.

Appendix
(T.)

24th June.

If this suggestion be adopted, it will be necessary to issue a notice, and make the regulation fully known to all the Indians, and to renew it on each occasion of delivering the presents.

5th. The dismissal of all officers of the Indian or Crown Lands Department, who may be detected in holding out any encouragement to persons to settle, without leave, on Indian Lands.

6th. The amendment of the Act 2 Vic. cap. 15, entitled, "An Act for the protection of the Lands of the Crown in this Province from trespass and injury," by the omission of the limitation in the first section, which excludes from the operation of the Act those lands which have been surrendered by the Indians to the Crown.

7th. The appointment of the Agents of the Commissioner of Crown Lands to act as Commissioners under that Statute.

8th. The appointment of competent persons to act as Commissioners in localities where no agents are stationed. A list of all such Commissioners, Agents or others, should be annually submitted to the Governor General, shewing the localities for which they are appointed.

2. *As to Cutting Timber.*

1st. That the Agents of the Commissioner of Crown Lands be empowered to issue Licenses for the cutting of Timber on Indian Lands, in the same manner as on Crown Lands, and that, if necessary, further Agents be appointed for that purpose.

2nd. That all persons cutting Timber on such lands without a License, be prosecuted under the Act 2 Vic. cap. 15, before referred to.

3rd. That all Rangers, Chiefs, or other Officers be required, on pain of degradation or dismissal, to report to the local Officer all cases of cutting Timber without a License; and that the Rangers be bound to make themselves acquainted with the particulars of all Licenses issued within their Reserve.

4th. That the proceeds of Timber Licenses, after deducting the commission, be paid through the Commissioner of Crown Lands to the Receiver General, and be placed to the credit of the Tribe entitled to them.

3. *As to the Preservation of the Game.*

That the Indians be discouraged from looking to Game as a means of support, and that all incentives to the chase be withheld from them.

4. *As to the Protection of the Fisheries.*

That the Rangers, Chiefs, and other Officers be informed of the nature of the existing law, which may be applicable to their locality.

That they report all infringements to the local Officer, who shall thereupon take such steps as may appear advisable for the punishment of the offenders.

2nd. That the local Officers report to the Governor General any insufficiency of the law to prevent injustice, and that, if necessary, a legal enactment be introduced to supply additional power for its repression.

IV.—ANNUITIES.

The origin and nature of the Annuities having been already described, it is only necessary here to repeat, that they are payments made by the Government to certain Tribes in Upper Canada for Lands surrendered by them to the Crown: a list of them is given in the Appendix, No. 67. The terms of the Deeds by

Appendix
(T.)
24th June.

which they are secured vary, but in general they engage the Government to pay the full amount either in goods, at the Montreal prices, or in money. In some they provide for the payment of £2 10s. to each individual; and in one, express stipulations are made for the reduction of the annuity, in the event of a diminution of the number of the Tribe. An abstract of the terms of each Deed will be found in the Appendix No. 68.

Previously to the year 1829, the custom was to pay these annuities in goods of the same description as the annual presents, by which practice the Indians, having already received an adequate supply of clothing, had a strong inducement to dispose of the remainder for any object of more immediate want or attraction; among which liquor ranked foremost. The relative quantities of the goods thus distributed as presents and annuities are exhibited in the following statement, framed from the Indian Estimates for the service of Upper Canada in 1830:—

<i>Articles required.</i>		<i>Presents.</i>	<i>Annuities.</i>
Cloth.....	yards,	678	1879
Caddies.....	"	1585	768
Molton.....	"	6129	1476
Ratteen.....	"	4533	1120
Stronds.....	"	12327	1165
1 Point Blankets.....	No.	2547	232
1½ " ".....	"	1766	410
2 " ".....	"	1751	270
2½ " ".....	"	4745	635
3 " ".....	"	4370	755
Irish Linen.....	yards,	942	1849
Printed Calico.....	"	15899	3037
Striped Cotton.....	"	14823	3257
Silk Handkerchiefs.....	No.	79	618
Chiefs' Laced Hats.....	"	79	92
Plain ".....	"	90	233
Sewing Thread.....	oz.	3847	2160
Shoes.....	pairs,	.....	594
Butchers' Knives.....	No.	9124	1296
Ball.....	lbs.	9054	5444
Shot.....	"	31218	5444
Silver Brooches.....	No.	3000	2600
" Ear-bobs.....	"	3000	811
Chiefs' Guns.....	"	330	117
Rifle.....	"	128	22
Common.....	"	258	79
Brass Kettles.....	"	372	45
Tin.....	"	380	390
Scissors.....	pairs,	755	48
Buttons.....	doz.	52	72
Beaver Traps.....	No.	20	22
Ribbon.....	yards.	3300	324

In 1829, Sir John Colborne, being desirous of checking the evils of this system, and of promoting the settlement and civilization of the Indians, obtained permission from the Secretary of State to apply the annuities towards building houses and purchasing agricultural implements and stock for such members of the several Tribes, interested in the payments, as were disposed to settle in the Province; and from that period the issue of goods in payment of the annuities ceased. The change seems at first to have been unwillingly adopted by the Tribes, but it is now universally approved of. Within two or three years the settlements at Coldwater, the Narrows, St. Clair and Munstown were established by means of these funds, and subsequently several other settlements have been formed or enlarged.

In consequence of this change, it became necessary to credit each Tribe yearly with the amount of its annuity, and to direct the expenditure of the money for the benefit of the Indians. This has further led to the admission of the Indians to a voice in the disbursement of their annuities. The Government has not abandoned its controul over these funds, which it still exercises, either to restrain improvident or improper expenditure, or to direct undertakings for their advantage; but the general practice is for the Indians to determine among themselves how the money is to be spent, and to apply to the Indian Department, from time to time, for such sums as they require.

When the annuities were paid in goods, the expense was borne upon the same fund as the presents, and was defrayed by an annual vote of the Imperial Parliament. When the above change was introduced, Sir J. Colborne, with the sanction of the Secretary of State, directed that the value of 6500 suits, at the cost price of an average equipment, should be credited to the Indian Department; the charge being still defrayed out of the same fund. In 1834, this charge was transferred to the Territorial Revenue of the Province, upon the ground that as that Revenue was derived from the sale of the lands surrendered by the Indians, it ought to bear the cost of those surrenders. At the Union of the two Provinces, when the Territorial Revenue was surrendered to the Province, no provision was made for the future liquidation of this permanent charge upon the Crown Fund, and as it has never been admitted as part of the public debt of the Province, it cannot be included under the provision made with respect to that debt. Hence there is no legal provision for the payment of the annuities. The omission can only be remedied by an amendment of the Imperial Act of Union, as any Provincial enactment for the recognition of the debt could only place the charge, after all those now existing, on the Consolidated Fund, instead of its being, as hitherto, the first on the Territorial Revenue. No difficulty has as yet arisen, nor is it likely to arise, as long as the Crown Revenues are able to bear the charge; for by an opinion of the Crown Officers, Messieurs Ogden and Draper, given in September, 1841, and confirmed by an Order in Council of the 20th February, 1843, the payment is decided to be a permanent and first charge upon these Revenues before they reach the Consolidated Fund. But this does not appear to be a satisfactory footing for a public debt of this nature; and your Commissioners are of opinion, that the first opportunity of legislating efficiently on the subject should be taken.

The above circumstances explain the now anomalous practice of all payments, on account of the annuities being made, in the first instance, by the Commissariat on the warrant of the Governor General. When the payments were made in Goods, that Department supplied them, as they still continue to supply the presents; and when the system of substituting houses and agricultural implements, &c. was introduced, the purchase of the supplies, and, it is presumed, the contracts for the erection of the buildings, were managed by that Department. Upon the charge for the annuities being transferred to the Territorial Revenue, the previous necessity for the intervention of the Commissariat ceased; but no change was made, perhaps on account of the low state of the Crown Revenues at that time, which rendered it a matter of convenience to be able to draw upon the Commissariat whenever the money was required, and to reimburse that Department when the Crown Fund could bear the charge. As there is no longer the same reason for maintaining this arrangement, and as it is only productive of trouble to the Department, and, in some instances, of delay, as was pointed out to the Commissioners of 1840 by the Chief Superintendent, (Report, page 34), your Commissioners are of opinion, that if any arrangement can be entered into by which, through the intervention of the Banks, payments can be made at the different outposts as at present, there appears to be no occasion for the future intervention of the Commissariat in the payment of the annuities.

The more serious inconveniences described by the Chief Superintendent to the Commissioners of 1840, occasioned by the regulations of the Commissariat with regard to advertising for tenders of all articles required for purchase, have been obviated by the practice recently introduced, of obtaining the price of articles purchased, or to be purchased, upon a warrant describing the sum to be "for the use of the Tribe." This change, however, has led to a serious abuse which will be presently noticed.

The mode of obtaining money on account of the annuities, is described in the Report of the former Commissioners:—

"It now appears to be a settled arrangement between the several Tribes and the Chief Superintendent, that

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

"no money is to be advanced in respect of these annuities, except upon a requisition, signed by the principal Chief or Chiefs, stating the purpose for which it is required. The Chief Superintendent being satisfied that the money is necessary, prepares a warrant for the signature of the Lieutenant Governor, addressed to the senior Commissariat Officer at the post nearest to the place from which the requisition was sent. When cattle and other farm stock, seed, grain, or provisions are required, their course is to apply for them by requisition through their respective local Superintendents; the articles are then furnished by the Commissariat at the prices paid by the Government, and the amount charged against the particular annuity." The form of proceedings, with regard to warrants, is thus stated:—"to obtain an imprest under the present system, one hundred pounds are required, either on account of the annuities, or the Parliamentary Grant. A requisition is required setting forth the purpose for which it is required, which is countersigned by the Chief Superintendent before it is presented to the Lieutenant Governor, who, on being satisfied with its correctness, adds his signature of approval. A warrant is then prepared by the Chief Superintendent, addressed to the senior Commissariat Officer of the post, to which is annexed the before mentioned approved requisition. This warrant is certified by the Chief Superintendent as being strictly in accordance with the requisition, whereupon His Excellency signs it. It is then countersigned by his Secretary, and the money is paid. If the warrant be made out in the name of the person to whom the money is due, he is the bearer of it to the Commissary; but if prepared in the name of the Chief Superintendent, which is sometimes the case when the creditor lives at a distance, and requires the money to be remitted to him, the Commissary, in the first place,

"requires his receipt at the time of acquitting the warrant, and afterwards the receipt of the person to whom the money is actually due, and then only the Chief Superintendent is relieved from all further responsibility."

Upon this practice the Commissioners reported, that with respect to any other check on the Department in respect to payments on account of the Indians than that now supplied by the Commissariat, your Committee can hardly conceive any more effective one, or that any other is necessary, so long as the dependence of the Department upon the Commissariat shall subsist." This check, however, has been rendered quite nugatory by two practices recently introduced by the Chief Superintendent, of drawing large sums in advance "for the use of the Tribe," without any requisition from the Chiefs, or any previous communication with them, and of obtaining the payment of these upon blank powers of Attorney in his own favour, signed by the Indians, and empowering him to receive all monies due, or to become due, to the Tribe. In some instances the powers of Attorney have been in favour of other parties, who have handed over the proceeds to the Chief Superintendent. These powers have generally been obtained after the warrant has been signed, but sometimes they have been procured in advance. In some instances these transactions have been accompanied by other considerable irregularities which will be noticed in a separate Report. The extent to which the practice has been carried, and the opening which it presents to abuse, will be immediately perceived in the following statement, the first item of which is the earliest warrant of this nature that appears in the accounts, although smaller sums for definite purposes had previously been drawn "for the use" of sundry Tribes.

Appendix
(T.)
24th June.

Date of the Warrant.		Amount.			TRIBE.	Date of Acquittal.
		£	s.	d.		
1841.	September	230	0	0	Mississagas of Rice and Mud Lakes	2d October, 1841.
do	do	400	0	0	Saugeen Indians	12th do do
do	do	400	0	0	do	9th December, 1841.
1842.	May 14	400	0	0	do	8th July, 1842.
do	do do	400	0	0	do	7th June, 1843.*
do	do 16	400	0	0	Chippawas of Lake Huron and Simcoe	4th June, 1842.
do	do do	500	0	0	Mississagas of Rice and Mud Lakes	9th July, 1842.

* This Warrant was acquitted by the Chief himself, in whose favour it was made out, but he did not receive it from the Chief Superintendent until the day on which he acquitted it, more than a year from the date of issue.

These monies have all been paid into the Bank of Upper Canada (with the exception of the two drawn on the 14th of May, 1842), to the official account of the Chief Superintendent, which that gentleman opened soon after his appointment, for the facility, as he has stated, of procuring any advances necessary on an emergency, when recourse could not be had to the Commissariat without delay. But as the Chief Superintendent has kept no account of these disbursements, nor of any monies which he has received in his official capacity, and as he states that he can give no explanation whatever of these or any other of his disbursements, your Commissioners have no means of ascertaining how the money has been applied.

The total sum which appears to have been paid into the Chief Superintendent's Bank Account since his appointment in 1837, on account of the annuities, is £5142 14s. 11d., and of other monies £23,050 8s. 2d., making a total of £28,193 3s. 1d.

The tendency of the practice of receiving monies on blank powers of Attorney, to lead to misunderstandings and complaint, and the opening which the whole affords to abuse, by removing all check upon the Chief Superintendent (who is not a Public Accountant, and does not give any security to the Government), is obvious. The case of Chief Pautash, upon which your Commissioners have already made a separate report, is a sufficient evidence of the evils adverted to. The reason alleged by the Chief Superintendent for its adoption, is the necessity for his being in funds to meet payments on account of buildings

in progress, or about to be commenced for the Indians; but even if the Bank did not offer the necessary accommodation, which was stated to be the object of the Bank Account, your Commissioners see no reason for departing from the uniform practice which had prevailed in the Department previously to the appointment of the present Chief Superintendent.

The record of Warrants was irregular and insufficient until the commencement of the year 1841, when a proper book was opened for their insertion. There is, however, no check upon their correctness as they are not examined or audited, and copies are not furnished either to the Tribes or the Governor General. Some of the Tribes have repeatedly applied for copies of those relating to their own annuities, but have not been able to obtain them. While Mr. Hepburn, one of your present Commissioners, had the management of the Indian Office, under Colonel Givins, the former Chief Superintendent, he was in the habit of furnishing the Indians half-yearly with such statements in duplicate to which the Chiefs affixed their signature, and retaining one, returned the other for record in the Office. This practice gave great satisfaction to the Indians, and has been referred to on two or three occasions as an object of their wishes.*

* Extract of a letter from the Rev. Peter Jones, one of the Chiefs of the Credit Indians, to the Commissioners, dated 17th January, 1843:—"I beg leave most respectfully to inform the Commissioners appointed to inquire into the state of Indian Affairs, that the River Credit Indians have, for several years past, been most anxious to obtain from the Chief Superintendent of Indian Affairs a detailed

Appendix
(T.)

24th June.

The system of keeping the Annuity Accounts has hitherto been to credit each Tribe yearly with the amount of its annuity, and to debit it with its disbursements, carrying over the balance for or against the Tribe to the next year. Neither the Commissariat nor the Commissioner of Crown Lands keep any accounts to distinguish the payments to the several Tribes, and provided that the gross amount annually due be not exceeded, they have no occasion to interfere. The balance on the whole account not drawn for, at the close of the year, has never since 1836, which was almost the commencement of the system, been less than £2650 16s. 2d., so that this occasion has never arisen.*

The convenience of this arrangement has been that on a few occasions a Tribe has been able to overdraw its account—the disadvantage is, that the money is allowed to lie without interest in the Provincial Treasury, and that no settlement is ever made of the accounts. The system is wrong, and ought to be changed. By the order in Council already quoted, directions were given that the Commissioner of Crown Lands should pay over annually to the Receiver General out of the first monies accruing to his Department the amount of the several annuities; that the Receiver General should open separate accounts for each Tribe; and that he should meet all advances by the Commissariat. These arrangements appear very desirable, and may be still further improved by dispensing with the intervention of the Commissariat altogether, and by investing the balances at the close of the year for the advantage of each tribe.

The annuities have hitherto been expended for the most part in the erection of dwelling houses, school houses, and churches; the purchase of oxen, agricultural implements, seeds and provisions, the payment of one or more chiefs in each settlement, the stipend of a missionary and sometimes of a schoolmaster. In some instances considerable payments have been made to them in cash, either for the expenditure or liquidation of debts. The first is a most objectionable practice, and is admitted to be such by the Superintendents. Much evidence has already been quoted on this head in treating of the Commutation of the Presents for money. Until the general condition of the Indians be considerably advanced, it should never be adopted, except in peculiar circumstances, and under strict regulations and careful surveillance.

The latter ought never to be allowed to occur. The annuities are sufficient to enable the Indians to keep out of debt. The Resident Superintendent and the Missionaries have the means of ascertaining when supplies are wanted, and of obtaining money for the payment of them either at the time of purchase or within a few days after.

A notice has been issued at the several settlements, by order of the Governor in Council, forbidding any white man to give credit to an Indian,† but it does not appear to have been much attended to, and as the law does not exempt the Indians from personal liabilities, nor forbid any dealings with them, except of matters of land and the sale of spirits, it is doubtful whether it can be practically enforced.

In some instances large sums of money have been paid over to the local Superintendents for distribution to the Indians, or for other purposes not specified in the Warrant. In these cases no precaution has been adopted to secure the proper application of the money, and no account of the Expenditure has been required by the Chief Super-

"statement of their Funds in the hands of Government. I regret to say that our repeated applications have hitherto failed. When we have spoken to the Chief Superintendent on the subject, he has invariably replied that he had no time to look into these matters. I am happy to say, that when Mr. Hepburn was in the Indian Department, we were kindly favoured with statements of the receipts and expenditures of our funds, which were read in our Councils; and it affords me much pleasure to add that this course gave general satisfaction. I very much regret that the plan adopted by that gentleman has not been continued."

* For an Abstract of the Accounts, see Appendix No. 69.

† See Appendix No. 71.

intendent. There has consequently been no check whatever on the Superintendents.

Recommendations.

Upon the several points above adverted to, Your Commissioners have to recommend.

1. That the intervention of the Commissariat in the payment of the annuities be dispensed with, and that the accounts with that Department be closed.

The Provincial Treasury is at present indebted to it, on account of advances made during the two years ending 30th September, 1843, for the sum of £15,480.

2. That all payments on account of the annuities be made by the Receiver General upon a Warrant signed by the Governor General, or by His Excellency's Deputy for such purposes; and that arrangements be made for such payments in the distant parts of the Province, by the intervention of the Banks.

3. That the Commissioner of Crown Lands pay over to the Receiver General from the monies first accruing from the Crown Revenues in each year, the total amount of the annuities to which the Indians are or may hereafter become entitled during the year.

4. That the Receiver General open an account, separate from the Provincial Monies, to be called the "Indian Annuity Fund," and that he also keep separate accounts of the several annuities.

5. That past transactions be forthwith closed, and that the balances due to each Tribe on the 31st of December last, be credited to its account by the Receiver General.

6. That the Commissioner of Crown Lands pay over the amount of these balances to the Receiver General.

7. That at the beginning of each year the Receiver General credit each Tribe with the annuity due for that year; and that he credit the above general fund with all monies actually received from the Commissioner of Crown Lands, on account of annuities. That from that fund he be prepared to meet all warrants on account of any Tribe, to an extent not exceeding the current annuity, and any balance standing to its account at the beginning of the year. That at the close of each year—it being presumed that the Commissioner of Crown Lands will have paid in the whole amount due for such year—the accounts of each Tribe be struck and the balance carried forward to the next year. Upon this process being completed, the general fund will be even and quit, the whole amount having been thus drawn out and apportioned to the several Tribes.

The object of this arrangement is that, in the event of any delay on the part of the Commissioner of Crown Lands to pay in the amount of the annuities, the Receiver General may be in funds to meet the demands made upon him, without using monies appropriated to other purposes, or confusing the accounts of the separate Tribes.

8. That in ordinary cases the Receiver General do not make advances to any Tribe beyond the amount of its balance on his books; but that upon a special order attached to a warrant, he be empowered to make such advance, from any balance of a past year belonging to any other tribe remaining uninvested in his hands, and that for the use of such balance, the Tribe borrowing shall pay to the Tribe lending, interest at the rate of 6 per cent., until the same be repaid.

9. That the Receiver General invest separately, when he has an opportunity, any balances of sufficient amount remaining at the close of the year, for the benefit of the several Tribes to which they belong, unless he receive notice from the Indian Department that they are reserved for a special purpose, and will be shortly required.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

10. That the Indian Department be bound to give this information to the Receiver General within the first month of each year, and that the Receiver General inform the Indian Department from time to time of the date, nature, and amount of all investments made by him.

11. That the investments made as above be not permanent, but that the Tribe to which they belong may at any time, with the sanction of the Governor General, require them to be realized and carried to their Annuity Account.

12. That the Annual Interest be carried to the Annuity Account of each Tribe.

13. That if necessary, the faithful management of the monies belonging to the Indians be among the obligations inserted in the bond given by the Receiver General and his sureties.

14. That all Warrants be prepared in the Indian Office by the Accountant. That they be accompanied by a requisition signed by one or more Chiefs, or by the Resident, or one of the visiting Officers of the Department, with an explanation of the reasons for dispensing with the requisition. That such requisition explain fully the object of the intended expenditure, and be signed by the chief resident Officer of the Department. That such warrants, with the requisition attached to them, be submitted to the Governor General for signature, and be then countersigned by the Civil Secretary.

15. That whenever a requisition be made by an Officer of the Department without previous communication with the Tribe, a full explanation be forthwith given to the Chiefs of the intended application of the money.

16. That the present Chief Superintendent be required to account for the monies which he has received from the Annuities of the Tribes.

17. That henceforth no Officer of the Indian Department be allowed to receive Indian Monies except for immediate disbursements, or in re-payment of advances already made, and that in all such cases he be required to submit for examination and record in the Indian Office, the Vouchers for the expenditure of the monies so received.

18. That no power of Attorney be held by any Officer of the Indian Department, except for a definite sum therein expressed at the time of signature, and that in all cases in which he may receive monies upon such powers of Attorney, the Warrants be drawn in the form of an Imprest, and be especially noted as such in the Books of the Receiver General. That each Officer be held responsible for the amount so received until he shall produce the vouchers of his payments for the full amount to the Receiver General. That the Receiver General make a half-yearly account on the 1st of January and July to the Governor General of all such imprests, acquitted and outstanding.

19. That Accounts of the Receipts and Disbursements on account of the Annuities be kept in the Indian Office, in the same form as in the Office of the Receiver General.

That an abstract of these be prepared annually, and after receiving the signatures of the Accountant and Chief Resident Officer of the Indian Department as well as the Receiver General, be submitted in the month of January to the Governor General, and after receiving His Excellency's signature be filed in the Indian Office.

20. That an account of the Receipts, Disbursements, and Balances of the several Tribes be annually furnished by the Indian Office to the Head Chief; and that in cases where the Annuity is divided among detached bands, living apart, a separate account in lieu thereof be furnished to the Head Chief of each band,—and if the Head Chief be entitled to claim any authority over the expenditure of the separate bands, an aggregate account composing the several separate accounts be furnished to him.

Appendix
(T.)

24th June.

21. That for this purpose the share of each band be ascertained according to its numbers, and definitely apportioned to them.

22. That an account as above described be furnished to each Tribe for the period from the close of 1836 to the present time, and after having received the signature of the Chiefs be filed in the Indian Office.

23. That on the annual visit to be paid to each Tribe by an Officer of the Indian Department, these accounts and the future annual accounts, be explained and signed by the Chiefs in token of acquittance and of their satisfaction with such accounts.

24. That the terms of the Annuities as to the amount for which the Government is liable, be strictly adhered to, and that when the proposed census be taken, any reduction required by the tenor of the deeds be made.

25. That the Order in Council for the payment of £1,250 a year to the Saugeen Tribe, in compensation of the Tract surrendered by them to Sir Francis Head, which was made in 1840, upon the application of the Chief Superintendent, and founded upon his estimate that the Indians entitled to it amounted to Five Hundred, be revised when the census is made, and adjusted to the number found to be so entitled.

26. That until the condition of the Indians be materially advanced, no payments be made to them for distribution in cash, except under special circumstances, and that in such cases due precaution be taken to secure the proper application of the money.

27. That measures be adopted, through the intervention of the Resident Missionary or other local Agent, to prevent the Indians from running into debt. That when immediate purchases are necessary, on account of the Tribe, they may be with the cognizance and assistance of such Officer, and be immediately reported to the Indian Office.

That all Chiefs or other Indians incurring debts without the above permission, be punished by the stoppage of their Presents for one year in the first instance, for a longer period in the second, and by degradation and loss of future Presents for a subsequent offence.

28. That the first opportunity be taken to make legal provision for the recognition of the Annuities as a permanent charge, in the nature of a Public Debt, upon the Province Funds, and for establishing the priority of such charge.

29. It may be hoped that when the Indians have become gradually sensible of the advantages of education, they will be willing to devote a considerable portion of their Annuities to the maintenance of Schools and other institutions of learning. Among other Resolutions passed by a large body of Chiefs, in 1836, for the future regulation of the Tribes, is the following, which indicates strongly the disposition of the Indians in this respect:—"It is the opinion of the Council that we should encourage the children of our respective Tribes to the constant attendance to their School, and that proper establishments should be formed for the instruction of our children in the various branches of useful knowledge, for which purpose it may, ere long, be proper to solicit the Governor to permit an appropriation of a part of our land payments."

V.—INDIAN DEPARTMENT.

As the early dealings of the Government with the Indians had almost exclusive reference to the cultivation of their friendship and alliance in times of war, the constitution of the Indian Department was, until within a few years, entirely of a military character. For a long time it was under the controul of the Commander of the Forces,

Appendix
(T.)
24th June.

The Superintendents had Military rank, were entitled to wear a uniform, and received the same rates of pay and allowances, during the war, as the Officers of corresponding rank in the regular army, which, up to the year 1832, were paid from the Military Chest, provided for out of the army extraordinaries. Their duties were confined, "principally, to the conveying of the Presents to the Indians and attending at the different stations " where they assembled to receive them," with as much military pomp and display as the occasion would admit.

Sir John Colborne to Vic't. Goderich, Parliamentary Papers, Page 141.

In 1830 Sir George Murray put an end to this system. He separated the Department into two branches for the two sections of the Province, and placed them under the control of the Civil Government in each. He adopted as the policy of the Government, "the settled purpose " of gradually reclaiming the Indians from " a state of barbarism, and of introducing " amongst them the industrious and peaceful habits of civilized life." This necessarily opened a new field for the exertions of the Officers of the Department, at least in Upper Canada, where civilization, aided by the encouragement and funds of the Government, made rapid progress; although in Lower Canada the change has led to little practical improvement or progress in this respect. At four or five stations, the Officers were called upon to induce the Indians to settle and to adopt the customs of civilized life; to aid them in erecting houses; to purchase stock and farming implements for them, and to encourage and direct them in their early attempts at cultivation. In both parts of the Province the military character of the Department was in a great mea-

sure changed, and civil duties were imposed upon the Officers, although the organization of the Department remained the same. It consists at present, in Lower Canada, of—

- 1 Secretary, superintending the Department.
- 1 Superintendent.
- 1 Resident Agent.
- 4 Interpreters.*
- 5 Missionaries.
- 1 Schoolmaster.

And, in Upper Canada, of—

- 1 Chief Superintendent.
- 1 Clerk.
- 4 Superintendents.
- 2 Assistant Superintendents.
- 4 Interpreters.
- 3 Missionaries.
- 2 Schoolmasters.
- 1 Surgeon.

The Secretary in Lower Canada is appointed to act for the Department in both parts of the Province, but his duties in connection with the Upper Province are confined to the transmission of the Estimates through the Commissariat to England. In the same manner the duties of the " Chief Superintendent " are limited to the Upper Province. The following statements will shew the strength of the Department, the Stations, Salaries, and Allowances of the several Officers, and the total Expense of the Department.

* Of these, one has been reduced within a few weeks.

CANADA EAST.

NAME.	APPOINTMENT.	STATION.	Salary per Annum, Sterling.			Allowance in lieu of Lodgings, Sterling.			Value of Rations of Provisions, Fuel and Light, Sterling.			Amount of Salary and Allowances per annum, Sterling.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Duncan C. Napier.....	Secretary, Superintendent of the Department.....	Montreal.....	185	14	4	39	0	0	24	11	4	249	5	8
James Hughes.....	Superintendent of the Indians, at...	Saint Francis, Saint Regis, and the Lake of Two Mountains.....	185	14	4	39	0	0	24	11	4	249	5	8
Solomon Y. Chesley	Resident attached to the Indians, at	St. Regis	92	17	2	31	0	0	12	4	7	136	1	9
Bernard St. Germain.....	Interpreter	Montreal	79	1	8	22	0	0	10	8	8	111	10	4
Dominique Ducharme ...	do	Lake of Two Mountains. .	79	1	8	17	0	0	10	8	8	106	10	4
Edward N. Deloriermier..	do	Caughnawaga	79	1	8	17	0	0	10	8	8	106	10	4
Jacob Picard	do	Montreal	45	0	0							45	0	0
Vincent Ferrier	Schoolmaster to the Huron Tribe...	Lorette.....	18	11	5							18	11	5
Reverend L. I. Malo.....	Missionary	Restigouche.....	69	12	10							69	12	10
do L. F. Fortier...	do	Lorette.....	46	8	6							46	8	6
do I. Marcoux.....	do	Caughnawaga	46	8	6							46	8	6
do Pierre Beland...	do	St. Francis	46	8	6							46	8	6
do F. X. Marcoux.	do	St. Regis	41	15	8							41	15	8
			£1015	16	3	165	0	0	92	13	3	1273	9	6

The Governor General has recently sanctioned the employment of a Copyist in the Office at Montreal, at an expense not exceeding £50 a year.

* Is an Indian,—receives Free Rations for himself and family.

Appendix
(T.)
24th June.

NAME.	RANK.	STATION.	Salary per Annum.			Lodging Money.			Rations of Provisions, &c.			Total Salary and Allowances.		
			Sterling.			Sterling.			Sterling.			Sterling.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
S. P. Jarvis.....	Chief Superintendent.....	Kingston	350	0	0				24	11	4	374	11	4
George Vardon	Clerk	do	250	0	0							250	0	0
J. B. Clinch	Superintendent	Colborne	185	14	0	21	0	0	24	11	4	231	5	4
George Ironsides.....	do	Amherstburg	185	14	0	31	0	0	24	11	4	241	5	4
James Winniett	do	Brandford	185	14	0	31	0	0	24	11	4	241	5	4
T. G. Anderson	do	Manitoulin	185	14	0				24	11	4	210	5	4
William Jones.....	Assistant Superintendent	River St. Clair	111	18	0				24	11	4	136	9	4
William Keating.....	Acting Assistant Superintendent	do Walpole Island ..	111	18	0	17	0	0	24	11	4	153	9	4
William Solomon	Interpreter	Penetanguishine	79	1	8	17	7	0	10	8	8	106	10	11
Jacob Martin	do	Grand River	45	0	0							45	0	0
Jean B. Assekenack	do	Manitoulin	25	0	0							25	0	0
Henry Chase	do	Port Sarnia	80	12	2							80	12	2
Paul Darling	Surgeon	Manitoulin	150	0	0							150	0	0
John Burkitt	Schoolmaster	do	75	0	0							75	0	0
Charles Lamorandiere ..	do	do	50	0	0							50	0	0
Rev. F. Omeara	Missionary	do	200	0	0							200	0	0
do James Flood	do	Carradoc	83	6	8							83	6	8
do ——— Carry	do	Walpole Island	83	6	8							83	6	8
do S. Givens	do	Tyendenaga	30	0	0							30	0	0
			2467	19	2	117	7	0	182	8	4	2767	8	1
Total annual expense of the Establishment—												£ s. d.		
Canada East.....												1273	9	6
Canada West												2767	8	1
												£4040	17	7
To which may be added the pay of the Mechanics and Labourers at Manitoulin Island,														
which, from 1838 to the present time, has averaged per annum												800	0	0
Total.....												£4840	17	7

* The Chief Superintendent also receives £150, currency, per annum, from the funds of the Six Nations Indians.
† The Chief Superintendent and each of the Superintendents receive rations of provisions, fuel and light, which, according to the standard of the preceding table, may be valued at £24 11s. 4d. sterling.
‡ The Superintendents at these places are provided with residences erected by the Government.
§ And personal rations which, according to the same standard, may be valued at £10 8s. 8d. sterling.

The pay and lodging money of these Officers is paid by the Department, and is charged to the Parliamentary grant. The Rations do not appear in the Departmental Account, and must therefore be charged against the Military Chest. The nature of them will be seen in Appendix No. 77. As they are a remnant of the Military organization of the Department, they should be discontinued.

Considerable reductions have been made in the Department in Lower Canada since 1829, by the abolition of the following officers:—

- Parliamentary
Papers, 1834,
Page 44.
- 1 Chief Superintendent, at Quebec.
 - 1 Superintendent, do.
 - 1 Resident, do.
 - 1 Clerk, at Montreal.
- and the total charge has been reduced from £2486 to £1273.

In Upper Canada, on the other hand, the permanent establishment has received the following additions:—

- 1 Superintendent, at Colborne.
- 2 Assistant do. at St. Clair and Walpole Island.
- 1 Interpreter, at Port Sarnia.
- 3 Missionaries, at Manitoulin,* Carradoc, and Walpole Island.
- 2 Schoolmasters, at Manitoulin.

And the following reductions have been made in it:—

- 1 Clerk and Interpreter, at Penetanguishine.
- 2 Interpreters, at Fort George and Amherstburgh.

* The present Superintendent and Surgeon, with a Blacksmith at Manitoulin, were transferred from the station at Penetanguishine on its abolition.

- 1 Missionary, at Amherstburgh.
- 1 Surgeon, do.
- 1 Clerk, do.
- 1 Blacksmith, do.
- 1 Schoolmaster, at Grand River.

Besides the above additions, an establishment of Artificers has been formed at Manitoulin, within the last four years, consisting of:—

- 1 Master Carpenter.
- 1 Blacksmith.
- 1 Mason.
- 1 Cooper.
- 5 Labourers.
- 1 Coal Burner.
- 1 Shoemaker.

at a total annual expense of about £800.

The total annual expense, therefore, of the Department has been increased from £2886 to £3567. For the establishment of 1829, see Appendix No. 78.

The sum at present paid for Pensions to reduced Officers and others of the Department, as well as wounded Indians, is as follows:—

In Canada East.....	£207	16	8
In Canada West.....	460	17	8
	£668	14	4

The detail of which will be found in Appendix No. 74.

The duties of the Officers are thus described by the respective heads of the Department:—

Appendix
(T.)

24th June.

With respect to Lower Canada, the Secretary states: "The duties of the Department in peace are various and important. It is essential that they should conciliate the good-will of the several Tribes, and possess their confidence; hear and determine their endless complaints and difficulties, and, when necessary, report upon them to the Secretary in charge of the Department, for the consideration of the Governor in Chief; protect and support the Chiefs in preserving subordination in their Tribes; and distribute in detail the Presents, provisions, &c., which the Indians, through the bounty of their Great Father the King, have enjoyed ever since the Conquest in 1759. Much discretion and judgment are required for the faithful and satisfactory discharge of those duties. In war the Officers of the Department commanded the Indians, when embodied for service in the field, as auxiliaries to Her Majesty's regular Troops."

"The Secretary is stationed at the seat of Government [such has not been the case since the Union, as the Secretary has resided at Montreal], and is charged with the whole of the official business of the Department [Lower Canada]. He is required to maintain a general supervision over the several Tribes of Indians of Lower Canada, as well as over the persons employed in their superintendence; to attend to the representations of the Chiefs; to remedy their grievances as far as may be practicable; to protect them in the enjoyment of their lands and possessions; to keep a strict watch over the Agents intrusted with the management of the joint property of each Tribe; to inspect the accounts and vouchers of the Agents, and to prevent the unauthorized expenditure of any portion of the Indian Funds; to visit the Elementary Schools established by Government at certain villages, and to ascertain the progress made by the Indian children in their education, at least once in each year; to see that the Provincial Ordinances in relation to the Indians are duly enforced, and to submit to the Governor in Chief such representations on these several points as may be necessary; also, to carry into effect his Lordship's commands thereon. From and after the 1st October, 1837, the Secretary will likewise be charged with the immediate superintendence of the Indians within the District of Quebec."

"The Superintendent at Montreal has under his charge the several Tribes at the Villages of Caughnawaga, St. Regis, the Lake of Two Mountains, and at St. Francis. He conducts the issue of the annual Presents, &c., to each Tribe, upon estimates previously examined by the Secretary for Indian Affairs, and submitted for the approval of the Governor in Chief. He is required to make frequent visits to the Stations in his District; to assist the Chiefs in preserving peace and good order in their Tribes; and to prepare and transmit to the Secretary, on the 31st December in each year, a statistical return of the Villages under his superintendence."

The duties of the Resident at St. Regis were not stated, as it was the intention of the Governor in Chief to abolish his office from the 1st October, 1837, but they are understood to consist of those of a Superintendent, with the exception of the issue of Presents, and of the collection of the Rents payable to the Tribe, for which, however, he receives a commission of 10 per cent. This appointment was retained solely on account of the disturbed state of Lower Canada, upon the terms contained in Lord Glenelg's Despatch of 28th May, 1838. See Appendix No. 79.

"The interpreter at Montreal assists the Superintendent in his several duties; he is required to attend occasionally in the Court of King's Bench of that District, to interpret the evidence of Indian witnesses, and also to hold himself disposable for duty in any part of the Province. The Interpreter attached to the Algonquin and Nipissing Tribes at the Lake of the Two Mountains is charged with all the duties incident at that station."

It was at that time proposed to reduce the Interpreter-ship at Caughnawaga, together with the offices of Superintendent at Quebec, the Resident at St. Regis, already noticed, and Chief Interpreter at Three Rivers, which were then in existence. The officer holding the former appointment was placed on the retiring list, but a successor was subsequently appointed, and another Interpreter has since been added at Montreal.

The duties of the several officers in Upper Canada are thus stated by the Chief Superintendent:

"It is the duty of the Chief Superintendent to attend to all matters which concern the Indian Tribes generally, or individually, and more particularly the affairs of those Tribes which have been collected together and settled upon lands. To visit them frequently in their villages, and to endeavour by all possible means to stimulate them to exertion, and persuade them to devote their attention to the cultivation of the soil. To advise and counsel with them on their former condition and position in society as contrasted with their present prospects of improvement, and to point out to them the absolute necessity that exists for their becoming civilized, of having fixed and permanent places of residence, and adopting the habits and customs of white people as a means to prevent their utter extinction. To impress on their minds the deep and lively interest which the British Government has always felt for the improvement of their moral, religious, and social condition, which can only be effected by a hearty co-operation on their part."

"To see that each Tribe is provided with suitable houses, with cattle, farming implements, and such other things as may be necessary to conduce to their comfort and promote their civilization. To point out to them the advantages of education and of becoming Christians. To take care that they are provided with proper Ministers of the Gospel, and convenient places of worship. To establish Schools among them; to take care that proper teachers are appointed, and that proper books are used in such Schools. To protect their lands from the intrusion of white settlers. To superintend the disposal of such of the lands as may be sold for their benefit, and cause the proceeds to be safely invested for their use. To ascertain annually the numerical strength of the several Tribes; and prepare the estimates of Presents to be distributed, and to be present and certify to such distribution. To keep the Books and Accounts of the Indian Annuities, of all Sales of Property, and all investments made on their account. To conduct the general correspondence of the Department, and be the channel of communication between the Government and the Indian Tribes, in all matters either civil or political."

"The duties of the several Superintendents are much the same as those of the Chief Superintendent, with the exception, that their sphere of action is confined altogether to the Tribes over which they have been respectively appointed to superintend, and that their correspondence on Indian matters is carried on through the head of the Department."

"The duty of the Interpreters is to explain to the Indians any communication that may be made to them by the Government, or by the Officers of the Department; to be present at all Councils, and to interpret in English the speeches of the Chiefs to the Superintendents, and their replies to those speeches in the Indian language. To accompany the Superintendents at the seasons they make their circuits among the Indians; and to attend at all criminal proceedings against Indians, when duly summoned so to do, and interpret under oath the evidence between the Crown and the Prisoner."

"The duties of the Missionaries are, to watch over the morals of their respective flocks; to inculcate the principles of the revealed religion, to marry, to baptize,

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

"and to perform all the rites of their holy calling, as
"would be the case if appointed to any Parish within the
"Province.

"The Surgeon at Manitoulin Island attends to the
"health of all the Indians settled there, and to all such
"others as may from time to time visit the island to con-
"sult him, and to the Officers and workmen of the Estab-
"lishment. The duty of this Officer is oftentimes very
"arduous.

"The Schoolmasters at the Island of Manitoulin have
"each a daily School which is kept open from 9 to 12
"A.M., and from 2 to 5 P.M. The one is stationed at the
"Protestant settlement, under Captain Anderson—the
"other at the Roman Catholic settlement—distant from
"the other about 8½ miles. Their Schools are well at-
"tended, and many children have made fair progress in
"writing, reading, and arithmetic."

In addition to the duties belonging to his office in the
Department, the Chief Superintendent is Trustee of the
Six Nations Indians at a salary of £150 currency a year,
paid out of their funds. In this capacity he considers it
to be his duty to undertake the management of their
Lands, to conduct the surveys and valuation of the Tract
surrendered to the Crown, to receive and determine claims
connected with the Lands, and generally to act as their
Agent in such matters. The management of their money
affairs is conducted by the Honorable J. H. Dunn, late
Receiver General of the Province, who was formerly their
co-Trustee with two other gentlemen. The Chief Super-
intendent is also a Director of the Grand River Naviga-
tion Company, on behalf of the Six Nations Indians,
under the Act of 4 and 5 Victoria, Chapter 74, but for
this duty he receives no remuneration. The Chief Clerk
in the Receiver General's Office, Mr. Turquand, keeps
their accounts and receives £50 a year for that duty, but
he states that this was granted by the Indians rather as a
reward for past services in unravelling and arranging the
accounts of one of their former Superintendents, and re-
covering for them a large balance due thereupon, than as
a remuneration for his present duties. In addition to the
pay of the several Officers, they receive a daily allowance
when engaged in travelling on the Public service, at the
rate of 10s. for the Chief Superintendent, fixed under an
Order in Council of 7th May, 1840. And of 5s. for the
Superintendents—the latter are also allowed extra lodging
money on such occasions. The amount paid under this
head in 1842 was £218—the details of which are shewn
in Appendix No. 76.

In 1828 Major General Darling reported his opinion
with regard to the Indians of Lower Canada—"that any
"alteration or modification of the present system should
"be in favour of one of more vigour, vigilance, and ac-
"tivity." Your Commissioners are of opinion, that the
same observation is still applicable to the system in this
part of the Province; they are not aware of any measures
having been adopted by the Government, since that date,
for the improvement of the Tribes;—with the exception
of the formation of a settlement at the River Verte in
1829, which was never visited by an Officer of the De-
partment, after its establishment, and is consequently
supposed to have been broken up; they find but faint
traces of advancement among the Tribes, or of the efforts
of the Department being directed to this object.

A school was established in 1837 by the exertions of
Major Plenderleath Christie, a gentleman unconnected
with the Government, in which 12 Indian children have
been since maintained at the expense of the Department,
but under the superintendence and management of the
above gentleman; and subsequently by the assistance of
the Rector of the Town of Cornwall and the Resident
Agent, a school was established among the St. Regis
Indians, and a Teacher maintained by the Government,
but after a very short period the Teacher was withdrawn
in consequence of the opposition of the Missionary to any
interference with his flock. Two attempts to establish a
common day school at Caughnawaga, have failed after a
time, from the same cause—the opposition of the Missionary.

In Upper Canada, the Government has directed its
attention more effectually to the improvement of the
Indians—and the services of the Department, as will be
perceived by the preceding statement of the Chief Super-
intendent, have been of a more extended nature, and have
in some instances been more beneficially applied.

Settlements have been formed under the superintend-
ence of the present and late Chief Superintendent, and
of Messrs. Superintendents Anderson, Clench, and Jones
—and the efforts of the officers of the Department gene-
rally have been directed in different degrees towards the
civilization and improvement of the Tribes. Nevertheless
the progress made has not been such as might have been
expected from the number of officers employed, under a
better system and more effective control. The Chief
Superintendent, in fact, exercises little or no control over
the Resident Superintendents. It has not been the prac-
tice to require any periodical reports from them, nor any
account of the monies entrusted to them for distribution.
The services of the Chief Superintendent being almost
constantly required at the seat of Government, his visits
to these posts have been very unfrequent, except to the
Grand River, where his duties as Trustee and Director
require his periodical attendance, and at Manitoulin, where
he has been accustomed annually to attend the issue of
Presents. His duty therefore in this respect has been
chiefly to be the channel of communication between the
Superintendents and the head of the Government, in
matters relating to lands and annuities.

The calls, however, upon his time and attention from
the numerous and scattered bands numbering 12, and
composed of 2083 Indians, under his sole superintendence,
together with the duties of his central office, afford a suffi-
cient reason for limiting his visits to the more distant
Stations.

The Superintendents have respectively under their charge:*

1. At Manitoulin, 1098 Indians, with the charge of an
establishment of Artificers, and the annual issue of
Presents to the Tribes visiting from the North West.
2. At the Grand River, 2223 Indians.
3. At the River Thames, 1209 do
4. At Upper St. Clair, 741 do
5. At Walpole Island, 1140 do
6. At Amherstburgh, 368 do

From this statement it may be inferred, that either the
surveillance of the Chief Superintendent over so many
detached Tribes cannot be efficient, or that the services
of so many Resident Superintendents are not required.

Your Commissioners incline to the opinion that both pro-
positions are in a great measure true: that more frequent
and more prolonged visits among the smaller Tribes would
be very beneficial, and that the continued residence at
separate Stations of Officers whose business is neither to in-
struct the Indians in their religious duties, nor in the rudi-
ments of education, or the arts of husbandry, is not neces-
sary; and that the same benefits may be conferred upon the
Indians by a better and more economical arrangement.
In 1837, Sir Francis Head made arrangements for re-
ducing the expense of the establishment by abolishing the
offices of Superintendent at the Grand River, River
Thames, and Amherstburgh, and of Interpreter at the
first Station, without recommending a substitute for the
performance of any part of their duties. The parties were informed that their ser-
vices would not be required beyond the
month of October in that year. And the
Secretary of State having approved of the reduction, their
several pensions and gratuities were actually
fixed. In consequence, however, of the po-
litical events of that period, preparations
were made by the Governor, contrary to the
policy of the Home Government, as already explained
in a previous part of the Report (of which, however, Sir
Francis Head was not probably aware, as the instructions of
the Secretary of State were addressed to the Commander

Sir Francis Head,
2d August, 1837.
Parliamentary
Paper, 1837, page
164.

Lord Glenelg,
21st February,
1838. Parliamen-
tary Paper, 1838,
page 81.

* STATEMENT of the Distance in Miles between the several
Indian Settlements in Upper Canada (except Manitoulin), at
which Resident Superintendents are stationed.

From.	To Amherst- burgh.	To Port Sarnia. (Up St. Clair.)	To Moore. (Walpole Island.)	To Delaware. (River Thames.)
Brantford (Grand River)	197	137	147	78
Amherstburgh .....	.....	132*	122	119
Port Sarnia	132*	.....	10	85
Moore (Walpole Island)	122	10	.....	89

* The distance of 132 miles between Amherstburgh and Port Sarnia
is via Whitehall.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

of the Forces in Lower Canada), to avail himself of the services of the Indians, as Warriors, if the occasion had arisen; and it consequently became necessary to maintain the establishment on its former footing.

But your Commissioners have a stronger objection to the continuance of the Resident Superintendents than any that may be founded on the score of economy. They are of opinion that it tends materially to perpetuate the helplessness of the Indians, and their habit of dependence upon the Government. They find among the duties of the Officers of the Department, pointed out by the Secretary, that "They should hear and determine the endless complaints and difficulties of the Indians;" and they learn that this is among the most common and troublesome of the duties of the Superintendents. It is not improbable that the presence of an Officer of the Department, who is bound by his duty to listen to and decide such matters, tends to encourage and increase the evil which it is intended to repress. The Indians having a person of superior intelligence at hand, to whom they can have recourse in the most trifling difficulties, have no incentive to the exercise of their own intellectual powers; they are not led to feel their want of education—of knowledge—of capacity. Whereas, if left to themselves, with such direction as frequent visits and exhortations may afford, they will speedily find the advantage and necessity of being independent of extraneous aid in their routine affairs and petty difficulties.

Moreover, your Commissioners do not find that the greatest progress in civilization has been generally made in settlements under the charge of local Superintendents, nor that their services are to be compared in this respect to those of the Missionaries. For the purposes of settlement, of superintending the erection of dwelling houses, the survey and allotment of the land, the direction of the first efforts of the Tribes in agriculture, the services of a lay Officer are essential; but the sooner they are discontinued, and the Indians are accustomed to rely upon themselves the better. On the three grounds, therefore, of expediency as regards the future welfare of the Indians—of efficiency in promoting their social elevation—and, in a minor degree, of economy, your Commissioners are in favour of an entire change in the present system of the Department.

With regard to the Secretary in Lower Canada, and the Chief Superintendent in Upper Canada, they conceive that their duties at the Seat of Government, without an authorized Deputy to act in their absence—is incompatible with an efficient local superintendence. Both of these appointments were originally of a temporary nature. Sir James Kempt, in recommending Mr. Napier, who holds the rank of Lieutenant Colonel from his position in the Indian Department, to the office which he now holds, reported in the year 1829, that "although the appointment of Secretary may not perhaps be absolutely indispensable for any great length of time, yet as Mr. Napier is a very efficient man of business of considerable claims, and has had entire charge of the records of the Indian Department under Major General Darling for several years, his services as Secretary would be certainly extremely desirable, especially whilst the proposed alterations in the Department are being carried into operation."

Mr. Jarvis was appointed temporarily to his present office in 1837, on the transfer of Mr. Hepburn, who formerly discharged the duties of Chief Superintendent under Colonel Givins, to the Registrarship of the Court of Chancery. Upon the report of his nomination, the Secretary of State informed the Lieutenant Governor in the same Despatch in which the retirement of the four Officers above referred to, it was sanctioned, "that with regard to the continuance of the Office of Chief Superintendent, the Lords of the Treasury feel compelled to postpone a definite decision until they shall have had before them more complete information than is contained in Sir F. B. Head's Despatch of the 18th July, as to the numbers, locations, and employment of the Indians in Upper Canada, you will therefore desire the acting Chief Superintendent, Mr. Jarvis, to prepare with reference to the whole of the Indians under his charge, and to the establishment under his supervision, a complete report on the several points specified in the Treasury Letter which accompanied my Despatch to Sir F. B.

Sir James Kempt, May 16, 1829, Parliamentary Papers, 1834, Page 38.

Lord Glenelg to Sir F. B. Head, 21st February, 1838, Parliamentary Papers, 1839, Page 81.

"Head of the 20th February, 1837. In the meantime, however, Mr. Jarvis will receive a salary from the date of his appointment at the rate of £350 per annum, although his situation must be considered as entirely provisional, and as liable to revision, without the establishment on his part of any claim to compensation." This report has never been rendered to the Secretary of State up to the present time, although called for on several occasions, and the appointment has remained on the same footing on which it was then placed.

The constitution of the Central Office in Upper Canada has never been placed upon a proper footing. In 1839 when Major General Darling was Chief Superintendent of the United Department in the two Provinces, Mr., or Colonel Givins was simply a Superintendent, occupying in consequence of his being stationed at York, the Capital of Upper Canada, the position of principal Superintendent in that Province. On the separation of the Department in the two Provinces he became Chief Superintendent in Upper Canada. For a considerable time before his retirement in 1837, he was disqualified by infirmity from carrying on his duties in a proper manner, and the principal part of them were consequently executed by Mr. Hepburn as his Deputy. Mr. Jarvis succeeded him in 1837, and Colonel Givins having retired, the whole duties of the Central Office devolved upon him. These he carried on without assistance, until 1839, when a Clerk was appointed to assist him at £250 sterling a year. The consequence has been that, until lately none of the routine business which properly belongs to the Central Office has been efficiently conducted.

In 1840 the Chief Superintendent stated that "the Indian Office, strange as it may appear, has until lately possessed little or no information respecting the Indians' property, or the funds derived from sales of portions of it. Regular and systematic accounts do not appear ever to have been opened."

He added that he had then opened, or was about to open certain books, to exhibit the transactions of the Department. These, however, appear still to be very insufficient. There are books for the correspondence, the payment of the annuities, which answer their intended purpose. But with regard to these two heads, Your Commissioners consider it a defect that the correspondence is not brought under the notice of the Head of the Government—and that there is no check upon the Chief Superintendent in respect to this part of his duties. Neither is any periodical statement of the expenditure and balances of the annuities submitted to the Governor General.

There is a book for recording the Warrants charged to the Parliamentary Grant, and the half yearly accounts of the Commissariat are filed in the office, but no abstract has ever been made of the expenditure of this grant, and the consequence has been, that it has been carried on entirely without reference to the amount placed at the disposal of the Department, and for the last three years has exceeded it by £5938 14s. 6d., of which £4467 0s. 5d. was in 1842–3 alone.

This excess has been incurred chiefly by a large increase in the number of Indians admitted to share in the Presents, partly in direct opposition to the orders of the Governor General, and by the maintenance and extension of the expenditure at Manitoulin.

In 1842, the Chief Superintendent expended £1200 in a contract for the erection of Indian dwelling houses at that Station, without any authority from the Governor General. There has been a want of economy in other respects, and a disposition to increase rather than to restrict the expenditure of the Department, apparently in reliance upon a supposed willingness on the part of Her Majesty's Government, to sanction any expense that might be considered necessary to expedite the civilization of the Indians. The repeated orders, however, of the Secretary of State, that the Grant should not be exceeded, clearly exhibit the views of the Government in this respect.

Your Commissioners have prepared an Account of the Expenditure of the two branches of the Department in Upper and Lower Canada, which they herewith submit. They are of opinion that a similar abstract of the Expenditure for each year should be prepared, and submitted to the Governor General, as soon as the accounts are rendered by the Commissariat Department, together with an Estimate for the ensuing year.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

LOWER CANADA.

HEADS OF EXPENDITURE.		YEAR ENDING 31 ST MARCH.																							
		1836.			1837.			1838.			1839.			1840.			1841.			1842.			1843.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Presents	208	14	0½	2807	11	4½	2182	8	11½	2441	6	3	2105	18	6	2252	16	8	2408	14	0¾	2390	12	5¾	
Contingencies *	339	18	5¼	319	11	2¼	555	12	9½	913	14	1½	449	3	3¾	348	13	5½	223	6	3½	294	13	2	
Provisions to Indians.....	239	18	9½	407	1	0½	241	16	1¾	205	5	8	234	13	11½	227	11	9	198	12	2¾	195	13	3½	
Pensions to do	60	5	9¾	67	3	0	50	3	7¾	55	1	1½	45	3	1½	33	15	1½	39	0	5½	36	16	6	
£	2727	17	1	3601	6	7¼	3030	1	6¾	3615	7	2	2834	18	10¾	2862	17	0	2869	0	5½	2917	15	5¼	
EXPENSE OF THE ESTABLISHMENT.																									
Pay	1151	0	1¼	1256	7	5	1107	18	9¾	902	9	7½	932	16	11	1036	1	4	1019	11	0½	1015	14	1½	
Lodging money	190	17	5	207	19	3	187	3	10	162	10	5	175	13	1½	184	9	8	184	0	0	184	0	0	
Pensions	116	7	3	107	17	0	179	2	0	235	18	2¼	191	17	9½	171	0	0	171	0	0	171	0	0	
£	1458	4	9½	1572	3	8	1474	4	7¾	1300	18	2¾	1300	7	9½	1391	11	0	1374	11	0½	1370	14	1½	
Total of Expenditure.....	£	4186	1	10¼	5173	10	3¼	4504	6	2¼	4916	5	4¾	4135	6	8¼	4254	8	0	4244	11	6	4288	9	6¾
Amount of the Parliamentary Grant remaining unexpended...	313	18	1¾																						
do do do over-drawn.....				673	10	3¼	504	6	2½	916	5	4¾	135	6	8¼	254	8	0	244	11	6	288	9	6¾	
MEANS APPLICABLE.																									
Parliamentary Grant	4500	0	0	4500	0	0	4000	0	0	4000	0	0	4000	0	0	4000	0	0	4000	0	0	4000	0	0	
Balance from preceding year.....	394	8	6¼	708	6	8																			
Sums received on account of the Department.....																0	1	10							
£	4894	8	6¼	5208	6	8	4000	0	0	4000	0	0	4000	0	0	4000	1	10	4000	0	0	4000	0	0	

* See Appendix No. 49.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

UPPER CANADA.

HEADS OF EXPENDITURE.	YEAR ENDING 31st MARCH.																							
	1836.			1837.			1838.			1839.			1840.			1841.			1842.			1843.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Presents.....	9119	15	10 ³ / ₄	9623	12	9 ¹ / ₂	3915	10	10	7938	16	11 ¹ / ₂	5986	8	3	10116	3	11	8252	6	10	11321	13	5 ¹ / ₂
Contingencies *.....	1145	17	5 ³ / ₄	1494	15	0	1044	12	8	1181	12	9	2670	3	7 ¹ / ₄	1672	17	2 ¹ / ₄	1176	17	8 ¹ / ₄	2671	19	7 ³ / ₄
Provisions to Indians.....	272	14	2	228	18	8 ³ / ₄	120	3	6 ¹ / ₂	314	16	3 ³ / ₄	929	4	3 ¹ / ₂	453	1	3 ¹ / ₂	483	6	0 ¹ / ₄	206	0	4 ¹ / ₄
Pensions to do	25	5	5	30	6	6	10	2	2	20	4	0	15	3	2	13	19	9 ³ / ₄	15	3	0	15	3	0
£	10563	12	11 ¹ / ₂	11377	13	0 ¹ / ₄	5090	9	2 ¹ / ₂	9455	10	0 ¹ / ₄	9600	19	3 ³ / ₄	12256	2	2 ¹ / ₂	9927	13	6 ³ / ₄	14214	16	5 ¹ / ₂
EXPENSE OF ESTABLISHMENT.																								
Pay.....	1914	3	5	1868	18	9 ¹ / ₄	1649	8	2 ¹ / ₂	1812	13	6 ¹ / ₂	2583	2	4 ³ / ₄	3079	11	2 ¹ / ₂	3241	14	0	3065	6	0
Lodging Money.....	107	7	3 ¹ / ₄	114	4	7 ¹ / ₄	75	8	3 ¹ / ₄	193	14	11 ³ / ₄	124	13	11 ³ / ₄	117	6	2 ¹ / ₂	117	0	7	117	0	0
Pensions.....	395	1	8 ¹ / ₂	429	17	4 ¹ / ₂	583	2	4 ¹ / ₂	711	2	10	669	11	0	616	19	3	536	10	1	449	18	0
£	2416	12	4 ³ / ₄	2413	0	8 ³ / ₄	2307	18	10 ³ / ₄	2717	11	4 ¹ / ₄	3377	7	4 ¹ / ₂	3813	16	8 ¹ / ₄	3895	4	8	3632	4	0
Total of Expenditure..... £	12980	5	4 ¹ / ₄	13790	13	9	7398	8	1 ¹ / ₄	12173	1	4 ¹ / ₂	12978	6	8 ¹ / ₄	16069	18	10 ³ / ₄	13822	18	2 ³ / ₄	17847	0	5 ¹ / ₂
Amount of the Parliamentary Grant remaining unexpended... do do do overdrawn.....	399	14	7 ³ / ₄	410	13	9	5981	11	10 ³ / ₄	1206	18	7 ¹ / ₂	401	13	3 ³ / ₄	2689	18	10 ³ / ₄	442	18	2 ³ / ₄	4467	0	5 ¹ / ₂
MEANS APPLICABLE.																								
Parliamentary Grant.....	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0
Balance from preceding year.....	2536	18	0 ¹ / ₄	2946	8	6	0	15	0 ¹ / ₄	10	7	0	† 1217	5	7 ¹ / ₂	† 1623	6	5 ¹ / ₄	0	11	10	4	6	3
Sums received on account of the Department.....	9	15	10	73	9	6 ³ / ₄	0	15	0 ¹ / ₄	0	7	0	4	7	6	32	18	6 ¹ / ₂	0	11	10	4	6	3
£	15926	13	10 ¹ / ₄	† 16399	18	0 ³ / ₄	13380	15	0 ¹ / ₄	13390	7	0	14601	13	1 ¹ / ₂	15036	4	11 ³ / ₄	13380	11	10	13384	6	3

* See Appendix No. 50.

† Balance not to be carried on, by order from the Treasury.

† No reason is assigned in the Commissariat Accounts why these balances are carried to account.

Appendix
(T.)
24th June.

An account of the Sales of Lands for some years past was furnished to the Chief Superintendent, in 1842, by the Commissioner of Crown Lands, but this has not been kept up. No book of entry for the monies received by the Chief Superintendent on account of the Indians, is kept in the office, and it does not appear that Mr. Jarvis can furnish any other statement of such receipts than that contained in his official bank account, which exhibits nothing beyond the date and amount of payments into the bank. This account is the only record which the Chief Superintendent has kept of his money transactions on account of the Department. He established it immediately after his appointment, and as far as Your Commissioners have ascertained, has paid into it most of the sums which he has received from various sources for Indian purposes. These amounted, up to the close of 1842, to the sum of £28193 3 1, and consisted of—

£4074 16	6	On account of Sales of Land.
5142 14	11	Annuities.
5109 16	8	Parliamentary Grant.
1305 0	0	Interest on Debentures held for the Indians.
3428 15	0	American Indians to purchase Lands.
3756 8	0	Debentures sold.
1510 18	9	To repay Commissariat.
3864 13	3	For purposes not stated, and for the most part unknown to the Commissioners.
£28193 3	1	

All these payments were made with definite objects, except the Interest on the Debentures, and should have been applied to those objects exclusively. The Interest on the Debentures should have been applied to the use of the Tribes, whose monies were so invested, but it appears to have been expended without reference to the rights of the several Tribes, for until now no account has been prepared from which those rights could be ascertained. The Chief Superintendent has kept no account of the expenditure of these monies. He states, that the only record which he possesses of it, is his Bank account, which has been furnished to the Commissioners, and in which are stated only the name of the person in whose favor the check has been drawn, and the sum drawn. In this account £5487 19s. 7d. are drawn in favor of the "Bearer," and £2999 19s. 7d. in his own favor; so that there is no means of tracing the object of the payments. On being called upon to furnish explanations with regard to particular items, he professes inability to offer any, although many of the transactions took place within a few months of the demand. As some of these transactions have been attended by irregularities and deviations from the practice of the Department, Your Commissioners, not doubting that they admit of full explanation, are of opinion that the Chief Superintendent should be held responsible for the amount. A public officer acting for the Governor General in his capacity of Trustee for the Indian Tribes, cannot, Your Commissioners conceive, be absolved from the duty of accounting for all monies coming into his hands.

A detailed statement of the sums chiefly requiring explanation are submitted in the Appendix, No. 85.

The business of the Department requiring the sanction of the head of the Government, was formerly conducted, for the most part, by personal communication with the Chief Superintendent; but from the inconvenience which was created by the total absence of written records to justify various proceedings, and to guide future practice, all communications have, for some time past, been required to be made in writing through the office of the Civil Secretary, by whom the decision of the Governor has been made known to the Chief Superintendent. The correspondence with the head of the Department in Lower Canada has been conducted through the same office; but as no periodical reports or accounts have been required from the Department in either Province, there has been practically little control over the Officers conducting it; and for the want of system which has prevailed in Upper Canada, much irregularity has been introduced without notice.

Appendix
(T.)
24th June.

These defects have been felt and acknowledged by successive Governors of the Upper Province. Sir George Arthur informed the Secretary of State, in 1839, that "It was his intention to suggest a plan for remodelling the whole Indian Department at the earliest opportunity." In 1841, Lord Sydenham expressed the same intention; but the extent and difficulty of the subject, and the necessity for a more extensive enquiry than other more urgent affairs would permit, have hitherto prevented the introduction of any change.

Recommendations.

The future constitution of the Indian Department is a matter of much importance, as it will have a material influence upon the progress of the Tribes. It is, at the same time, one of difficulty, as the funds applicable to the service are limited and of uncertain duration, being dependent on an annual vote of the Imperial Parliament, which it is the desire of the Government to reduce. If the views which your Commissioners have set forth, and which appear to be in accordance with those of Her Majesty's Government, be adopted, the present arrangements will require to be materially changed.

The chief objects to be aimed at by the Department have been pointed out in a previous part of the Report, and consist briefly of the introduction of such regulations for the management of Indian Affairs, and the offer of such incentives to exertion as will arouse the dormant energies of the adult Indians, and of providing for the efficiency of the Common Schools, and the establishment of Manual Labour Schools for the youth. From the latter institutions Your Commissioners expect the greatest benefit to arise to the Indians; but the expense of establishing and maintaining them upon an efficient footing presents considerable difficulties. Your Commissioners have made particular enquiry on this point, and they cannot entertain any expectation that the average cost of a child in a Boarding School will be less than from £12 to £20 a year.

The annual charge for the 12 children at Christieville, in Lower Canada, averages £18; of the 50 children at the Mohawk School, on the Grand River, about £20; of 100 children in the Indian School, in the State of Missouri, about £12 10s.; exclusive, in each instance, of the cost of erecting the necessary buildings. The number of children of both sexes, between the ages of 5 and 15, in the two Provinces, cannot be less than 3000, of whom, at least, two-thirds will be in a position to avail themselves of such Schools. It is evident, therefore, that the whole of the present funds of the Department, if devoted to this single object, would be unequal to the maintenance of this number of children at Boarding Schools. It remains to be seen how much can be applied to this purpose, after providing for the expense of the reduced issue of Presents, and the necessary charge for Superintendence.

The Parliamentary Grant for the United Province is £17,380: viz., £13,380 for Upper Canada, and £4,000 for Lower Canada.

The expenditure during the last two years has considerably exceeded this sum, and has been thus apportioned:—

Average of 1841-2 and 1842-3 Presents,	£12,200
Pay and Lodging Money of Officers and	
Interpreters	2,900
Salaries of Missionaries	650
do Schoolmasters	140
Pay of Artificers at Manitoulin	800
Pensions	700
Provisions to Indians	540
Contingencies	2,170
	£20,100

As the issue of Presents to the American Indians has been stopped, and it is proposed to limit those to the visiting Indians belonging to Canada, the future issues in

Appendix
(T.)

24th June.

the Upper Province cannot be expected to exceed 9000, and those of the Lower Province 3300, making together, 12,300. The cost of equipments for those, at the average price of 15s. each, will be £9225, from which is to be deducted the value of ammunition, tobacco, and other small articles, the issue of which is proposed to be discontinued or restricted. This may be taken at £500 a year; and the total future cost of Presents is not likely to exceed £8750, which, if the further measure of the stoppage of presents from children born after the date of the proposed census be adopted, will in the natural course of events decrease annually. There will remain, therefore, £8630 for other purposes. With the view of economizing this for the purpose of education, and for the more efficient performance of the duties of the Department, Your Commissioners propose—

1st. That the management of the Indians be placed under the Civil Secretary, with the view of its being brought more immediately under the notice of the Governor General.

2nd. That the two branches of the Department be united, and the records be kept in one office. That the correspondence, and central business of the office be conducted at the Seat of Government, under the superintendence of a Chief Clerk at an annual salary of £300.

It will be necessary that the person holding this office should possess active habits, and enlarged and philanthropic views upon the subject of ameliorating the condition of the Indian Tribes, and be qualified to assist in forming and perfecting measures for that object.

3rd. That an Accountant be employed under him, who will be specially charged with the management of the various accounts of the Department connected with the estimates, requisitions, annuities, sales of land, &c., and devote any spare time which he may have to the general business of the office. The appointment of an Accountant was recommended by the Commissioners of 1840, and the rate of salary proposed, in which your Commissioners concur, was £200.

4th. That the Office of Chief Superintendent in Upper Canada, and the present establishment of local officers, be reduced, and that in lieu thereof 3 Indian Visitors be appointed at a salary of £300 a year, with an allowance to be fixed for travelling expenses. The object of this increase in the rate of salary is to secure the services of efficient officers. The total expense will be about £1100.

5th. That the Province be divided into 3 Districts according to the locality of the settlements, and that each Visitor be charged with the superintendence of a separate District,—Lower Canada may form one—the Tribes now under the separate charge of the Chief Superintendent in Upper Canada may be united into the second—and the remainder, now under the charge of 5 Resident Superintendents, into a third.

6th. Your Commissioners are inclined to the opinion that the services of a Resident Officer at Manitoulin cannot immediately be dispensed with, on account of the distance of the settlement, its total isolation during several months of the year, and the peculiar nature of the establishment, which has been formed to collect and civilize the wandering Tribes of the North-western part of the Province, but they are disposed to believe that ultimately they will not be required. In the meantime, they consider that the present salary of the Resident Superintendent, considering the nature and responsibility of his office, the inconvenience attending his residence in so remote a settlement, deprived of all society but that of the Resident Officers—the amount of the salaries awarded to these officers, and the length (30 years,) and usefulness of his own services, is inadequate, and they, therefore, recommend that it should be raised from £187 10s., with rations, to £250 a year, without rations.*

* Your Commissioners beg to invite attention to the statement of this gentleman's services in Appendix No. 93, to the valuable information which he has afforded on this and other occasions, Appendix Nos. 24, 25, &c., and to his admirable letter to an Indian Chief, Appendix No. 94.

7th. The duties of the Visiting Officers will be to visit each settlement at least once every half-year, unless in special cases, with the consent of the Governor General, such as the Micmacs of the Restigouche, whose position in the extremity of the Province may render more than one visit annually, impracticable; to examine and report to the Governor General half-yearly, upon the condition, progress, and wants of each settlement; to meet the other Visitors once each year at the Seat of Government, to consult with them, and to prepare in co-operation with them, an Annual Report on the same subject, and upon the progress and improvement of the measures of the Government with respect to the Indians; to arrange for the disposal of the remainder of their time among the different settlements, prolonging their stay, or repeating their visits according to the wants of the Tribe, or the operations in progress in each locality; to advise, direct, and superintend measures for the formation of settlements, the erection of houses, and the division and apportionment of lands; to provide as far as possible, the means of instruction in religion, the usual branches of elementary education, agriculture, and domestic economy; and to watch and report on the efficiency of the Missionaries and officers employed in each settlement; to advise and direct the disbursement of the Annuities; to protect the Indian Lands from intrusion, to superintend the issue of Presents, and to arrange for their commutation, as proposed elsewhere; and generally to carry out the measures of the Government, and to be the channel of its communication with the Tribe.

The selection of these officers will be a matter of the highest importance, as the efficient performance of their duties will depend in a great measure upon the spirit in which they are undertaken. It is probable that among the Superintendents and Missionaries who have been already engaged in the conversion and civilization of the Indians, competent persons may be found.

8th. The appointment of Missionaries and School Teachers in each settlement is a primary object. At present four Missionaries of the Church of England are supported in Upper Canada, out of the Parliamentary Grant, at a charge of £396; and five Roman Catholic Missionaries in Lower Canada, at a charge of £250. Two Schoolmasters are supported at Manitoulin, at a charge of £125 a year, and one in Lower Canada at £18. It is probable that with the countenance and trifling aid of the Government, the several Missionary Societies, or the Indians themselves, will be willing to maintain their present Missions, and to establish others, when they may be required; and that Teachers in the Common Schools may, in a considerable measure, be supported out of the Indian Funds. This charge, therefore, may remain as at present, £800.

9th. The offices of Resident Superintendents being proposed to be abolished, there will be no occasion to maintain Resident Interpreters, on a permanent footing, at any of the settlements. A competent Interpreter should be attached to each Visitor, to attend and assist him whenever his services may be required, and to act as his Clerk. In many settlements it will be found, that either the Chiefs are competent to communicate with the Visitor, or that the Missionary or Schoolmaster can act as Interpreter. Your Commissioners are of opinion, that the present Interpreter at Penetanguishine might have been reduced, on the transfer of the establishment at that place to Manitoulin, as his almost only duty is to attend the Chief Superintendent at the Annual Issues at Coldwater, and at Manitoulin, where his services are not required, owing to there being another at that post, and the Resident Superintendent being able to speak the Indian language with considerable fluency. Whenever an Interpreter is required in an Indian Settlement upon a special occasion, and for a temporary object, little difficulty will, it is believed, be found in procuring a competent person; but at the same time it may be necessary, in some instances, to give the Missionaries the assistance of an Interpreter. The Rev. Mr. Flood, the Missionary at Colborne, is obliged to maintain an Interpreter at his

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

own cost. The expense of three permanent Interpreters at £75 a year, with travelling expenses at £10, will be £225.

10th. The services of a Surgeon at Manitoulin cannot be dispensed with, as there is no other medical man resident on the island, which offers no attraction for one to settle there. His salary may remain at the present amount, £150.

11th. It is absolutely necessary that the establishment of artificers at Manitoulin, which is now maintained at an annual cost of upwards of £800, and which was never intended to be permanent, should be reduced.* Any buildings required there, can be erected, as heretofore, on several occasions, by contract.

The charge, therefore, for the active establishment of the United Province will be £3050, instead of £4800, the present amount. To this must be added £800 for Pensions, now amounting to £700, of which £400 is likely to fall in shortly, and will provide for any additions consequent upon the proposed reductions, together with £1200 for contingencies, and £250 for provisions.

These last two items may possibly be found to admit of reductions.

The total expense, therefore, of the Department, will be about £14,000, subject to annual diminution.

By this scheme, a saving of £6000 per annum upon the last two years will be effected; the expenditure will be brought within the Parliamentary Grant, and there will be a surplus of about £3000 left for purposes of education and moral improvement, to which may probably be added £1500 as a contribution to this purpose from the several Tribes. This sum, it is hoped, will serve for the erection and future support of four large Manual Labor Schools of the nature already referred to, but it may be found necessary, on local investigation by a competent officer, to apply part of it in making provision for more pressing wants in particular localities. The locations of the Manual Labor Schools may be determined upon, on better acquaintance with the advantages offered by different sites.

The munificent offer of Major Christie, contained in his letter to the Commissioners, Appendix No. 12, of a site at Cornwall, valued with the buildings upon it at £700, deserves special notice, and coupled with his suggestion for placing in the proposed School the orphan children of Canada East, to whose instruction in the Protestant Creed there can be no reasonable objection, may be accepted upon the conditions annexed to it. The New England Company at present maintain a school of this description at the Grand River. With some assistance from the Government, they may be able and disposed to extend it. There are already buildings at Port Sarnia, belonging to the Government, which the Methodist Society have been permitted to occupy as a School and Chapel; these may be applied to the purposes of a Manual Labour School, in which may be collected the youth of the Tribes in that neighbourhood.

Mr. Givins, the Missionary to the Mohawks of the Bay of Quinté, is disposed, if the means be afforded, to assist in the establishment of such a School in his District, and may probably be induced to superintend its management.

Your Commissioners have made enquiry respecting the cost of establishing and maintaining a School of this nature, and they submit herewith such information as they have obtained.

With regard to the New England Company's School—

"The annual outlay of the New England Company for the benefit of the Six Nations of Indians residing on the Grand River, may be stated as follows:—

* For the expense annually incurred on account of the settlement at Manitoulin, see Appendix No. 81.

Appendix
(T.)

24th June.

	£	s.	d.
"For the board and clothing of 40 Boys "and 10 Girls at the Mohawk Institution	500	0	0
"Allowance to the Superintendents of this "Establishment	100	0	0
"Wages of Carpenter, Waggon Maker, "Blacksmith and Shoemaker.....	375	0	0
"Schoolmaster's salary	60	0	0
"Materials for workshops	300	0	0
	1335	0	0
"Less amount of sales of manufactured "articles	400	0	0
	935	0	0
"Salaries of School Teachers stationed at "the Martin Settlement, Salt Springs, "Tuscarora and Onondaga Villages...	110	0	0
"Interpreters and Catechists	75	0	0
"Cost of medicine and charitable donations,	100	0	0
"Salaries to Missionaries.....	£450	0	0
"do Lay Agents	100	0	0
"Sterling ...	550	0	0
"Currency.....	£1831	0	0

"To which sum might be added the expense of keeping
"in repair Churches, School-houses, and other buildings
"already erected, besides the occasional erection of fresh
"buildings."

With regard to the Missouri Conference School—

"The Committee appointed to respond to the communication made to this Conference, through Governor Reynolds of the State of Missouri, from the authorities of Canada, inquiring into the history, establishment and progress of the Indian Manual Labor School of this Conference, beg leave to respond as follows, viz:—

"The Missionaries of the Methodist Episcopal Church who had been laboring several years among the Shawnees, Delawares, and other Tribes near the Western border of the State of Missouri, having fully tested the plan of teaching small neighbourhood schools among the Indians, became well satisfied that while they were slowly imparting to them a knowledge of the English language, and also giving some elementary instruction in the arts of civilized life, the progress made was not in proportion to the amount of labor and means expended, nor to the expectations of the friends of missions—and in endeavoring to devise some more successful method, they finally settled down upon the plan of having one central institution of learning, on a large scale, for the several Tribes of Indians, within striking distance. This institution should be furnished with a sufficient number of competent teachers, both in the male and female department, to give instruction in English literature, as well as in the various useful branches of mechanism and housewifery; and be conducted, in the strictest sense, on the manual labor system. These views being agreed on by the Missionaries, were communicated to the Government Agent for those Indians, and met with his hearty concurrence.

"The Missionaries, therefore, appointed the Rev. T. Johnson, one of their number, to visit New York, and lay the matter before the Board of Missions, which was done. Whereupon the Board sanctioned and approved the doings of the Missionaries, and pledged themselves for annual appropriations not to exceed \$10,000 per annum, to carry this scheme into effect, and further appointed the Rev. S. Lucky to accompany Mr. Johnson to Washington City, to lay the whole affair before the War Department, and ask for pecuniary aid from that quarter; which being done, resulted in an appropriation from the civilization fund of \$5,000, to aid in erecting the necessary buildings, and a promise of \$2,500 annually from the same fund, to assist in carrying on the School. These preliminaries being settled in the spring

Appendix
(T.)
24th June.

" of 1838, the Missouri Conference at its session in the following September approved the enterprize, and directed that the work should be commenced forthwith; and in October 1839 the work was found to be in such a state of forwardness as to admit of a School of some 40 boys and girls being opened in the new buildings; which were not completed until two years afterward. These buildings now comprise one brick boarding house, two stories high, with a front 45 feet by 20 feet, and a wing running back 90 feet by 20 feet. Also one brick building 110 feet by 34 feet, two stories, with an attic furnished for boy's bed-rooms. The second story is divided off into eight separate apartments for the accommodation of the girls and Teachers. In this story the girls sew, spin, weave and sleep. In the centre, below, is a Chapel of 50 feet in length, and also for school purposes; at each end are rooms for recitation and for the accommodation of Teachers. Some few hundred yards distant from these are two well-finished frame tenements, sufficient to accommodate four mechanics with their families; near these are the shops where we carry on blacksmithing, carpentering, cabinet making, waggon and shoe and boot making; and we teach some of the boys in these various branches of Mechanism. Connected with this establishment, we have a farm, containing about 600 acres of land, cultivated in grains and grass, and furnished with live stock in proportion. The whole of these buildings and improvements, we judge, have cost about \$35,000. Besides these, we have just finished a steam flouring mill, with two run of burrs, at a cost of \$4000. Having these improvements made, the boys are now employed at the shops and on the farm, when not in school, and the girls at their appropriate work; which will enable us to keep a standing school of at least 100 pupils at an annual cost of \$5000, all being taught, boarded and clothed, free of expense to their parents. The School now numbers 120 native boys and girls, and will soon be much enlarged. To conduct this Institution, with its present number of scholars, we have one Superintendent, who takes the oversight of the whole, and is also the financial Agent of the Establishment; four Teachers in the School; four mechanics in the shops; and as many hirelings on the farm as may, from time to time, be required, these hirelings being mostly Indians.

" The system of literary instruction is such as is practised in common English Schools; and the system of moral and religious instruction is in strict accordance with the doctrines and usages of the Methodist Episcopal Church. The children are supposed to be always under the eyes of the Teachers, and never allowed to run at large without restraint. They visit their parents twice a year, and their parents visit them frequently; which has a very beneficial effect generally upon the parents. Our farming operations and domestic economy are becoming extensively copied by the natives; and our shops and mills furnish them with facilities for adopting the habits of civilized life. In a word, the Institution already has more than equalled our anticipations, and we look for the most signal success in this enterprize."

With regard to the excess which has been allowed to accrue in the expenses of the Department in both Provinces, your Commissioners have to recommend most strongly, that it be liquidated without limiting the annual grant applicable to the ordinary services of the Department.

They have already shewn that these will leave but a small surplus for the most important objects connected with the improvement of the Indians, which would be entirely swallowed up by the repayment of arrears. It is, moreover, to be observed that in 1838, when the sum of £9250 8s. 1d. had accumulated from the savings of former years, the Lords Commissioners of Her Majesty's Treasury decided that it should not be carried forward, but should be deducted from the next Parliamentary Grant.

Your Commissioners would, therefore, recommend that the balance now against the Department, above alluded

to, should not, under these circumstances, continue to be a charge in future against the Parliamentary Grant.

VI.—MISCELLANEOUS.

Your Commissioners have, in the foregoing part of their Report, confined themselves to general views with regard to the future management of the Indians. They have now to notice some special circumstances relating to particular Tribes, which have been brought before them or the Government as matters of complaint or suggestion.

1. *Iroquois of Caughnawaga or Sault St. Louis.*

The Roman Catholic Missionary, Mr. J. Marcoux, in his answer to the queries of the Commissioners, renews a claim which has been frequently put forward by these Indians to a portion of the Seignior of La Prairie de la Magdelaine, adjoining their lands at the Sault. This claim has been repeatedly investigated by the officers of the Crown, and in the Courts of Law. It was very fully reported upon by Sir James Despatch to Sir G. Murray, 4th January, 1830, Parliamentary Papers 1834, Page 66. Kempt in 1830, who shewed that it had been rejected by three several judgments of the law courts of Lower Canada, and by three Governors of that Province. The question having been again revived, the line of boundary as established against them, was verified by an order of Lord Sydenham, dated 15th April 1840, upon an approved Report of the Executive Council of that part of the Province, of the 11th September 1839, and your Commissioners conceive that this decision should be considered final.

2. *Iroquois of St. Regis.*

These Indians have been exposed to much dissension and strife, by the circumstance of their Reserve being situated on the disputed Boundary Line of the United States. This having been recently settled by the Ashburton Treaty, an order has lately been given for the demarcation of the boundary, which should be maintained with the authority of the Government.

The situation of the property belonging to this Tribe in Upper Canada, deserves consideration. It has already been noticed in the Second Section of this Report. It is for the advantage of all parties that the arrangement proposed by the Indians should be carried into effect. The tenants are unable to obtain a title for the lands in their occupation, and are consequently debarred from all political privileges attaching to freehold property. The Indians will receive a definite and certain amount, in lieu of the rents which they have yearly more difficulty in collecting. While the Government will obtain possession of about 30,000 acres; which, if sold at the reduced price of 5s. an acre,* would produce to the Government a capital of £7500, the net proceeds of which would yield an interest, at 6 per cent., of £400 a year. Your Commissioners, therefore, concur in the following extract from the General Report of the Committee of the Executive Council of Lower Canada on the Indian Tribes, of 13th June, 1837:—

" Seeing that in 1814 the rents of this Tract amounted to £150, and that the sufficiency of the titles of the occupants, except those of recent date, might admit of question, the Committee would submit to Your Excellency, whether more advantageous terms might not be obtained from the Government of Upper Canada for the extinction of the Indian Title."

3. *Algonquins, Nipissings and Iroquois, at the Lake of the Two Mountains.*

The claims of these Indians have been repeatedly before the Government, and their present distressed condition calls for its humane interposition.

* The minimum price of Crown Lands in Upper Canada is 8s. an acre.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

The nature of their claim, founded on the former occupation and gradual dispossession of the territory on the banks and in the islands of the Ottawa, upon the terms of the Proclamation of 1763, and upon the fact of their having (although illegally) received rents for lands occupied by settlers in those islands, gives them a title to the favorable consideration of the Government.

The Commissioners find it recorded in the Report last quoted, which was confirmed by another Committee in a Report dated 17th June 1839, that the claim of these Indians were, in their opinion, "to be resolved into an equitable right, to be compensated for the loss of the lands from which, in former times, they derived their subsistence, and which may have been taken by Government for the purposes of settlement, and that the measure of such compensation should be to place and maintain them in a condition of at least equal advantage with that which they would have enjoyed in their former state. They therefore recommend that a sufficient tract of land should be set apart in the rear of the present range of Townships on the Ottawa River, and that such of them as may, from time to time, be disposed to settle on land should be located there; and that both they and the rest of these Tribes should continue to receive such support, encouragement, and assistance as may supply the place of their former means of subsistence, and at the same time prepare and lead them to a state of independence of further aid."

Your Commissioners having this latter end chiefly in view as the fruit of the civilization and social elevation of the Indians, and considering the difficulties which would exist in bringing to bear upon Indians, if located as proposed in the rear of the Ottawa Townships, the means of improvement which are recommended for the rest of their race, cannot recommend that this part of the suggestion be carried into effect. Neither do they conceive that it would tend to the interest of these Indians to grant the prayer of their petition, and to settle them upon the Isle aux Allumettes, as it appears that a large white population already occupy that Island,—a number amounting to 800 souls having petitioned for titles to lands therein, whom it would, at the present day, be impossible to dispossess.

They would, therefore, suggest that steps be taken to induce these Tribes to remove either to the Manitoulin Island or to some other settlement of Indians, in the Upper Province, in which the proposed institutions and arrangements for promoting the civilization of their brethren shall hereafter be established, and that in the meantime temporary assistance, not to exceed the amount granted to their brethren in Upper Canada under similar circumstances, viz.—£2 10s. per head annually, be afforded to them in order to remove the most pressing of their wants.

That considering the value of the lands sold on the banks of the Ottawa, and the revenue derived from the cutting of timber on the ancient hunting-grounds of these Tribes, which has led to the destruction of their means of subsistence, this payment becomes an equitable charge upon the revenue of the Crown Lands.

That with regard to the claim put forward by them to the Annuity at present paid to the Mississagas of Alnwick, Your Commissioners conceive that no further delay should be allowed to take place in determining the party who is thereto entitled; and that if the claim of these Tribes be substantiated, they should be admitted to share in the application of the said Annuity, which shall henceforth be devoted, independently of any controul on the part of the Indians, to the maintenance of institutions and other instruments of civilization, for the benefit of these Tribes and its former recipients.

Your Commissioners called upon the Chief Superintendent for information with regard to this part of the claim; but their letter, dated 14th February, 1843, remains unanswered.

4. *Hurons of Lorette.*Appendix
(T.)

24th June.

These Indians have on several occasions put forward a claim to the possession of the Fief Sillery, a vast tract of country near Quebec, or to relief from the Crown, on the ground that having been dispossessed of this large property by the Jesuits, and induced, on the faith of certain promises, to settle at Lorette, they are entitled to claim from the British Government, who have taken possession of the Jesuits' Estates, the fulfilment of those promises.

These claims have been repeatedly examined and rejected. They are fully stated, and the opinions of four successive Crown Officers are reported in the Parliamentary Paper. They were received in 1837, and again rejected by a Commission of Inquiry. These decisions have been confirmed by the Secretary of State.

The Government, however, have expressed a willingness to assist them. They have offered them other Crown Lands where available, but the Indians refused to remove. In 1830, Sir J. Kempt proposed that certain purchases of land, which he specified, should be made at Lorette, to afford them the means of obtaining their livelihood by agriculture, and estimated the expense of purchase at £1000. This, however, was negatived by the Secretary of State. In 1837 the Commissioners of Inquiry suggested that garden lots should be granted to such of these Indians as require them, and the Committee of the Executive Council recommended, "That an adequate quantity be assigned to this Tribe in the Tract recently surveyed and laid out for sale and settlement adjoining to that Seignior, or in any other more favorable situation to which it may be found that they are willing to remove."

This proposal was sanctioned by the Secretary of State who authorized the Governor "to make such grants, either on the spot indicated by the Committee, or in any other quarter which may appear to you preferable, and which may at the same time be agreeable to the Indians themselves." This authority has never been acted upon, and the Indians remain in the same destitute and degraded state as formerly.

Your Commissioners having had the case of these Indians under consideration, viewing their present state, at a distance of only 9 miles from Quebec, and the bad social effects which their proximity has a tendency to produce even upon a portion of the inhabitants of that City,* are of opinion that they should either be induced to remove, or some decided steps should be taken for their improvement. It appears doubtful whether they will consent to remove. In that case your Commissioners apprehend, that as the educational measures recommended for the whole race throughout the Province can only have a gradual effect, and may perhaps fail in exciting even that amount of influence upon the adult generations; employment and attention to agriculture, in addition to religious instruction, appear to be the only remaining means, and these cannot be applied to this Tribe on account of their not possessing a sufficiency of Land.

Your Commissioners, therefore, conceive that no other course appears open, and no better application can be made of the Parliamentary Grant, than to lay out the sum required, to purchase according to Sir James Kempt's suggestion, a moderate portion of land in Lorette, for the use of these Indians.

In the event of their being hereafter induced to remove, the value of the land, with ample interest, from its enhanced price, may reasonably be expected.

5. *Micmacs of the Restigouche.*

The case of these Indians has been several times brought before the Government by petitions from the Chiefs, three

* Not long ago it was necessary to station some Police at Lorette to repress the riots occasioned by parties of young men who went out from Quebec to debauch with the Indians.

Appendix
(T.)

24th June.

of whom visited England in 1841, with the view of laying it personally before Her Majesty the Queen.

They claim possession of a certain block of land on the River Restigouche, containing about 1250 acres, of which they were deprived, in the year 1790, by a Grant of the Crown to a white settler, founded upon an erroneous survey; or an indemnity for its loss. They also request that the Presents may be issued to them at the Restigouche, instead of Quebec; that assistance may be given to them to build a Church, and that a Schoolmaster may be appointed for their instruction. Upon these several points, Your Commissioners have to report as follows:—

The particulars of their claim to land are fully stated in an extract from a Report of the Secretary for Indian Affairs, which will be found in Appendix No. 96. Its justice has been repeatedly admitted by the Government and its Agents, and the former made a proposal to the late owner of the land to purchase it, for restoration to the Indians, but the price offered was not accepted. There was also some doubt as to the ability of the owner to give an undisputed title to the land. The Tribe, therefore, have established an equitable claim to indemnity.

Upon a review of all the circumstances, and the existing means of doing justice to the Indians, Your Commissioners are prepared to recommend that, in lieu of purchasing the land at the high price now set upon it, the Tribe should be indemnified by other Crown Lands; and that if the Act for regulating the disposal of Public Lands precludes such a grant, the claims of these Indians should be admitted as one under consideration at the time of the passing of that Act, and that Land Scrip should be issued to the Indian Department equal in value to 1250 acres at 10s. an acre, the price awarded by Mr. Wilkie in 1840, which Your Commissioners, after a full consideration of the several estimates made of the value of this land, consider a just equivalent.

The money to be held in trust for the Micmacs of the Settlement.

That out of this fund there be purchased for these Indians a sufficiency of unappropriated Crown Lands, adjoining and most convenient to their settlement, for the purpose of supplying them with fuel, and enabling them to extend their Agricultural operations.

That the remainder of the Land Scrip be sold on their behalf, and the proceeds be applied for the benefit of the Tribe, in the manner which has been suggested for advancing generally the improvement of the Indians.

With regard to Presents, it appears from Colonel Napier's Report that this Tribe has never been considered to be entitled to a share in the annual Presents, having within the memory of man belonged to New Brunswick, and that they have only occasionally been admitted to that indulgence. That Lord Dalhousie in 1826 when distributing some Presents among them, expressly gave them "in consideration of their destitute condition in that year, but by no means as acknowledging any claim on the part of the Tribe to such an indulgence," and the written declaration has ever since been in possession of the Tribe, consequently the Tribe has no claim to share in the annual issue, and Col. Napier states that it would be an additional expense of about £600 sterling a year to supply the presents.

Your Commissioners, therefore, are of opinion that it would be most unadvisable to commence the system of issuing Presents to these Indians at the time that endeavours are about to be made to alter the system elsewhere.

They consider, however, that these Micmacs should be brought more immediately under the care and supervision of the Government, and that they should share in the benefit of any plan instituted for the general amelioration of the Indians in Canada.

By an order of the Governor General the sum of £30 was advanced from the Parliamentary Grant last year in aid of the completion of their Church, and if the views and recommendations of Your Commissioners be adopted, a schoolmaster will be appointed in their settlement.

Six Nations Indians of the Grand River.

In the early part of last year a deputation of their Chiefs waited on Your Commissioners, for the purpose of laying before them the state of their affairs, and of expressing their wishes respecting them.

Your Commissioners will first refer to the substance of the statements and requests of these Indians, and afterwards submit their own views respecting them.

The subject which they principally desired to be considered was the surrender which they had made in 1841 of the remaining portion of their lands on the Grand River, by which they were limited to a reserve of only 20,000 acres for their own occupation. This quantity they stated was very insufficient for their wants, and they requested that at least 50,000 acres might be reserved for them. They desired that the reserve should be on the south of the River, to which side they wished to remove. They also urged attention to be given to the state of their money affairs, and particularly with regard to the investment of their funds in the Stock of the Grand River Navigation Company, respecting which they stated they were neither consulted nor informed, and they expressed a wish that Government would purchase it from them.

They next stated their objection to the annual payment of £150 from their funds now made to the Chief Superintendent; and finally, they requested that some person might be appointed to reside amongst them and manage their local affairs. Upon these several matters Your Commissioners have to report as follows:—

1st. With respect to the Reserve for their occupation.

Your Commissioners having in view the future reliance of these Indians on their own resources, which must chiefly be derived from the cultivation of their land, consider that 20,000 acres is too limited a quantity, regard being had to their present number, which according to the last return, amounts to 2223, and they recommend that the Reserve should be increased to at least an average of 100 acres to a family, and that in compliance with the wishes of the Indians, a compact block to that extent should, if possible, be marked out on the south side of the Grand River, which may supply them with sufficient good land for Agricultural, and of Timber for building, farming and domestic purposes.

That this block should be surveyed and subdivided into parcels of 100 acres each. That one parcel be set apart for the head of each family, to be drawn for by lots, respect being had in making the survey to the claims of actual occupants.

That the parties' names be entered on the diagram as a record of each location.

That within this block the Government use all its influence to protect the timber and exclude squatters.

That for this purpose, as well as for promoting convenient arrangements within the Block, the Governor should appoint officers to discharge the several duties at present executed by Township officers in other parts of the Province.

That a local agent be appointed by the Governor, to superintend the general management of the Tract, with regard to the protection of the timber, the exclusion and prosecution of squatters, and the supervision of the persons appointed to discharge the duties of Township Officers, as before suggested.

Appendix
(T.)

24th June.

That the person to be selected as Agent should possess a knowledge of the Law, and should be removeable at pleasure.

That whenever Indians can be found possessing qualifications fitting them for the discharge of the duties of the subordinate officers above referred to, a preference should be given to them.

That the salaries of such officers be defrayed from the funds of the Six Nations Indians.

That the fee simple of the Tract remain inalienable in the Crown, as in other cases of Indian Lands—and that no white settler be admitted into it without the written consent of the Governor.

2nd. With respect to their Stock in the Grand River Navigation Company.

It appears that these Indians are the owners of about three-fourths of this Stock, on which the full amount, viz.: £38,000 has been paid. The investment of their funds in this work was made by the authority of Sir John Colborne, without the consent of the Indians, in the expectation that it would not only prove a profitable one, but also that by opening up an unsettled part of the country it would considerably enhance the value of their remaining lands, while at the same time in connexion with the Welland Canal, that it would be a great and useful Public Work.

Unfortunately, however, the beneficial results anticipated by Sir John Colborne have not been realized, while the greater part of the money arising from the sale of their lands, and also the annual income derived from the investments made for these Tribes, both in the English funds and other securities, have for the last seven years, been absorbed in paying the instalments; and in order to save their stock from forfeiture, their Treasurer, the Honourable J. H. Dunn, has advanced on their account about £6,000, and they have also borrowed from the funds of the other Indian Tribes £3,700 for the same purpose. Some years will probably elapse before sufficient funds will be collected from the sale of these lands, to enable them to repay these advances, and the £1900 elsewhere noticed as due from them to the Commissioner of Crown Lands, making together nearly £12,000; while in the mean time they will, as they have done already, experience serious privation and distress from the cessation of the assistance which they were formerly accustomed to receive from the application of portions of the above funds to relieve their more urgent wants.—(Statements of the manner in which their funds have been expended during the last seven years are given in the Appendix No. 89.)

Your Commissioners cannot abstain from expressing their opinion upon this injudicious investment of the funds of the Indians. The opening of this navigation does not appear to have increased the value of their remaining lands, while it has flooded and rendered unfit for use a large portion of the valuable flats on both sides of the River, which the Indians formerly cultivated, and for the loss of which they have received no compensation.

The present greatly embarrassed state of their funds is mainly, if not entirely attributable to engaging them in this hazardous speculation, and from which there appears to be no effectual method of relief for some considerable period of time, unless the Government should accede to the wish of the Indians by purchasing their stock. Your Commissioners conceive that this demand of the Indians is not unreasonable, regard being had to the fact already stated, that they were not consulted by the Government with respect to the investment of their money in this adventure, which has hitherto been so unproductive.*—

Your Commissioners are of opinion that if this Work were purchased by the Government and prosecuted with

* A dividend was made at the rate of 2½ per cent. on the amount paid up at the end of 1841. But it is stated that this dividend was paid out of the Capital Stock.

its resources, under a vigilant and well directed superintendence, it would in connection with the Welland Canal, of which it is a branch, prove a useful, and at an early day, a productive Public Work.

Upon these grounds they recommend,

1st. That the Government should accede to the wishes of the Indians and assume their stock, and pay them the amount thereof.

2nd. That for this purpose an account be taken of the sums which have been expended from the funds of these Indians in payment of their Stock, and that Government do issue to the Indians, Debentures for the amount of such expenditure, and that the profit of the navigation be first applied to their redemption.

3d. That such Debentures be lodged with the Receiver General of the Province on account of the Six Nations Indians.

4th. That in order to refund the advances made by the Honourable J. H. Dunn, and from the funds of the other Indians already referred to, the Receiver General be authorized to dispose of such an amount of the Debentures as will be sufficient to repay them.

In connection with the foregoing subject, Your Commissioners have considered the propriety of transferring to the Public Securities of this Province the money at present in the English Funds belonging to these Indians, amounting to between £25,000 and £30,000, and producing interest at the rate of only 3½ per cent.

This matter having already been brought under the notice of the Government, in a Report of the Executive Council, dated 18th January, 1842, it will only be necessary for Your Commissioners to refer to that document, and to state their concurrence in the opinion expressed by the Council on the subject, and to recommend that the first favourable opportunity be taken to make the transfer.

3. *With respect to the management of their Affairs.*

It appears that there are two annual payments made from the funds of these Indians for the management of their affairs—the first to Mr. Jarvis, the Chief Superintendent, the second to Mr. Turquand, the acting Receiver General; the former gentlemen receives £150 a year as a remuneration for the services which he renders them, the latter £50 as their Accountant.

The salary now paid Mr. Jarvis by the Six Nations Indians, was originally allowed to Mr. Hepburn, their acting Trustee, who was appointed by Sir John Colborne in 1834, for the particular purpose of settling the claims of various parties to portions of the Grand River Lands. The necessity for his office and the Trusteeship having ceased to exist, it was abolished by an Order in Council of 18th July, 1839; but by a subsequent Order, dated 9th April, 1840, the salary formerly paid to Mr. Hepburn was transferred to Mr. Jarvis. The reasons which induced the Council to offer this recommendation are not stated, and Your Commissioners have been unable to ascertain them. Both these Orders will be found in the Appendix No. 99.

In the view of Your Commissioners, the services rendered by Mr. Jarvis to these Indians in particular, are not such as to warrant this annual payment from their funds, inasmuch as in his capacity of Chief Superintendent, he is required to perform for the other Indian Tribes (from whose funds he is not paid) the same duties, although perhaps not to the same extent, as he does for the Six Nations. This consideration, in connection with the objection made by the Indians, and the very embarrassed state of their funds which points to the necessity of exercising the strictest economy, compatible with the efficient conduct of their affairs, induces your Commissioners to recommend that this payment from the funds of the Six Nations be discontinued.

With regard to the allowance to Mr. Turquand, although the Indians do not complain of it, your Commissioners recommend that it also should be discontinued, as they see no reason why the duties which he performs for the Indians should not be discharged in the Indian Department, to which they properly belong.

Although your Commissioners have considered it expedient to recommend the foregoing reductions, they nevertheless feel that the importance and varied nature of their general affairs, as well as the great extent of the tract of land of which the Six Nations Indians are the occupants, render the temporary appointment of a local Agent very desirable; and in recommending this, they are complying with the wish of the Indians, who have expressed to your Commissioners their readiness to bear the expense of such an appointment. The Agent should be a person of active business habits, and should in addition to other qualifications have some knowledge of the law as already remarked.

Your Commissioners recommend that his salary should not exceed £200 per annum.

The Oneida Indians of the River Thames.

At pages — and — of this Report, an account of the arrival in the Province of this band of Indians, from the State of York, is given.

In February 1843, a representation was made to your Commissioners on their behalf by the Rev. P. Jones, their Missionary, stating that two sums of money, amounting to £3,755, had been deposited by them in the hands of the present Chief Superintendent, to be invested by him in the purchase of land for their benefit; the first £2,250 in the year 1840, the second £1,505 in September 1841; that they had received no account of its application, and that they were anxious to obtain information on the subject.

Upon inquiry into the facts of the case, your Commissioners find that the Chief Superintendent did receive this money, and that he has deposited in his bank a portion of it amounting to £3,428 15s.

Your Commissioners have already on two occasions felt it their duty to report to Your Excellency, that they have been unable to obtain from Mr. Jarvis any information on this subject, inasmuch as he has hitherto failed to afford your Commissioners an explanation of his Bank Account. The further particulars of this transaction will be found in their supplementary Report of this day's date.

Your Commissioners recommend, that Mr. Jarvis be required to furnish forthwith a full statement of the application of this money, and that the Indians be made acquainted with the particulars as soon as possible.

The Hurons and Wyandottes of Amherstburgh.

The Land originally reserved for the occupation of these Tribes, comprising about 23,000 acres, is situated in the Township of Anderdon, formerly Malden.

In August 1835, they surrendered it, in trust, to the Government, in order that a portion of it might be sold for their benefit. Subsequently in February 1836, Sir F. Head obtained from them another surrender of the same land, but upon different terms to the former, viz.: that one-third only should be sold for their sole benefit; another third was to be sold, and form a fund to be at the disposal of the Government to be applied for the benefit of the Indians generally; and the remaining third was to be kept for their own occupation.

The terms of this surrender were communicated by Sir F. Head to the Secretary of State, in November 1836, by whom it was sanctioned in a Despatch dated 20th January, 1837. "I am now to ex-

"press to you His Majesty's approbation
"of the further engagements which you have
"entered into, with the Huron and Moravian Indians."

Recently, however, these Tribes have remonstrated against the terms of this surrender, on the ground of its injustice, but the absence of any of the records relating to the particulars of the transaction, prevents your Commissioners from offering any decided opinion upon their complaint.

That there were peculiar circumstances connected with the case would appear from the fact, that the second surrender was obtained within six months after the execution of the first; and also that the right of the Hurons and Wyandottes to the exclusive proprietorship of the land is not clearly established. Your Commissioners likewise would not omit to notice, that they find a memorandum in a book in the office of the Surveyor General, stating that this land was surrendered to the Crown in the year 1786.

It should be borne in mind that the money arising from the sale of this land, which does not go to these Tribes, is nevertheless intended to be applied for the purposes of the Indians generally; and, therefore, in common with the others, these bands will participate in any advantages derivable from it. And Your Commissioners cannot here fail to observe, that they think it a subject worthy of consideration, whether it be advisable at the present day to establish a precedent for opening up transactions once settled with the Indians. Viewing, however, all the circumstances of this case, viz.:—that the Indians were at the time made acquainted with the nature of the transaction; that their exclusive title to the land is doubtful; that the surrender and its conditions were reported upon and sanctioned by the Secretary of State; that the funds are to be applied for the benefit of the Indians generally; Your Commissioners are disposed to recommend that the arrangement as it now stands be adhered to, and that the funds which it places at the disposal of the Government be applied to educational and other purposes, for the general benefit of the Indian Tribes.

The Mississagas of Balsam Lake.

These Indians formerly resided at Mud or Chemong Lake with the band which still remains at that Settlement; both bands belonging to the same Tribe.

In 1836, when they removed from the Mud to the Balsam Lake, Mr. Alexander M'Donell, at that time Agent of the Commissioner of Crown Lands, was appointed by Sir J. Colborne to superintend the building of some houses for them at Balsam Lake, and a sum of money (£150) out of the Annuity of the Tribe was placed in his hands for that purpose. In July 1837, he entered into a contract with a Mr. Cottingham to erect ten houses for them at £20 each, upon which contract, according to his own statement, he paid £50 only out of the funds placed in his hands.

In 1840 Mr. Cottingham addressed a memorial to Sir George Arthur, stating that he had finished the houses according to his contract, but that he was unable to obtain from Mr. M'Donell the amount due to him upon it.

The Chief Superintendent was directed to inquire into Mr. Cottingham's claim, and he reported that he had ascertained by personal inspection that the contract was completed, and "that the full sum of £150 is justly due to Mr. Cottingham;" upon which a further sum from the annuity of the Tribe was taken to discharge his demand; at the same time instructions were given to the Chief Superintendent to call upon Mr. M'Donell to account for the money, and in the event of his failing to give a satisfactory explanation of its application, to take immediate steps for its recovery by Law.

These instructions have been repeated several times, but Your Commissioners are unable to learn from the Chief Superintendent whether the money has been accounted for, or the amount recovered from Mr. M'Donell.

Appendix
(T.)
24th June.

It remains, therefore, for Government to take the strongest measures to secure the interest of these Indians, by compelling Mr. M'Donnell immediately to account for this money.

Saugeen Indians.

The conditions upon which the Lands surrendered by these Indians to Sir F. Head, in August, 1836, containing upwards of 1,500,000 acres, were originally very indefinite, the agreement being that "proper houses should be built for them, and proper assistance given to enable them to become civilized and to cultivate land."

Subsequently, however, upon a Report of the Executive Council, recommending in lieu of the foregoing arrangements that a fixed annuity should be paid to the Tribes, which was approved by Sir George Arthur, and submitted by him to the consideration of the Secretary of State, orders were given by Lord John Russell in a Despatch dated 19th September, 1840, that the Tribe should in future receive the accustomed annuity of £2 10s. per head. "The annuity not to increase with the Tribe, but to decrease with its diminution in proportion to the lessening of its numbers."

Upon this authority the annuity was fixed at £1250, upon an estimate shewing that the Tribe numbered at least 500 souls, and since January, 1840, they have been in the annual receipt of this amount.

Your Commissioners believe that the number of these Indians has never been correctly ascertained, and therefore, in fixing their numbers at 500 it may, and Your Commissioners think upon further inquiry it will be found, that the population of the Tribe has been over stated, and consequently a larger annuity has been paid to them than their actual number would justify. Your Commissioners, therefore, recommend that when the proposed Census of the Indians is taken, special attention should be given to the numbering of this Tribe, and the amount of annuity to be paid in future, correctly ascertained.

In obtaining this and other surrenders from the Indians, Sir F. Head's principal object appears to have been to relieve the Imperial Parliament as much as practicable from the Annual Grant; for in his Despatch to Lord Glenelg of the 20th November, 1836, he expresses himself as follows:

"I need hardly observe that I have thus obtained for His Majesty's Government from the Indians, an immense portion of most valuable land, which will undoubtedly produce at no remote period, more than sufficient to defray the whole of the expense of the Indians, and Indian Department in this Province."

To this Despatch Lord Glenelg on the 20th January, 1837, replied:

"Your suggestion that the expense of the Indian Presents should hereafter be defrayed out of the sale of the lately ceded lands, appears to be very judicious. In the hands of the British Government, and subject to the existing regulations as to the disposal of Public Lands in the Colonies, these Lands hitherto of little, if any value to the Indians, may not only form an important acquisition to the Province, but at the same time supply the means of benefitting the original occupiers of the soil to a far greater extent than has, as yet been practicable. The proceeds of the sales of these lands would under ordinary circumstances be included in the Casual and Territorial Revenues, the cession of which in return for a Civil List has been already offered to the Provincial Legislature; but under the peculiar circumstances attending this cession, they must be held subject to the charge of providing to the utmost practicable extent for the wants and improvement of the Indians; and in communicating to the Council and Assembly the result of your recent negotiations, you will of course distinctly

Parliamentary
Papers, 1839, P.
P. 73 and 74.

"apprize those bodies of the object to which it is intended to apply the sums derived from these lands, or so much of them as may be required for this purpose, considering the great benefit accruing to the Province from the acquisition of these extensive and fertile tracts. I cannot doubt that this arrangement will meet with universal acquiescence."

These instructions, however, of Lord Glenelg have been overlooked, probably in consequence of the more pressing affairs which since that period engaged the attention both of the Imperial and Provincial Governments: but if it should be found practicable at the present day to apply these lands to the purpose for which they were originally intended, Your Commissioners conceive that it would at no very distant period, place at the disposal of the Government, means which would be adequate to carry into effect any scheme devised for the improvement of the Indians, and eventually relieve the Imperial Parliament from the annual appropriation now made for their benefit.

Moravians of the Thames.

In the year 1836 Sir F. Head, then Lieutenant Governor of Upper Canada, obtained from these Indians a surrender of about 25,000 acres of their land situated in the Township of Zone, Western District, for an annuity of £150. This proceeding was remonstrated against by the Directing Board of the Moravian Society, the land being, by an Order in Council of the 10th July, 1793, "reserved for ever to the Society in trust, for the sole use of their Indian converts."

Although the Society complained of the manner in which the surrender was obtained, they nevertheless acquiesced in the arrangement, for it appears that their Secretary, the Rev. P. Latrobe, in addressing Lord Glenelg on the subject, on 29th September, 1837, wrote as follows: "At the same time that I thus freely express to Your Lordship the opinion of the Directors of the Brethren's Missions, that the late proceedings of Sir F. Head have been irregular in their nature, and hurtful in their tendency, I am instructed to intimate on their behalf, an entire coincidence in the views of the Missionaries at New Fairfield and the Superior Board at Bethlehem, to the effect that since a contract has been actually concluded, and the formal assent of the Indian Congregation obtained, it would be inexpedient to take any steps, which might lead to the annulling of it. The Directors of the Brethren's Missions are satisfied to let the agreement which has been made, remain substantially what it is."

It does not appear that either the Surveyor General, or the Commissioner of Crown Lands, have been made acquainted with the nature of this surrender. As the former has returned, and the latter sold the land in question, as Indian, and not as Crown Land; the amount which has been received on account of the lots which have been sold, up to the present time, and which has been credited to the Indians, is about £350. Your Commissioners, therefore, recommend that proper steps be taken to rectify this mistake.

Chippawas and Pottawatimies of Walpole Island and the River St. Clair.

In the latter part of the year 1839, and in the beginning of 1840, several bands of these Tribes from Michigan in the United States, arrived in this Province, and settled on Walpole Island, and in the neighbourhood of Port Sarnia.

Their number was reported by the local Superintendent to be about 1200.

The Chief Superintendent in 1841, in preparing the estimate for the Presents for 1843, included these Indians in it; but it was observed that in the estimates (which are based upon the actual issues) of former years, the total number of Chippawas and Pottawatimies, both resi-

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

dent and visiting—did not make up the number returned as resident in 1843, and it therefore became a question, whether these new comers had ever previously received or were entitled to Presents.

Sir Richard Jackson, upon signing these Estimates, directed the Chief Superintendent to inquire into, and report upon the point before he made any issue to them, but this Report has never been furnished, although the issue was made to them in 1842, including a further back issue for 1839 and 1840, without the sanction or authority of the Governor General. In 1843, the issue to them was suspended until the Report referred to was finished.

This matter, therefore, should now be settled, in order that the Indians, if entitled, may receive their Presents without further delay.

Mississagas of Alnwick.

By the agreement made in the year 1819, with these Indians, for the surrender of their hunting grounds, it is stipulated that an annuity of £2 10s. shall be paid to each man, woman, and child of the said Mississagas Nation.

* * * * *

“ Provided always that the number of persons entitled to receive the same shall in no case exceed 257 persons.”

The maximum amount of their annuity is therefore fixed at £642 10s.; and it is of course liable to be reduced, should the number of the Tribe fall below 257 in any year.

In 1838 the number of this Tribe was stated by the Indian Department at.....	220
In 1839.....	223
In 1840.....	233
In 1841.....	233
In 1842.....	233
In 1843.....	220

In the first three of these years, the sum credited to the Tribe was £530, but by a separate entry in 1840, £337 10s. is further credited to them for difference caused by an error in the entries of annuities due to the Tribe for the years ending 31st March, 1838, 1839, and 1840, of £530 currency, instead of £642 10s. currency, viz.: £112 10s. currency per annum, and during the last three the sum of £642 10s. is credited in each year.

The Tribe has, therefore received £642 10s. every year from 1838 to 1843.

If the numbers here quoted include the whole of the Tribe in existence at each of these periods, which is supposed to be the case, it would appear that a sum of £450 has been credited to them within the last six years, beyond that they are justly entitled to.

Your Commissioners recommend that this matter be carefully looked into, and that the actual number of the Tribe for these years be correctly ascertained; and if upon enquiry, it be found that an over-payment has been made, that steps be taken to rectify the error; and that in future the amount of the annuity be regulated as specified in the original agreement, according to the actual number of the Tribe.

Mississagas of the Credit.

It has been the wish of these Indians since 1837, to leave their present settlement on the River Credit; and recently they have decided on removing to Munsee Town on the River Thames.

Their reasons for desiring this change are given in a Memorial addressed to Sir George Arthur in 1840, from which the following are extracts:

1st. “ The soil of the Credit is generally very poor, and consequently the crops are light, and this, in a great measure discourages our people from becoming good farmers. The situation of the Credit Reserve is better calculated for Commercial than Agricultural purposes.”

2nd. “ We have learnt by experience that living together in a village, whilst endeavouring to follow farming, is attended with many disadvantages and loss of time. It is therefore desirable that all the Indians who wish to become planters should be settled on their own farm Lots.

3rd. “ The evil example of many of the white people around our village exposes our people to the temptation of drinking the fire-water, and of committing other vices.”

4th. “ We are of opinion that if we go and settle on a good tract of land, many of our young men, who are now spending their time in idleness, would be induced to become industrious and attend to their farming.”

This Memorial was referred to the Executive Council, who, on 6th August, 1840, reported that “ The Council highly approve of the removal of the Credit Indians, and they respectfully recommend that the Superintendent General of Indian affairs be directed to communicate with the Indians, and to ascertain their numbers and plans; and that he communicate with the Commissioner of Crown Lands, and that both these Officers submit reports for the consideration of the Government, and that the Indians be informed that their land will be disposed of to the best advantage for their benefit.”

Nothing, however, has been done in the matter, although the Indians have on several occasions repeated their request and solicited the assistance of Government in carrying out their wishes. Recently a difference of opinion has arisen among the Tribe with respect to their removal; the objection appears to be not so much to the actual removal as to the choice of their future settlement,—9 heads of families out of the 50 which compose the Tribe, being in favor, either of joining the Rice Lake Indians or remaining in their present location. With the exception of this small opposition, there appears to be no reason why the wishes of these Indians should not be complied with.

Your Commissioners are of opinion that the removal of this Tribe to the River Thames, where there are already three Indian Settlements, would be convenient in many respects. It would tend to collect several bands in the same neighbourhood, and thereby render more easy of accomplishment any plan devised for the improvement of the Indians generally; it would also prove an inducement to renewed exertion, and leave no excuse for their indolence, which has arisen from the impression on their minds, not altogether without foundation, that their present settlement is unsuited to cultivation, while at the same time it would place in the hands of a more enterprising population a tract of land desirably situated, capable of great improvements, and well calculated for commercial purposes.

Your Commissioners, therefore, recommend that steps be taken to facilitate the removal of these Indians to the River Thames, in compliance with their own wishes, and they feel convinced that such removal will prove beneficial to the Tribe.

Your Commissioners have also inquired into a complaint made to them by the Rev. P. Jones on behalf of this Tribe, asserting that for several years they did not receive the full amount of the annuity to which they are entitled for the surrender of their lands, and urging that the arrears might be made to them.

It appears that the annuity granted to them in 1818 was £522 10s., but that from some circumstance which your Commissioners have been unable to ascertain, the Tribe, from the year 1820 to 1835, only received or were

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

credited with £472 10s. This was made the substance of a remonstrance to the Secretary of State, who, in 1838, ordered an inquiry into the matter, and the Chief Superintendent, Mr. Jarvis, was directed to report upon the case. On the 20th of September, 1838, he reported as follows: "That up to the end of the year 1820, the full annuity of £522 10s. was regularly paid to them. From "that period to the end of the year 1835, the sum of "£472 10s. only was paid."

* * * * *

"The difference, therefore, between the sum of £522 "10s. and £472 10s. appeared justly due to the Tribe "from 1st April, 1821, to the 1st April, 1836, a period "of 15 years, creating a balance in their favour of £750."

"But during the years 1836 and 1837, to enable the "Tribe to fulfil their engagements, in paying up the in- "stalments on their stock in the River Credit Harbour "Company, there was advanced to them in the year 1836 "the sum of £849 0s. 8d., and in the year 1837, £762, "making a total of £1611 0s. 8d."

"The amount of their annuity for these two years "was £1045—leaving a balance overdrawn of £566 0s. "8d., and this sum deducted from the arrearages claimed, "viz.: £750, leaves the Government in debt to the Tribe "in the sum of £183 19s. 4d. currency, and this sum I "respectfully recommend should be immediately paid "them."

Appendix
(T.)
24th June.

Upon this Report of the Chief Superintendent the Tribe was credited, although not until 1841, with £183 19s. 3d., as the balance due to them for the arrears of their annuity. Upon an examination, however, of the annuity account of this Tribe, it appears to Your Commissioners that they have not received the £566 0s. 8d. of the arrears due to them.

It is true that in 1836 the sum of £849 0s. 8d. was paid to them, and £762 in 1837—making a total of £1611 0s. 8d., while their annuity for those two years amounted only to £1045. But on 1st April, 1836, there stood at the credit of their account the sum of £326 10 8½d. (not noticed by Mr. Jarvis,) which was the unexpended balance of their annuity when calculated at the erroneous rate of £472 10s. only, as before stated, which had accumulated during preceding years. This balance, added to the annuity for 1836 and 1837, viz.: £522 10s.—made their available funds for that year £849 0s. 8½d.—one half-penny more than they actually received.

Again, in 1837, they received £762, which exceeded their annuity for the year (1837-8) by the sum of £239 9s. 11½d., but this amount was charged against their next year's annuity (1838-9) during which period they only received £320 12s. 0½d., leaving their account on the 1st April, 1839, only £37 11s. 11½d. overdrawn. This balance, however, was subsequently covered, as will be seen by the subjoined statement of the totals of their annual account as extracted from the Books of the Indian Department;

STATEMENT.

EXPENDITURE.				RECEIPTS.			
	£	s.	d.		£	s.	d.
1836-7. Amount paid to the Tribe during the year	849	0	7½	Amount at the credit of the Tribe on 1st April, 1836, being the unexpended balance of their annuity (while only £472 10s. of preceding years)	326	10	8½
1837-8. Ditto.....	762	0	0	Annuity for 1836-7.....	522	10	0
1838-9. Ditto.....	320	12	0½	do 1837-8.....	522	10	0
1839-40. Ditto	515	12	4	do 1838-9.....	522	10	0
1840-1. Ditto.....	289	12	1½	do 1839-40	522	10	0
1841-2. Ditto.....	292	10	0	do 1840-1.....	522	10	0
	3029	7	1½	Balance due, not formerly credited	183	19	3
Balance as stated in the Books of the Indian Department* as due to this Tribe, on the 31st March, 1842	616	2	10½	Annuity for 1841-2.....	522	10	0
	£3645	9	11½		£3645	9	11½

* A copy of these Accounts in detail will be found in the Appendix No. 20.

From the foregoing statement it is evident the Tribe has been credited with £183 19s. 3d. only, of the £750, admitted to have been the arrears of their annuity; and that the £566 0s. 8d., stated by Mr. Jarvis as having been received by them in 1836 and 1837, has never been paid to them.

Your Commissioners, therefore, consider that a sum of £566 0s. 9d. currency, still remains justly due to these Indians, on account of the arrears of their annuity; and they accordingly recommend that that sum be paid to them, which, with the £183 19s. 3d., already credited to their account, will make the full amount claimed by this Tribe in respect of such arrears.

Clergy Reserves from Lands surrendered in Trust by the Indians.

By the Proclamation of 1763, the Crown reserved to itself the exclusive privilege of treating with the Indians for the sale of their Lands; and in cases where the Indians have not sold them, they have surrendered them to the Crown in trust, to be disposed of for their benefit.

Hence, these lands so surrendered, become liable, under the 36th Clause of the Imperial Act, 31st Geo. III.,

Chap. 31, to the deduction of one-seventh for Clergy Reserves; the Act stating: "That whenever any grant of "lands within either of the said Provinces shall hereafter "be made by or under the authority of His Majesty, His "Heirs, or Successors; there shall at the same time be "made, in respect of the same, a proportionable allotment "and appropriation of lands for the above mentioned pur- "pose," (the support and maintenance of a Protestant Clergy,) "within the township or parish to which such "lands so to be granted shall appertain or be annexed, as "nearly adjacent thereto as circumstances will admit; and "that no such grant shall be valid or effectual, unless the "same shall contain a specification of the lands so allotted "and appropriated, in respect of the lands to be thereby "granted, and that such lands so allotted and appro- "priated, shall be, as nearly as the circumstances and na- "ture of the case will admit of, of the like quality as the "lands in respect of which the same are so allotted and "appropriated, and shall be, as nearly as the same can be "estimated at the time of making such grant, equal in "value to the seventh part of the lands so granted."

The Surveyor General has accordingly made this, and in some instances, a further deduction for Crown Reserves from the lands for sale on account of the Indians.

Appendix
(T.)

24th June.

It being considered a question whether the Act contemplated that such appropriations should be made in the case of the lands surrendered by the Indian Tribes; the matter was, in 1840, referred to the Law Officers of the Crown, who gave their opinion that the appropriation of the Reserves for the Clergy was necessary, although not for the Crown. This opinion will be found in the Appendix No. 97.

Your Commissioners conceive it was not the intention of the Government that this appropriation should be made from the lands surrendered in Trust by the Indians; and they therefore recommend that the Reserve for the Clergy, on account of the Indian surrenders, should be set apart out of any lands which may be at the disposal of the Crown, or that an equivalent should be given to the Indians in lieu of the lands so taken from them.

Your Commissioners cannot conclude this Report without offering an apology for the length to which it has extended. They found that for many years past, the amelioration of the Indian Tribes, and the remodelling of the system of managing their affairs, had been objects of solicitude with Her Majesty's Government; that owing to the peculiarity of the relations between the Government and the Indians, the original constitution of the Indian Department, the changes which have been of late years introduced in it, and the absence of records with regard to Indian affairs generally, the Government was very imperfectly informed as to the state of the Indians and the proceedings of the Department. They found that within a few years, a change had taken place in the views of the Government with respect to the Indians, that in consequence, a number of recommendations had been offered by the Governors in the two Provinces, and a number of instructions issued by the Secretary of State, which, owing to the disturbed state of political affairs, had been neglected, or only partially carried out; and the former constitution of the Department, which was adapted to a different system, had remained unchanged. It appeared to your Commissioners, that in order to carry out the benevolent views of Her Majesty's Government, considerable changes were requisite in the general system of management; and that with a view to the same object, and to the necessity of increased economy, the Department required to be entirely remodelled.

It became, therefore, necessary to supply not only the information immediately required by Her Majesty's Government, but such a general view of past transactions, of the history and constitution of the Department, and of the

progress and condition of the Tribes, as would enable Your Excellency and Her Majesty's Government to take the whole subject into consideration, and to form a judgment upon the extensive changes which Your Commissioners have felt it their duty to recommend. Your Commissioners trust that in adopting this course they have not exceeded the terms of their appointment. The defects in the present system appear too great to admit of a partial remedy, and every delay in the introduction of a change adds greatly to the growth of the existing evils, and to the difficulty of removing them.

Your Commissioners are aware that the changes which they have recommended will be attended with considerable trouble, and will require much attention and watchfulness on the part of the Government, in their introduction and early progress. They also apprehend that many of them will be met with opposition by parties who are interested in the maintenance of the abuses they are intended to remedy; and that efforts will be made to arouse the fears and jealousies of the Indians, with respect to those suggestions which refer to their ancient constitution and national prejudices. But if the general views which Your Commissioners have advanced be adopted, they trust that no material obstacles will arise in the execution of the measures necessary for their development; and they venture to suggest, that as soon as the proposed, or any other scheme be matured, and the necessary modifications of the present system be decided on, some of the more enlightened Chiefs of the Tribes, and persons possessing the confidence of the Indians, should be invited to hear the intentions of the Government, and to lend their influence and assistance in preparing the minds of the Indians for the proposed changes, in order that the Tribes may not be misled by mistaken or false representations; that they may be fully informed of the benevolent intentions of the British Government; and be prepared to welcome a scheme which has been devised by Your Commissioners with the sole view of elevating their moral and social condition, and of laying a permanent foundation for the future security and welfare of this interesting portion of Her Majesty's subjects.

All which is respectfully submitted.

(Signed,) RAWSON W. RAWSON.
JOHN DAVIDSON.
WILLIAM HEPBURN.

Kingston, 22nd January, 1844.

Appendix
(T.)

24th June.

SCHEDULE OF THE APPENDIX.

	No.		No.
Report on the Indian Department in 1840.....	1	Abstract of the Expenditure of the Parliamentary	
Queries of the Commissioners to the Superintendents.	A. 2	Grant, Canada East.....	49
Queries to the Missionaries and others acquainted with		Ditto, ditto, Canada West.....	50
the Indians.....	B. 2	Number of Indians in Canada East.....	51
Evidence of the Secretary of Indian Affairs, respecting		Commissariat Return of Issues in Canada East, from	
the Iroquois of Caughnawaga.....	3	1834 to 1842.....	52
“ Reverend J. Marcoux, ditto.....	4	Ditto, ditto, Canada West.....	53
“ Mr. Superintendent Chesley,—Iroquois of		Indian Office Return of do.	54
St. Regis.....	5	Issues at Manitoulin in 1836.....'37, '38, '39, '40, '41, '42, 55	
“ Reverend F. X. Marcoux, ditto.....	6	Issues to the Militia in 1837-8, from the Indian Pre-	
“ Mr. Superintendent Hughes,—Algonquins, } presents Stores.....	7		56
Nipissings, and Iroquois, of the Lake of } Schedule of Equipments for Canada East.....	7		57
Two Mountains.....		Schedule of Equipments for Canada West.....	58
“ Ditto,—Abenakis of St. Francis.....	8	Cost of the present Equipments.....	59
“ Reverend P. Bilaud, ditto	8	Captain Anderson's proposed Equipment.....	60
“ Mr. Niverville,—Abenakis of Becancour. } Commissariat Estimates of the cost of certain articles of	9		
Ditto, Algonquins of Three Ri- } Clothing.....	9		61
vers.....		Commissariat Return of Indian Present Goods remain-	
“ Ditto, Tetes de Boule.....	10	ing in Store in Canada East in October, 1842.....	62
“ Reverend Fortier,—Hurons of Lorette.....	11	Ditto, ditto, ditto, Canada West.	63
“ R. C. Bishop, of Quebec.....	11	Value of Indian Present Goods, remaining in Store in	
“ Major Christie, respecting Manual Labor } Canada West, at the end of each half year, from	12		
Schools.....	12	1836 to 1842.....	64
“ Mr. Charles Forest,—Schools.....	13	Description and value of the Goods purchased in	
“ Mr. R. McNab, formerly of the Indian De- } Canada for the Department in Canada West, each	14		
partment.....	14	half year, from 1837 to 1842.....	65
“ Chief Superintendent, respecting the Tribes } Table of the surrenders for payments made at the time	15		66
under his immediate superintendence.....	15	Do. for Annuities.....	67
“ Ditto, on the general management of the } Terms and Conditions of the Annuities.....	16		68
Indians.....	16	Abstract of the Expenditure of the Annuities.....	69
“ Mr. Superintendent Winnett, respecting the } Plan of the Surrenders.....	17		70
Six Nations Indians... } Order in Council respecting Indians incurring debt,	17		
Clench, Indians of River } (Canada West).....	18		71
Thames.....	18	Accounts of the Collections made by the Commissioner	
“ “ “ Ironsides, near Amherst- } of Crown Lands for each Tribe, to 31st Dec. 1842	19		72
burgh.....	19	Estimate shewing the proportion the Indians pay of the	
“ “ “ Jones, Upper St. Clair } expenses of the Crown Land Department.....	20		73
Reserve.....	20	Pension List of Indian Department in 1843.....	74
“ “ “ Keating, Walpole Island } Sketch of part of the Ristigouche Territory, represent-	21		
Do. Answers to the } ing Edward J. Mann's adjudicated Tract of Land	21		
Queries of the Com- } encroaching on that Tract common to the Micmac	22		
missioners of 1840.... } Tribe.....	22		75
“ “ “ Anderson, Indians at } Amount paid for Travelling Expenses to Officers of	23		
Manitoulin.....	23	Indian Department, in 1842.....	76
“ “ “ Ditto, Answers to the } Returns received by Officers of the Indian Department,	24		
Queries of the Com- } Canada West.....	24		77
missioners of 1840.... } Establishment of Indian Department in 1829.....	24		78
“ “ “ Ditto, Answers to the } Despatch respecting the employment of Mr. Superin-	25		
Queries proposed by } tendent Chesley.....	25		79
Mr. Harrison in 1839. } Provisions to destitute Indians, Canada East.....	26		80
“ Bishop of Toronto.....	26	Expenses of Manitoulin Establishment.....	81
“ Rev. A. Nellis, respecting the Six Nations } Progress of do. do	27		82
Indians.....	27	Report recommending alteration in the system of issu-	
“ Rev. A. Elliott, ditto.....	28	ing the Presents to the visiting Indians at Mani-	
“ “ W. H. Landon, ditto.....	29	toulin.....	83
“ “ R. Flood, Indians of the Thames.....	30	Pay of Canoe-men, &c.....	84
“ “ F. Mack, of Amherstburgh.....	31	Items chiefly requiring explanation in the Chief Super-	
“ “ B. Slight, of the Credit.....	32	intendent's Bank Account.....	85
“ “ W. Scott, of Sarnia.....	33	Accounts in detail of the Income and Expenditure of	
“ “ Jas. Coleman, Walpole Island and Credit } the Caughnawaga Indians.....	34		86
“ “ C. Brough, Coldwater and Manitoulin.. } Ditto, St. Regis do.	35		87
“ “ F. O'Meara, Manitoulin.....	36	Ditto, St. Francis do.	88
“ “ S. Givins, Mohawks of the Bay of Quinté } Ditto, Six Nations do.	37		89
“ “ P. Jones, Credit Indians.....	38	Ditto, Expenditure of Credit Indians Annuity.....	90
“ “ D. Wright do.	39	Mr. Superintendent Anderson's Plan for excluding half	
“ Dr. Anderson do.	40	breeds.....	91
“ Rev. W. Case, Indians of Alnwick.....	41	Ditto, For limiting the Presents, &c.....	92
“ Charles Anderson, Esq. Rice Lake.....	42	Ditto, length of service in the Department.....	93
“ Rev. H. Dean, Snake Island.....	43	Ditto, Letter to the Indian Chief Shinga Rouse.....	94
“ “ Thos. Williams, Saugeen Indians.....	44	Proceedings at a Council at Drummond Island in 1818	95
“ “ J. Neelands, Owen's Sound.....	45	Colonel Napier's Report on the claim of the Micmacs.	96
Proclamation of 1763	46	Opinion of the Crown Officers respecting the appropri-	
Sir Frederick Haldimand's Answer to Sir J. Johnson's } ation of Clergy Reserves from Indian Lands.....	47		97
Speech to the Six Nations in 1783, and the Indians' } Mr. Justice Macaulay's and Mr. Attorney General			
reply thereto.....	47	Ogden's opinion respecting the civil and political	
Sir J. Colborne's offer of civilization, and the Indians' } rights of the Indians	48		98
answer; also, the proceedings of sundry Indian } Order in Council abolishing Trusteeship of Six Nations			
Councils, &c. &c.....	48	Indians.....	99
		Laws of the Cherokees of Georgia, United States.....	100

Appendix
(T.)

24th June.

APPENDIX No. 1.

SIXTH REPORT OF GENERAL BOARD.

Unto the Right Honorable Charles Poulett Thompson,
Governor General, and Captain General of British
North America, &c. &c. &c.

May it please Your Excellency,

The Commissioners appointed to investigate into the
business, conduct, and organization of the various public
Departments of the Province of Upper Canada, beg
leave respectfully to Report :

That the Committee of their number, to whom was
intrusted the investigation of "Indian Affairs," having
inquired into that subject, have made the Report hereunto
appended—which having been submitted to the General
Board of Commissioners, has been considered, approved
of, and adopted by them ; and is now respectfully submit-
ted to Your Excellency, as their SIXTH REPORT.

Signed in name and by authority of the Board,

W. ALLAN,
President.

Investigation Commission,
Toronto, 1st February, 1840.

Report of Committee No. 4, on Indian Department.

The Committee to whom was referred the investigation
of the Affairs of the Indians—First, with a view to
ascertain the present condition, morally and politically, of
the different Tribes forming the Indian population, and
what Lands or Annuities, of any kind, they possess.
Secondly, to consider what alteration and amendment
may be beneficially introduced in the mode of conducting
the Indian Department—Respectfully Report as follows :

From the very extensive and complicated nature of the
first branch of inquiry, and the remoteness of the sources
of information upon which your Committee can alone
form accurate opinions, they have been induced, while
such information is in the progress of collection, to present
first to the Commissioners the result of their examination
into the Indian Department, and the mode of conducting
it, a branch of their duty which is more immediately within
the reach of their observation and inquiry.

From this no practical inconvenience can arise, for
upon the proper organization and effectual reform of that
Department, which has to so great an extent the guar-
dianship of the Indians, and the administration of their
property, must mainly depend the means of improving
their moral and physical condition. It must form a prin-
cipal agent in rendering them independent of the pre-
carious subsistence procured by the chase, and gradually
withdrawing them from their wandering habits, and dis-
posing them to the adoption of those of civilized life.

By giving full power, under proper restraints, to the
Indian Department generally, and by a judicious manage-
ment of the very extensive and growing means belonging
to the Indians settled within the Province, much is within
the power of the Executive Government ; so immediately
indeed, that preparations may be made for an effectual
organization of the Department, while your Committee
are completing their Report upon the other branch of
their inquiry, connected with which the Department is of
such vast importance.

A superficial examination even, is sufficient to disclose
the defects of the Department in its original constitution,
and its entire inadequacy to the present state of the
Indians and their property. This must necessarily become

more felt every year. In the suggestions which your
Committee may hereafter venture to make, they may at
first be considered to aim at changes too extensive ; but
they are influenced by the conviction, that an establishment
which is to aid so much in a great and growing work of
both policy and humanity, ought to be somewhat in advance
of the pressing necessity of the day, or the particular
emergency requiring its aid.

In pursuing their inquiries, your Committee have, as
strictly as possible, followed the course pointed out by
His Excellency's Instructions, directing their attention to,

1st. The system adopted in paying the annuities to the
several Indian Tribes, and whether it be not susceptible
of improvement.

2nd. The mode of taking care of the Indian Reserved
Lands at present adopted ; and whether great alterations
and improvements might not be effected, much to the
advantage of the Indians.

3rd. The course to be adopted with respect to squatters
upon Indian Lands, whether altogether without authority,
or under colour of recognized titles, obtained from indi-
viduals amongst the Indians ; and how far the Act recently
passed will be likely to afford efficient protection to the
rights of the Indians.

4th. Whether any and what alterations may be benefi-
cially introduced, in the mode of proceeding at present
adopted, as regards the annual Indian Presents.

5th. The present course of conducting the business of
the Indian Department, and whether, in many respects,
beneficial alterations might not be made.

6th. The present system of paying monies, on account
of the Indians, by Warrant of the Governor, directed to
the Commissariat Department alone, without any check
on the part of any other Department of the Government,
and whether some system of check might not be benefi-
cially introduced.

7th. Whether the salaries allowed in this Department
are sufficient, or more than sufficient, as a compensation for
the duties performed ; and whether there be any necessity
for an increase of the assistance afforded.

They have availed themselves of the permission con-
tained in the memorandum at the close of such Instruc-
tions, which left your Committee not restricted to the
letter of the foregoing queries, but free to extend their
investigations in the spirit of the same, as might appear
more expedient.

1st. Of the Officers and their particular duties.

Besides the Chief Superintendent, Mr. Jarvis, it appears
that the present Officers connected with the Indian De-
partment, are—

1st. Thomas G. Anderson, Superintendent of the In-
dian Settlements on the Great Manitoulin Island.

2nd. William Jones, Acting Superintendent, stationed
at Port Sarnia.

3rd. William Keating, Acting Superintendent of the
Settlement upon Walpole Island.

4th. George Ironsides, Superintendent of the Huron
Indians, Amherstburgh.

5th. Joseph Clinch, Superintendent of the Indians upon
the River Thames.

6th. Major James Winnett, Superintendent of the
Six Nations Indians upon the Grand River, stationed at
Brantford.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

The general duties of the Chief Superintendent are stated in the Report of Mr. Jarvis to be—"To watch over the interests of all Indian Tribes—to visit them in their respective villages, and to settle all disputes or misunderstandings, which may arise among themselves, or with the white inhabitants—to prepare the returns and estimates for the goods, which are required to be issued as Presents—to keep the accounts of land payments with each Tribe—to procure for them any advance of money on account of such land payments, or in lieu of money, obtain any articles of food, clothing, cattle, horses, farming implements, or any thing else, which their necessities may require—to keep the Lieutenant Governor informed of the state of feeling existing among the Tribes, whether political or otherwise—to endeavor, by every reasonable means, to induce them to abandon their roving habits, and apply themselves to the cultivation of the soil—to persuade them to unite together, and build villages for permanent residences—to point out to them the advantages of embracing Christianity, and of becoming civilized—to take care, as far as the funds of the Department will warrant, that proper Ministers of the Gospel and Teachers are provided for them—to preside in General Councils—advise the Chiefs and Warriors, in all matters connected with their temporal affairs—to protect their lands from encroachments of the white inhabitants—to exercise any influence he may possess in inducing them to adopt such measures as the Government may from time to time suggest for their general welfare and advantage—to be present at all issues of Presents or payments of Annuities, and certify to the correctness of the same, for the information of the Government—the Chief Superintendent is also the channel of communication between the Government and the Indians, in all matters in which they are concerned."

The services rendered by the Deputy Superintendents residing among or near to the Indian Tribes, in different parts, within the surveyed limits of the Province are, upon the same authority, stated to be, in most respects, the same as those of the Chief Superintendent, but confined to the resident Tribes, where they are respectively stationed.

The Chief Superintendent having been more particularly interrogated as to his personal services, with a view of enabling your Committee to judge of their extent in relation to the time necessarily taken from his mere office duties, and their comparative importance as regards the Indians generally, gave the following statement:—"I have heretofore made one annual visit to nearly all the Indian Settlements, and to those within the distance of one hundred miles. I make frequent visits in the course of the year. My object is to ascertain, by personal observation, whether the Tribes conduct themselves properly and steadily—to meet them in Council, and listen to any complaint they may have to make—to encourage them to be industrious—clear their lands, and erect for themselves comfortable houses, and to settle disputes which not unfrequently arise among the Chiefs."

"I think it should be made one of the paramount duties of the Chief Superintendent to visit every resident Tribe of Indians within the Province, at least once a year, and oftener, if any circumstances should occur among them rendering his presence requisite or necessary; and he should be required to Report to the Executive Government on the condition of the respective Tribes, with such comments and remarks as may suggest themselves to him. Since I have been in the Department, I have endeavoured to visit each of the aforesaid Tribes once a year, and those residing within one hundred miles of Toronto I have been in the habit of visiting repeatedly in the course of the year. The Indians have repeatedly expressed the greatest satisfaction at a custom which once prevailed, but which has been discontinued for many years, being renewed again; and they consider it a proof of the interest which the Government are again beginning to take in their welfare and prosperity. My visits to the Indians of the River St. Clair, Lake Simcoe, and the Rice Lake in particular, have, I think, been productive of much good. It has been my endeavour to stimulate them to exertion—to encourage

Appendix
(T.)

24th June.

"them to persevere in Agricultural pursuits, and to expend their annuities in what is substantially of benefit to them, and to convince them of the pernicious effects of indulging to excess in the use of ardent spirits, by contrasting the situation of those members of the community who have given themselves up to such indulgence, with those who are sober and industrious, and who attend to the wants and comfort of their families. I frequently receive from the Indians, invitations to visit them, for the purpose of settling disputes existing between Chiefs or particular individuals of the community, which they do not appear able to manage among themselves, or perhaps to remove some obnoxious person, who has taken possession of a part of their lands, or is committing trespass on the same;—and were it in my power to absent myself from the office, without occasioning additional embarrassment to it, I would most unquestionably comply with such requests, but the present inefficient state of the office, in the want of adequate assistance to conduct its affairs, and the consequent accumulation of business, render it impossible for me to be absent for a day, without subjecting both the public and myself to inconvenience—for if I leave Toronto the Indian Office is closed until my return, and a suspension of all business is the consequence."

From several obvious causes, the nature and extent of the duties of the Indian Superintendent have been greatly altered within these few years, and in point of extent, must continue to vary from their former contracted limits. In its origin, the office had more of a military and political character; and, up to a late period, so little of civil business was attached to it, that until nearly the close of Colonel Givin's services, scarcely a book appears to have been considered necessary. There was no Clerk belonging to the Department, and the correspondence and other business—such as was performed at all—was done occasionally by one of the Secretaries in the Government Office, or by one of the Officers of the Commissariat.

Mr. Hepburn states, that in the year 1835, when he accepted the appointment of Clerk in the Indian Department, and entered upon its duties, he found every thing connected with it in a most unsatisfactory state. That Colonel Givins, the then Superintendent, an old and infirm officer, had been for a long period without any other assistance than the occasional services of Mr. Gifford, a Clerk in the Government Office, who conducted the routine and other business of the Department, with as much promptitude and efficiency as could possibly be expected from the contingent nature of his connection with it. That, as might be expected, therefore, he found extensive and long-standing arrears of business—so much so as to render hopeless the attempt to bring up such arrears, consistently with the due despatch of current business. That the correspondence of the Department, until within these few years, was most irregularly kept; and the account books of the annuities, and other funds belonging to the several Indian Tribes, were without system of arrangement. To rectify this was absolutely necessary, and that it was done accordingly; but so rapidly did the duties of the Department increase, both in amount and importance, during the two years in which Mr. Hepburn was in its service, that he found his whole unassisted exertions necessary to keep down the urgent demands of present business, and neither leisure nor opportunity afforded him to mature or devise any general plan of improvement in the conduct of official details. Had he been (as was at that time contemplated) placed at the head of the Department, this, he states, would have been a leading object of his solicitude and attention.

This increase in the labor and responsibility of the Department, has arisen first, from the more careful management of the Indians' property, and their interests generally, resulting from the humane attention bestowed upon the subject by Her Majesty's Ministers (especially Lord Glenelg) and the local Executive, and (it should also be added) by the praiseworthy exertions of the Officers of the Department; and, secondly, by its having entrusted to its more immediate care, the charge and administration of the Territory, and other property of the

Appendix
(T.)

24th June.

Six Nations Indians, on the Grand River—a tract originally containing upwards of six hundred and seventy-four thousand acres of land, among the finest in respect to quality, and most desirable in respect to situation in the Province. This was formerly managed by Trustees, specially appointed for that purpose, but whose services have lately been dispensed with, and their duties laid upon the Chief Superintendent.

From very numerous alienations of parts of this extensive tract, made many years ago, under the sanction of the Government, has arisen much anomalous, and rather complicated business, which will be explained in that part of your Committee's Report which will contain a more detailed history of the possessions, landed and pecuniary, of the Indians, and of these particular alienations.

The incorporating of this branch of the Indian Affairs with the business of the Department, was, your Committee think, a wise measure on the part of His Excellency Sir George Arthur, as tending to condense and simplify their administration; but it has, at the same time, the effect of calling for greater efficiency, and a better organization of the office. Had, indeed, an effective protecting power over the Indians' property been, many years since, given to a properly organized Department, such as it is trusted the present will soon become, your Committee should not now have to lament the injudicious disposal of much valuable property, and the disappearance of unaccounted funds. Within a short period, however, a great deal has been done for the preservation and improvement of the remainder. Accurate plans of all their lands have been obtained, and great care is taken to remedy past evils, and guard against the possibility of their recurrence.

With regard to the Indian Office itself, nothing can be less proportioned to the extensive and varied duties which it ought to perform. The Chief Superintendent is himself the only Officer in it. There is not even a permanently appointed Clerk. He has lately, however, of necessity, had occasional assistance, or the higher interests must have been injured, or the details requiring his manual labor been neglected. This total inadequacy of the office to the growing interests of the various Indian communities, has been probably one cause of the business which properly belongs to it, being conducted by other Departments. There is an appearance of diffuseness and want of concentration, and to a certain extent this is true. This defective constitution of the office has been met with much energy and ability by the present Chief Superintendent; and the earnestness with which he has made use of the very limited means afforded him of benefitting those under his charge, and the solicitude he has shewn to exhibit fully the imperfections of the present system, are very commendable, and his practical suggestions for its reform, are deserving of great consideration.

In exhibiting the result of their inquiries into the several matters submitted to them by His Excellency, they will, in the order of their instructions, set out such portions of the evidence as they consider most important, and their opinions as to the feasibility of the several plans proposed.

1st. The annuities payable to Tribes resident within the Province are as follows, viz.:—to

1.—The Mohawks of the Bay of Quinté, per annum.....	£ 450 0 0
2.—The Mississagas of Kingston and the Bay of Quinté.....	642 10 0
3.—The Chippawas of the River Thames.	600 0 0
4.—The Chippawas of Cheneil Ecarté and St. Clair.....	1100 0 0
5.—The Chippawas of Lakes Huron and Simcoe.....	1200 0 0
6.—The Mississagas of the River Credit...	522 10 0
7.—The Mississagas of Rice and Mud Lakes.....	740 0 0
8.—The Moravians of the River Thames.	150 0 0
	£5405 0 0

These annuities are charged upon the Casual and Territorial Revenue. They are in the first instance paid by the Commissariat, on the Warrant of the Lieutenant Governor, and at the end of each half year the sum advanced is repaid into the Military Chest, from the Territorial Revenue of the Province. They were at first, and for a long period, paid to the Indians at an appointed time and place, either in money or in goods, at stated prices. This system was, however, found objectionable, as it enabled the improvident Indians to barter the goods for spirituous liquors, or purchase them with the money distributed, and rendered the scene of the payment of the annuities one of riot and debauchery, as long as any thing was left wherewith spirits could be procured. Much of their attention, however, having latterly been turned to Agricultural pursuits, they have been induced to appropriate a large portion of their respective annuities to the building of comfortable houses, clearing of lands, and purchasing of horses, cattle, and farming implements. It now appears to be a settled arrangement between the several Tribes and the Chief Superintendent, that no money is to be advanced in respect of these annuities, except upon a requisition signed by the principal Chief or Chiefs, stating the purpose for which it is required. The Chief Superintendent being satisfied that the money is necessary, prepares a Warrant for the signature of the Lieutenant Governor, addressed to the Senior Commissariat Officer at the Post nearest to the place from which the requisition was sent. When cattle and other farm stock, seed, grain, or provisions are required, their course is to apply for them by requisition through their respective local Superintendents; the articles are then furnished by the Commissariat, at the prices paid by the Government, and the amount charged against the particular annuity.

This system of purchasing from time to time, as they are found necessary, articles of general utility to the Tribes, instead of annually receiving a sum of money, or goods at a set price, the value of which to each person never exceeded the sum of two pounds ten shillings, currency, seems at first to have been unwillingly adopted, but the Tribes are now convinced that it is the most beneficial to their interests.

Mr. Jarvis states—"The leading men of all the resident Tribes appear sensible of the evils arising from the old system, and are now anxious to expend their annuities in making themselves comfortable, by conforming to the habits and customs, and imitating the better qualities of their white neighbors. The land cleared, and actually under cultivation; the houses erected, or caused to be erected by them, the expense of which has been defrayed from their annuities, must incontestibly prove that a great and radical change for the better has taken place in the condition of the Indians."

The Six Nations Indians on the Grand River Reserve are not, strictly speaking, annuitants, but they have money invested in the British funds, to the amount of £25,733; also Bonds and other Securities in this Province, bearing interest to the amount of £7,629 10s., and three-fourths of the Grand River Navigation Stock, upon which has been paid in the sum of £19,198—this last is as yet unproductive.

Lientenant Colonel Kerr, in his answer says, "the monies payable to the Six Nations Indians are derived from the sales of large tracts of land, surrendered to the British Government, on the Grand River Reserve, the interest of which is divided among the Indians of that Nation, share and share alike, with the exception of a sum of one hundred and fifty pounds, currency, retained by the Chiefs for distribution among themselves, by the general consent of the Tribes."

Mr. Marcus Blair, speaking on this subject, says:—"A census is taken of the whole population annually by the Superintendent, or persons employed by him. Each individual is entitled to an equal proportion. The gross amount so due is parcelled out for the different Tribes, according to their numbers and the amount paid to the Chief of each Tribe, by an Officer of the Receiver

Appendix
(T.)

24th June.

"General's Department, in the presence of the Superintendent, the Chief giving a receipt for the same. No instance has ever occurred of the Chief having abused the confidence of the Tribe, thus reposed in him."

The information elicited by the questions of your Committee, as to the mode of keeping the accounts of the Indians' property—"Whether it was perfectly satisfactory, or whether the system were capable of any and what improvements, either for greater security or greater simplicity," will shew some of the grounds which have induced your Committee to express so strong an opinion as to the present imperfect state of the Indian Office.

The Chief Superintendent states, that "the Indian Office, strange as it may appear, has until lately possessed little or no information respecting the Indians' property, or the funds derived from sales of portions of it. Regular and systematic Books of Account do not appear ever to have been opened. During the period that Mr. Gifford, and after him Mr. Hepburn, had temporary charge of the office, each of those gentlemen apparently endeavored to ascertain the true state of the Indians' accounts; but, I presume, other paramount duties prevented their plans and intentions being brought to maturity, all advances being made by the Commissary General, and half-yearly accounts rendered by him to the Department—the balance for or against the Indians, in respect to the Annuities and Parliamentary Grant, were then only ascertained. Maps and Plans of the different Indian Reservations have recently been obtained from the Surveyor General's Office, and also detailed accounts of the sales of certain portions of them, and the disposition of the money thus realized by such sales from the Office of the Commissioner of Crown Lands, and the Receiver General. In consequence of the receipt of these various returns, I have been compelled to open several account books, and am opening others, viz:—

1st. For the payment of the Annuities.

2nd. The Expenditure of the Annual Parliamentary Grant.

3rd. The sale of the Indians' lands, shewing to what Tribes the respective lands so sold belong—to whom sold—description of lot—number of acres—price—amount paid—and balance due, &c. &c.

4th. Statement of monies received on account of sales on property, and in what manner invested, for the use of the Tribes.

Second.—Upon the second sub-division of your Committee's inquiry, as to "the mode of taking care of the Indians' reserved lands, and whether great alterations and improvements might not be effected, much to the advantage of the Indians;" and the third, nearly allied to it, as to "the course to be adopted with respect to the squatters upon Indians' lands—whether altogether without authority, or under colour of recognized titles obtained from individuals among the Indians, and how far the Act of 2nd Victoria, recently passed, will be likely to afford efficient protection to the rights of the Indians;" your Committee have carefully examined the opinions of men most practically acquainted with the evils predicated in the questions, and the difficulties which stand in the way of their removal, in the present wild state of the possessions themselves, and the, at best, partially civilized condition of the owners. While your Committee are impressed with the belief, that complete protection of such property can only be looked for as the result of that change which shall assimilate the Indians with people accustomed from infancy to the idea of separate and individually appropriated property, where each is, under the law, the protector of his own possessions, yet they are under the conviction that much may even now be done, by a firm and prompt administration of the law, as it stands, to remove many of those causes of waste and depreciation which have, for a long series of years, and do still affect the possessions of this race within the organized limits of the Province.

The evils chiefly complained of, are: First, the unauthorized destruction of Game within the Indian Reserves, by the surrounding inhabitants. Secondly, the cutting and lawless removal of Timber; and, Thirdly, the illegal occupation of lands by trespassers, under pretended sales or licenses from some individual Indians, or under no title whatever.

As to the destruction of Game within their hunting grounds, encircled as they are by Agricultural settlements of the European race, it is hardly worth the inquiry; for if the whole people within the several reservations had to depend upon this source of subsistence, they would speedily become extinct. It continues just plentiful enough to keep alive their ancient propensities, and furnish a pretext for continuing the habits of savage life—but certainly nothing commensurate with the requisite subsistence of the Tribes. As regards the game, therefore, perhaps its entire extinction or disappearance might be ultimately more beneficial to the Indians, than its most rigid preservation for their use.

Upon this subject Mr. Jarvis says—"There are no tracts of land belonging to Indians within the settled or surveyed portions of the Province, which produce game sufficient for the maintenance and support of the Tribes to which they belong; and if they abounded in game, the severest penal statutes would scarcely prevent the white inhabitants from killing it. And it would be unfair to make the killing of game by white people on Indian reservations penal, when the Indians themselves are permitted to hunt over the estate of every white man in the country, without meeting with interruption; the game to be found on the Indian reservations is, at the present day, quite a secondary consideration. The protection of their fisheries—the preservation of the timber growing on their lands—and the removal of squatters, are of far more importance to them."

Mr. Jarvis further says—"The reservations being now completely surrounded by white settlements, it follows, as a consequence, that the game with which they at one period abounded, and which it was contemplated would suffice for food, has either been destroyed, or it has fled to places more remote from the habitation of man. The abstraction of timber is a much more serious grievance: this, of course, is always the most valuable, both in itself and from the situation of its growth upon navigable waters, as the banks of the Grand River, and the shores of the Bay of Quinté," &c. &c.

The timber thus cut is taken generally by speculators from the United States, to which country it is conveyed. It is generally cut under some pretended license from a Chief or other individual Indian, having no authority whatever to confer it; the extent to which this illegal traffic has been carried on, on the Grand River, may be conceived when it is stated, that the tolls of that navigation are very materially increased by the transport. Its intrinsic value must therefore be great; nor is this the only loss to the Indians as a community. The lands from which this timber is taken, so far from being benefitted, with a view to being cleared and cultivated, are, in fact, rendered still less practicable for that purpose—the partial clearings of the Lumberers being productive of thick underbrush, more difficult of clearance than the timbered land in its original state.

The Commissioner of Crown Lands has stated to the Committee, that this evil is carried to a great extent, and is now in full operation on the Indian, in common with most unoccupied lands in the vicinity of navigable waters, the oak timber being cut for the manufacture of staves; and that in more than one instance he has been applied to for licenses by persons desirous to carry on such traffic on the Indian Reserves, under legal authority; and he considers that it would not be unwise to foster an export of this description, from which, under proper regulations, an important revenue might be derived, and which would give employment, in times like the present, when public works are at a stand, to persons who might find it difficult otherwise to obtain it. He therefore suggests, "that he

Appendix
(T.)

24th June.

ought, as Surveyor General of Woods and Forests, to be empowered to grant, through his Deputies, authority to such persons as are desirous to obtain the same, to make Staves upon the Indian Lands, and thus realize, for the Indian Fund, an increase of revenue."

The Commissioner of Crown Lands also suggests, that the Agents deputed by him, as Surveyor General of Woods and Forests, for the several Districts, having the earliest and most accurate informations of depredations committed on the lands within their bounds, might, with beneficial results, be appointed Commissioners under the Act 2nd Victoria, chap. 15, for protecting the Indian lands from spoliation or trespass, a Statute more particularly referred to hereafter.

An attempt to restrain this spoliation of the Indian lands, somewhat on the principle recommended by the Surveyor General, appears already to have been made, but not followed by results so satisfactory as might have been hoped; this, however, in the opinion of your Committee, proves nothing more than that a good design was not properly carried into practice. Major Winnett, the Superintendent of the Six Nations Indians on the Grand River, was appointed by Sir J. Colborne, under a Warrant dated 9th July, 1834, Warden of the lands and property of the Six Nations Indians, and also a Surveyor of His Majesty's Woods and Forests, with all such powers and authorities as might by law be exercised for the protection and preservation of the rights and interests of the said Six Nations Indians, and of His Majesty's said Woods and Forests, with full power to appoint and displace Deputies, &c. &c. The Warden does not appear to have acted under this authority, otherwise than by deputing others, especially Mr. Marcus Blair. Mr. Blair, under this authority, granted numerous licenses to cut and carry away timber, &c. In the year 1837, a deputation of the Indians waited upon Sir Francis B. Head, and represented to him that large quantities of timber had been disposed of, at prices manifestly injurious to the Indians, and praying his intervention accordingly. Sir Francis B. Head directed an immediate communication to be made to Mr. Blair, through the Chief Superintendent, commanding him to cease from any further sales of timber; that he should consider the authority under which he had acted as terminated, and transmit to the Indian Office an account of all sales effected by him; the amount received thereon, and the sums due by the purchasers. The receipt of this letter, on the 25th October, 1837, is acknowledged by Mr. Blair, who, it seems, construed this as a restriction, and not a revocation of his power, and continued to act as Deputy Warden until April, 1839, charging in his account then rendered, his salary up to the 30th June in that year. The amount of those sales and receipts is hereto appended.

It appears therefrom, that the whole amount received in money, and securities for money, was £1,563 14s. 7½d.; of this sum £405 10s. 4d. were paid over to the Receiver General; £532 16s. 6½d. were appropriated to various purposes mentioned in the account, and the remainder £625 7s. 9½d. stated to be "in securities," handed over to a Mr. Charles Bain, who, at Mr. Blair's request, was deputed as his assistant, by Major Winnett. The latter states, that he never was made aware of the cancellation of Mr. Blair's appointment as Deputy Warden by Sir Francis B. Head, in October, 1837; Mr. Bain's appointment as Deputy Warden is stated by Mr. Blair to have been made, and the salary attached to it sanctioned by the Indians in Council. Your Committee apprehend that this appointment ought to be cancelled as inconsistent with the orders of Sir Francis B. Head, and that the authority confirming it cannot be recognised. They are not entirely satisfied in respect to the securities for unpaid balances, the realizing of which seems, in some cases, so little a matter of certainty. Upon this subject Mr. Blair remarks—"With respect to the various securities handed over by me to Mr. Bain, which are long over-due, I beg leave to explain, that they were taken for debts due for timber, in the form of securities, at a time when it was impossible to have collected them in money, and it was not advisable to harass the responsible parties, because such a course

would have only tended to stop the operations of the Mill owners, and thereby diminish the revenues of the Grand River Navigation Company, already small enough, in which the Indians are three-fourths the owners. But these securities can be collected in any reasonable time, and all bear interest."

Third.—The third head—the dealing with intruders upon Indian lands, is a subject which has, for many years, occupied the attention of the Government. On all the Indian reservations, these have caused considerable perplexity, chiefly from the fact of ignorant settlers purchasing supposed rights from the Indians themselves, and, after many years occupation leaving it exceedingly difficult to determine, whether an unqualified dispossession of them might not be a very questionable act of justice. Against the equity of such claimants, however, it must be said, that the Government (though it could not be cognizant of each individual case of intrusion) has, for a long series of years, been careful in issuing and distributing, in these Districts, Proclamations, emphatically cautioning all persons against trespassing or making such illegal contracts with Indians, either collectively or separately, and warning all parties thereto, that such contracts would never be confirmed or recognized. This particularly applies to the Grand River tract inhabited by the Six Nations Indians—a tract far more obnoxious to the evil here complained of, from two circumstances—first, the vast extent, and exceeding desirableness of the land, bordering upon the finest subordinate navigable River in Upper Canada; and, secondly, from the difficulties which arose out of those numerous alienations, in the form of leases for 999 years, granted by the celebrated Chief Joseph Brant, under the sanction of the Government, for the benefit of the Indians. These, and their subsequent alienations and indefinite sub-divisions, and their ultimate change into Patent Grants, will be fully explained in Your Committee's Report, respecting the Indians' possessions generally. The matter is alluded to here merely for the sake of introducing the statement, that after the disposal of all the *bonâ fide* leases from Brant, and the derivative titles thereunder, it was found that vast numbers of persons, (not distinguishing or pretending not to distinguish between leases, which, being authorized by the Government, established an equitable claim against the Crown, and pretended leases, from particular individual Indians, influenced no one knows how in making them) were and had for years been in possession of some of the finest locations within this tract.

With such of these as were settled upon lands surrendered to the Crown, under the administration of Sir John Colborne, and laid out in Townships, and sold for the benefit of the Indians, the Government has made equitable and final arrangements; but there are still great numbers of others, scattered over the Indian reservations, with whom the Executive will now have to take prompt and effective measures. Some, from original mistake and long possession, may possess a sort of *quasi* equitable claim to their possessions, but by far the greater number, it is apprehended, ought to be summarily dealt with—the smallest objection to their continuance among the Indians being their defective title to the lands of which they have taken possession. It has not been possible for your Committee to obtain an exact return of the number of these trespassers. They are estimated by Colonel Kerr, who has had opportunity of knowing the statistics of the Six Nations Indians, "to be from two to four hundred, and who considers their residence on the reserves as very injurious to the Indian character generally, from the immoral and abandoned character of the squatters." He says, "they frequently open small grocery shops, or stores, where spirituous liquors are sold to the Indians; and that the Indians will not only buy some, but will part with their clothes, presents, guns, &c. to procure it."

In reference to this subject, Mr. Jarvis says—"The intruders on Indian lands are very numerous, and are said to be increasing. The exact number I am unable to state; but on the Grand River reservation alone I should think there were at least four hundred people, unlawfully occupying lands. Many of them are said to be respect-

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

able, but by far the greater number are mere adventurers from the United States, against whom the Indians have repeatedly made complaints, and have petitioned Government for their removal. A number of this last description of persons keep in their houses various kinds of liquor, and deal them out to the Indians without license, in exchange for any thing they may have to dispose of. Thus occasioning among them much dissipation, drunkenness, and debauchery."

From the several gentlemen best acquainted with the subject, as to the chief difficulties in preserving the landed possessions of the Indians for their exclusive enjoyment, and the means used to prevent any interruption of that enjoyment, your Committee have received but one concurrent opinion as to the magnitude of these difficulties, and at the same time of the paramount necessity for their prompt removal. Mr. Jarvis answers as follows:—"This question is one of great importance, and extremely difficult to answer. The intrusion upon, and occupation of these lands, so frequently complained of by the Indians, are in many instances of so long a standing, and the interposition of Government on their behalf has hitherto been so tardy and ineffectual, that I really believe that both the intruders and the Indians doubt the will, as well as the ability of Government to grant redress. To remove these people in a body from the lands they occupy would be to inflict absolute ruin upon many hundred industrious inhabitants. From information which I have received, I am persuaded that a great many have been induced by persons in the employment of Government to settle upon Indian Lands, and have had held out to them the prospect, that at no distant day the lands thus acquired would be confirmed by Patent under the Great Seal of the Province. The evil has now reached to such an extent, that unless some prompt and energetic measures are adopted and enforced by Government, the Indians must soon be deprived of the best portions of their inheritance."

"Assuming that it would be impolitic to eject bodily the intruders from the lands they occupy, what course towards them should be pursued? It would be unjust to allow the occupiers to retain their possessions under their present tenures, or to confirm them by Patent. As the condition of these lands has arisen partly from the ignorance and improvidence of the Indian character, and partly from the imbecility and the neglect of the Government in not protecting the interests of the Indians, a medium course should be pursued. If what has already been permitted to take place cannot be remedied, the future may be guarded against, and perhaps the Act now in force will be sufficient for the purpose. Persons have been employed by me to ascertain the names of those who are in the unlawful occupation of Indians' lands on the Grand River—the extent of their improvements and their value—as also the value of the land independently of the improvements—the character of the occupant, and the country of his birth. This information will enable the Government to form a decision as to who may or who may not retain their possessions, and on what terms and conditions. If the Indians could be persuaded to reside together on some defined parts of their respective reserves, instead of being scattered as they are at present, I think they would be more happy, contented, and prosperous, and be better able to defend themselves against the intrusions and innovations of the white people."

Colonel Kerr says—"The chief difficulty at present existing in preserving the Indian lands, is the intrusion of squatters upon them, who are generally of the worst description of white settlers. They do great damage to the Indian reservation, by cutting and destroying the best timber, and corrupting the morals of the Indians. Hitherto no legal measures have been adopted to prevent so pernicious a system."

Many attempts have been made by the Government to remove these usurpations of the Indians' rights—less mischievous in respect to their usurping the property of, than from the contamination so readily spread among a

race so little accustomed to resist the ordinary and grosser temptations to debauchery. Probably the great safeguard to these trespassers, consisted in the forms of legal proceedings devised for settling the title to the possession of lands, whether between subjects, or between the Crown and the subject. In aid of the Executive authority, an Act was passed in the last Session of the Provincial Parliament, entitled, "An Act for the protection of the lands of the Crown in this Province from trespass and injury," by which the Governor is empowered to appoint one or more Commissioners, who have very extensive authority to inquire into any complaints against persons unlawfully cutting down or removing timber, trees, &c., or committing other trespasses on Indians' lands—to investigate complaints against persons unlawfully in possession of Indians' lands, and to order their removal—to fine persons unlawfully cutting or removing such timber, &c., or resuming possession of lands from which they had been removed—to seize and detain timber, cut, &c., with right of appeal to the Vice Chancellor, whose decision is to be final.

The efficacy of this Act has not yet been fully tested, the Commissioners for carrying it into operation (consisting of the Chief and other Superintendents of the Indians) not having been many months appointed. It is strongly objected to by the Chief Superintendent, in his zeal for the rights of those under his charge, that the summary powers given by the Act are, to a certain extent, neutralized by giving the parties against whom the decision of the Commissioners is pronounced a right of appeal, and having such decision reviewed by the Vice Chancellor; but considering that in so many cases the Indians have themselves been parties encouraging such trespasses, and the solemnity with which every judgment affecting lands ought to be conducted, and that such appeals must always be at the peril of costs to the intruder, there does not seem much reason to fear that this right will be productive of any evil to counterbalance the probable good.

The opinion of Mr. Blair, that some punishment ought to attach to those Indians, who, in fraud of the rights of their brethren, combine with the unprincipled intruders of our race, in concocting these pretended alienations, has also been expressed by the Indians themselves.

Mr. Jarvis states, that, "before this Act passed the Legislature, a deputation of Chiefs from the Grand River visited Toronto, for the purpose of complaining to the Lieutenant Governor against the injustice of the Government permitting so many white people to occupy their lands. On being informed that the subject was to be brought under the consideration of the Provincial Legislature, at its next sitting, one of the Chiefs observed, that he hoped that provision would be made in the Bill for the punishment of the Indians who bartered the land, as well as those who purchased from them. I am induced to mention this circumstance, as the idea originated with them."

Mr. Blair's opinion is, that—"The chief difficulty arises from the obstinate determination of the Indians to alienate their lands; at the same time that they, with a curious obliquity of purpose, complain of the intrusion of the settlers, and regard it with hatred and disgust; and also from the perseverance, and, in some instances, turpitude, with which this weakness of character is taken advantage of, by the persons who wish to become possessed of their lands. A person purchasing or otherwise obtaining land from an Indian, gets from him a witnessed and sealed deed, with a covenant under a pecuniary penalty of warranty and defence of the title. If then the squatter is in any manner annoyed, or threatened with ejectment, he immediately holds the penalty in terror over the head of the Indian, who, in consequence, exerts all his influence with his Tribe, and the Officers of the Department, to quash any contemplated proceedings, and to confirm the occupant in his possession."

"The best method to secure to them the free enjoyment of their possessions, is to commence at the fountain head of the mischief—to pass Legislative enactments, touch-

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

"ing on the *Indian culprit* as well as on the white squatter; and when these enactments have become law, for the Indian Department and the Government to be firm, and to compel the local Magistrates to do their duty, as it is self-evident that enactments remaining a dead letter on the Statute Book, can be of no avail in putting a stop to this or any other enormity. If a single Indian were to be severely punished for conniving or being concerned in the alienations of the lands of his Tribe, the circumstance would spread like wildfire through the Indian people, and would put a stop to the whole of this illegal traffic. As long as the Indians remain mixed up with the whites, and are unprotected by law from the consequences of the cupidity of *themselves* and others, it is useless to attempt to ameliorate or improve them. The original squatters who settled upon the lands of the Six Nations were, generally speaking, persons of bad character, who obtained their rights of occupancy by culpable and improper means. These have sold out, and given place to poor, hard-working, but respectable people, who have paid valuable consideration for their transfers. They are, for the most part, settled on parts of the reserve, where there are few or no Indians, and which, moreover, the Indians might be easily induced to surrender. The best method which could be adopted, would be (in the opinion of the writer) to have the whole surveyed, charging the expenses of the survey proportionably on each lot—to lease these lots to the occupants or others, on a rent equal to the interest of their estimated value, or upset price, and to allow the lessees a right of pre-emption."

Mr. Blair, on being asked if he considered the intruders on the Grand River Reserve numerous, says—"Yes, in the Indian Reserve of the Six Nations not less than one hundred and fifty families; their residence within the Reserve, affects the Indians in the same manner as all unrestrained admixture with a white population affects them, that is to say: the effects on their moral and social condition are bad; as respects the Indians' interests as mere landholders possessed of convertible property, the effects are advantageous, as settlements of course arise the value of the contiguous lots or parcels of land."

Mr. Jarvis, on this subject, says: "After the many Proclamations which have been made from time to time, forbidding persons, under any pretence whatever, to purchase lands from Indians, or to occupy them, under any species of title derived through them, or to commit trespass, I do not think the squatters, or any other description of persons, are entitled to favor from the Executive Government. If, however, it should be deemed expedient to allow any portion of such persons to retain their present possessions, they should be compelled to pay the full value for the same, without reference to any improvement made, or to any money they may have already expended on them. Against those persons who have been and still are in the habit of committing trespass on these lands, by despoiling them of the timber, &c., the law should be enforced with the utmost rigour."

While upon this subject of your Committee's inquiries, respecting the best plan for securing to the Indians their possessions for their immediate benefit, or for such division, appropriation, or advantageous disposal, as might conduce to their present happiness, and to the expediting of their civilization, your Committee have received several suggestions worthy of consideration, but as this belongs rather to the other and more extended branch of their investigations, than the practical working of the Indian Office, they are not here inserted, though intimately connected with the matter now under consideration.

Fourth.—The next subdivision of your Committee's inquiry is, "Whether any and what alterations may be beneficially introduced in the mode of proceeding at present adopted as regards the annual Indian Presents."

And first, as to the class of Indians among whom the annual Presents are distributed, and the time and manner, and the superintendence under which the distribution is made. Information on this head is satisfactorily given by

the Chief Superintendent, and his opinions are corroborated by other good authorities.

"The Presents, according to an established rule, have heretofore been given to every class of Indians found in the Province, and to visiting Indians from the United States. But henceforth the distribution is to be confined to those Indians who are actually resident within Her Majesty's dominions. The distribution is made annually by an Officer of the Commissariat Department, in the presence of an Officer of the Indian Department.

"The mode of distributing Presents is very simple and effective. The articles which compose the equipment according to age and sex, are apportioned and handed to each individual in the presence of each other, thereby ensuring to each individual the benefit of the bounty intended to be conferred on them, in the fullest degree."

Mr. Blair, speaking of distribution of Presents, says: "The Indian Presents are distributed equally in the Six Nations, the Chiefs receive the entire packages destined for the Nations; these are taken away to their Council Houses, and there subdivided to families and individuals; they are principally distributed in bulk, by an Issuer from the Commissariat Department, in presence of the Superintendent, and an Officer of the Line; the bulk is so far broken that the Chiefs may see the nature of the contents; the Chiefs get a small proportion of scarlet cloth, and other fineries, for their personal use. The articles of Presents consist of cloths, blankets, rugs, printed cottons, combs, a few guns, powder, lead, and various trinkets."

Colonel Kerr, on the same subject, says: "Among the Six Nations Indians, the presents are given to the Chiefs of each particular Tribe, in the presence of the Commissariat Officer and Indian Superintendent, and by them distributed to each family, in proportion to its numbers; persons of all ages and sexes receiving equally."

Secondly.—With a view to any practicable improvement in this mode of distributing Presents, either more beneficially as regards the Indians, or economically as regards the Government, the same authorities have given their opinions.

Mr. Jarvis suggests, that "It would be an improvement if shoes and trowsers were added to the equipment, for those Indians who reside within the settled portions of the Province have become partly civilized, and devote themselves to the pursuit of Agriculture; but the change would increase the expense, which the Home Government seem averse to incur."

"The appropriation for the service of the Indian Department in Upper Canada, is far too limited for carrying out the laudable and benevolent intentions of Her Majesty's Government, viz.: for gathering together the remnants of this once numerous race of people, and civilizing and Christianizing them."

On this subject, Mr. Blair says, he cannot point out any practicable improvement in the mode of distributing presents, but suggests that "It might, perhaps, be worth while to ascertain, with respect to economy as regards the Government, whether a saving in respect of transport, &c., might not be introduced, by purchasing the articles in this country from respectable wholesale dealers in the vicinity of the Posts, and causing the settlers to deliver them at any point required. The methodical arrangements made by wholesale dealers, in regard to the transport of their goods, might, perhaps, enable them to be sold here, cheaper than they could be delivered by Government at the same point; and if so, the difference in exchange on their full value, would be a clear gain. If the returns made on this subject to the British House of Commons, under the head of "Expense of Distribution," be correct, the system must surely be susceptible of great improvements; for, if the writer be correct in his recollection, in 1837 the expenses of distribution more than doubled the value of the Presents themselves; this is not the case in any article purchased at retail price, in the

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

most remote stores in the Province. Cottons are nearly as cheap here as in England, and many other articles the same. The writer is not aware of any article of merchandize, (except, perhaps crockery,) which is so raised in value as to be at all similar to the expense entailed on Government by the expense of distribution. If the Presents so purchased were delivered by the sellers at the points where they are to be distributed, it is evident that the costs of sending persons to superintend and witness their delivery, could be only trifling. To ensure a proper quality of goods, the whole might be made subject to inspection and approval of Boards of Survey, which might consist of the Officers of the Department, checked by the presence and assistance of an Officer of the Line."

Colonel Kerr, on this subject, says—"I cannot point out any practicable improvement in the mode of distributing presents, either as affecting the benefit of the Indians, or the economy of the Government, except by the adoption of the system of leasing the Indian lands, I have already recommended in my answer No. 3, when, by degrees, the distribution of presents might cease, in proportion to the increasing value of property under such system."

One subject of inquiry connected with the distribution of Presents to the Indians, was—"What were the advantages resulting therefrom—1st, as regards their benefit to the Indians—2ndly, towards the Government, and the peace of the remoter parts of the Province, by preserving the good will and affections of the unsettled Tribes, and what in both relations might be the probable consequences of a total cessation of such Presents."

The benefits derived by the Indians from these presents, is represented on all hands to be very great, particularly to the women and the younger members of their families, numbers of whom would undergo much suffering during the winter but for this bounty. "The attachment," says Mr. Jarvis, "of the Indians to the British Government, and the respect they entertain for it, appears to me most deeply rooted, and indeed unalterable; I doubt much whether, even should the presents be withheld from them from this time forth, that the circumstance would lessen their loyalty; but the disappointment would be great, and numbers would be driven into the depths of the forest, to obtain furs and skins to preserve their women and children from perishing. The blanket, which is annually distributed to each individual, according to age and sex, is valued far beyond any other article of which the equipment is composed, and is never parted with by the owner but when in a state of inebriety. When compelled to purchase this article from a trader, the exorbitant price of twenty or thirty dollars is frequently demanded, and rigidly exacted in peltries or sugar, which the impoverished Indian is forced to give at any price the ruthless trader may please to say they are worth. Powder, shot, and ball, form part of the equipment; to withhold these articles, would be to render useless their fire-arms, and deprive them of a principal means of gaining a subsistence for their families. Some of the consequences arising from a total cessation of Presents to Indians, which present themselves to me, are as follows:—

"1st. Great suffering and distress among the women and younger members of the Tribes.

"2nd. Demoralization to a frightful extent, in consequence of such privation.

"3rd. On the principle of 'necessity has no law,' the adoption of a regular system of plundering the more remote settlements, and thus endangering the peace and safety of the defenceless inhabitants.

"4th. Weakening the respect and confidence which the Indians have ever manifested towards the British Government.

"5th. A direct breach of faith on the part of the British Government."

Appendix
(T.)
24th June

On the discontinuance of Presents, Mr. Blair says—"The benefits arising to the Indians from the distribution of Presents are great, as they furnish the main supply of the year's clothing; they undoubtedly must have the effect of securing the tranquillity of the remoter parts of the Province, and conciliating the good will of the great body of the Indian people. In the present unsettled aspect of the political affairs of the Province, it would be most dangerous to attempt a discontinuance of the issue of the Presents. Nothing would more exasperate the Indians; and it is well worthy of deep consideration, that when in a state of exasperation, or of cold-blooded loyalty, they would be liable to be tampered with by designing persons of the movement party, and, if gained over to espouse the cause of democracy, would form a fearful addition to the strength of the revolutionary compact. Independent of political reasons, it is to be remembered, that these Presents originated in solemn Treaties, made by the Representatives of the British Crown, at times when the assistance of the Indians was of momentous consequence. The wampums by which these Treaties were ratified, are still preserved among the Tribes, and the memory of them is fondly cherished."

Colonel Kerr, on the same subject, says: "Great advantages are derived by many of the Indians from the distribution of Presents. There are many poor widows with families, (sometimes young helpless females) who have great difficulty in supporting them. To these the cessation of the Presents would be felt as a most serious loss; while, on the contrary, there are others who would scarcely feel it, being well supplied with the necessaries of life, and having good farms to cultivate. I do not think, however, that even if the Presents were altogether to cease, it would at all affect the good feeling of loyalty entertained by the Indians to the British Government."

Fifth.—Upon the fifth division of His Excellency's instructions, as to "the present mode of conducting the business of the Indian Department, and whether, in many respects, beneficial alterations might not be made;" and also the sixth, which is so involved in the fifth, as hardly to be separable from it, viz.:—"The present mode of paying monies on account of the Indians, by warrant of the Governor to the Commissariat Department," &c., your Committee have had laid before them information, which, in their opinion, justifies several important alterations.

Upon this subject, the Chief Superintendent, who has felt the evils of the present system, not apparently in himself, but in the interests of those committed to his care, has given his evidence at some length; and it is impossible to deny many of the inconveniences of which he complains, and difficult to say why they should not be removed, as to some parts at least, according to the plan he proposes.

Your Committee cannot but feel impressed with the unfitness of applying the machinery of a complicated system, such as the Commissariat, admirable in relation to the Army, and to the contracts connected with so vast an establishment and expenditure, but productive only of delay and expense, when applied in all its rigid details to the little purchases of the Indians—their ploughs and oxen, seed, grain, and farming utensils; the requisitions for which probably, with characteristic want of forethought, are seldom made until nearly the time when they are actually wanted, and under the present mode, consequently seldom supplied, until the season for their use has passed over.

Upon being interrogated upon this subject, Mr. Jarvis says: "With respect to the payment of the annuities, I can see no necessity for the Commissariat Department having any thing to do with them. The Indian Department is under the control of the Lieutenant Governor, and the annuities are payable from the Territorial Revenues of the Province. Why, then, should the advances, on account of these annuities, be first made from the Military Chest? It appears to be consistent that this

Appendix
(T.)

24th June.

branch of the expenditure should be submitted to the Inspector General of Public Accounts in the first place, and afterwards undergo the supervision of a Board of Audit, as other charges upon the Territorial Revenue."

With respect to the expenditure of the Parliamentary Grant, (£13,380, sterling, appropriated for Upper Canada,) this also should be under the control of the Civil Governor. If this sum were permitted to be drawn from England, and deposited in the Provincial Chest, the Indian Department would be great gainers by the difference in the rate of Exchange, and the value of the goods annually sent from the Board of Ordnance for distribution as Presents, could be paid into the Military Chest in this country. I can see no reason why the Warrants should not be addressed to the Receiver General who has the custody of the Revenue from which these annuities are ultimately defrayed. The necessity which exists, under the present regulation, for the Indian Department to apply to the Commissariat for every thing the Indian Tribes may require, on account of their annuities, occasions, in most instances, great delay—often produces a feeling of discontent among the Indians, and is far from being good economy. For instance, a Tribe requires a yoke of oxen, a chain, or any other farming implement; the Chief sends to the Chief Superintendent for them. Under the present regulations, a requisition in duplicate, signed by the Lieutenant Governor, must be transmitted to the Senior Commissariat Officer, who, by the regulations of his Department, can make no purchases without first advertizing a certain time for tenders. Thus, a week, a fortnight, or perhaps a month transpires, before a Tribe can possess itself of a few trifling articles, which it may have the most urgent necessity for, and which is to be paid for by its own money. This system of advertizing for tenders, on all occasions, may be good, when the supplies required are large; but I think it decidedly bad in all cases where they are small. The same routine is to be gone through for the value of five pounds, and one thousand pounds; it therefore follows, that independent of the inconvenience, the expense of the printing and advertizing for articles of little value, (and which is most frequently the case) must bear heavily on the annuities, and that too without the articles so obtained being cheaper, or so cheap as if purchased at private sale. For instance, about two months ago, two yokes of working oxen, and four ox chains, were required for the service at Manitowdrouing. A requisition was transmitted by the Chief Superintendent to Mr. Fields, at Penetanguishine, who advertized for tenders at least a month. When the day arrived, it was found that but one person had sent in a tender. Now the price of oxen varies according to their age and quality, from £12 10s. to £20 currency, and ox chains are eight pence per pound. Upon opening the tender, it was found to amount to but a few pounds under £100 currency, whereas, at the most extravagant rate, the article required should not have cost over £50. The Chief Superintendent happened to be at Penetanguishine at the time, and directed the Commissary to reject the tender; but if he had not been then at the place, it would have been within the strict line of duty of the Commissary to have accepted the tender. I think it should be the duty of the Indian Department to purchase such things as the Indians may require on account of their annuities, and they should be empowered to draw from the Commissariat Stores, on approved requisitions, provisions, or any thing else, when they can be furnished there at a cheaper rate than bought in the market."

With respect to any other check on the Department, in respect to payments on account of the Indians, than that now supplied by the Commissariat, your Committee can hardly conceive any more effective one, or that any other is necessary, so long as the dependence of the Department upon the Commissariat shall subsist. Some equally satisfactory check must be devised, should a new system of conducting the business of the Department be adopted. The form of proceeding is at present as follows:—"To obtain an imprest under the present system," one hundred pounds are required either on account of the annuities or the Parliamentary grant—a requisition is required, setting forth the purpose for which it is required,

which is countersigned by the Chief Superintendent, before it is presented to the Lieutenant Governor, who, on being satisfied with its correctness, adds his signature of approval. A warrant is then prepared by the Chief Superintendent, addressed to the Senior Commissariat Officer of the Post, to which is annexed the before mentioned approved requisition. This warrant is certified by the Chief Superintendent, as being strictly in accordance with the requisition, whereupon His Excellency signs it. It is then countersigned by his Secretary and the money is paid. If the warrant be made out in the name of the person to whom the money is due, he is the bearer of it to the Commissary; but if prepared in the name of the Chief Superintendent, which is sometimes the case when the creditor lives at a distance, and requires the money to be remitted to him, the Commissary, in the first place, requires his receipt at the time of acquitting the warrant, and afterwards the receipt of the person to whom the money is actually due, and then only the Chief Superintendent is relieved from all further responsibility.

With respect to the general expenditure of the Parliamentary Grant, unless the Indian Department is placed on an entirely new footing, viz.: unless it has its own departmental Officers to take charge of its stores, and to carry on its affairs, subject to precisely the same checks as any other Department of the Civil Government, it had better remain as it is.

The next subject of inquiry, which comes within the duty of the Committee is—"Whether the salaries allowed in this Department are sufficient, or more than sufficient, as a compensation for the duties performed, and whether there be any necessity for an increase or a reduction of the assistance at present afforded."

The salaries of the Officers of the Indian Department are paid from the Parliamentary Grant, and are as follows:—

	Sterling.
Chief Superintendent.....	£350 0 0
Four Superintendents, £185 14s. 4d. each..	742 17 4
Two Acting Superintendents, £111 8s. 6d. each.....	222 17 0
One Interpreter.....	79 1 8
One ditto,	45 0 0
Two ditto, £25 each.....	50 0 0
Pensioners.....	783 11 11
Rev. Mr. Brough, Missionary at Manitoulin.	200 0 0
Dr. Darling, stationed at same place.....	150 0 0
Mr. Baylay, Schoolmaster at same place....	75 0 0
Rev. Mr. Flood, £100 currency.....	83 6 8

To form a just opinion whether the compensations now given to the Officers of the Department be more or less than adequate to the services rendered, it will be necessary to enquire what are the duties now performed, contrasted with those required at their hands at the time when such offices were created. These duties appear to your Committee to be greatly altered in their nature, and increased in their amount. If the salaries were originally more than sufficient, it does not follow that they are so now. Formerly, as already remarked, the duty of the Superintendents consisted of little more than keeping up friendly communications with the different Tribes, and distributing Presents to those who attached themselves to the British Government. These Tribes had then their habitations in the wilderness, and few attempts had been made to induce them to alter their mode of life, or embrace Christianity. They are now, in many of the settlements, comparatively civilized, and possessed of extensive and increasing property, both real and personal.

The stewardship of their property, and the important services which may be, and as your Committee believe are rendered, in promoting among the Indians a love of the arts, of peace and civilization, have greatly added to the labors of the Chief Superintendent. To lessen the efficiency of that Officer, by confining him, as he has too exclusively been, to the performance of the routine duty of the office, which might equally well be done by a subordinate, appears to your Committee inexpedient.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Far from suggesting any reduction of salary as regards that Officer, your Committee conceive, that as the Head of a Department upon whom are devolved so varied and extensive services as those enumerated at the outset of your Committee's Report, he is at present but poorly remunerated, and that his salary ought to be increased from £350 sterling, to £500 sterling, with an allowance for travelling expenses adjusted on some fair and equitable scale.

With regard to the Superintendents of the several Tribes, your Committee can only express an earnest hope, that the prosperous state of the Indians' Finances may soon enable His Excellency to make their situations better worthy of the acceptance of men who have to devote their lives to a service which necessarily, in a great measure, separates them from the comforts of civilized society.

Upon being examined by your Committee—"Whether the power and jurisdiction of the Indian Office were adequate to all the duties assigned to it," the necessity for greater power for prompt action on the part of the Chief Superintendent, accompanied by proportionate responsibility, was strongly urged by that Officer himself, and in the opinion of your Committee with much reason. "The Chief Superintendent," he remarks, "should have discretionary power to act in all ordinary matters, and should be made responsible for these acts, instead of its being necessary for him to trouble the Lieutenant Governor, on the most trivial occasions, for his signature;" and he gives an instance, among numerous others which might be adduced by your Committee, to show the inconvenience of applying the forms devised for matters on a great scale, to the little every day pressing emergencies of the Indian Department. "If," he states, "a party of Indians from a distance, (and it is not an unfrequent occurrence) were to visit Toronto to-morrow, and arrive in a starving condition, the Chief Superintendent could not order for their relief a few rations, without first procuring a requisition signed by the Lieutenant Governor, who might chance to be ill or absent from the place, or occupied on matters which rendered it inconvenient to him to be seen, and this too, notwithstanding a year's supply of provisions for the Department, on an approved requisition being actually in store."

One of the greatest deficiencies experienced in the Office of the Indian Department, is attributed to its total want of information upon matters which ought essentially to be within its knowledge—the state of the Finances which it has to administer, certainly a fact strongly tending to support the opinion already expressed by your Committee, that with regard to this Department, it was not so much a reforming, as an organization of the Office *ab initio* that is wanting.

It is insisted, that much of the present inefficiency of this Department arises from its dependency upon others, which have no necessary connection with it, especially the Commissariat and the Office of the Surveyor General and Commissioner of Crown Lands.

As to the expediency, and the effect of the intervention of other Departments with the business of the Indians, the strongest opinion was expressed by the Head of the Indian Office against the continuance of the intervention of any other Departments. Your Committee, to a certain extent, concur with the Chief Superintendent; but some part of his theory they are not disposed to recommend as feasible.

"I am of opinion," says the Chief Superintendent, "that the duties of the Indian Department may be performed without the aid or intervention of any other Department: *Provided* that obvious and necessary assistance to carry on the details be accorded to it, which is possessed by every other Department in this Province, and that too with advantage not only to the Indians, but to the public, who have become interested or concerned in their affairs. It is needless to attempt to conceal,

"that the present state of the Department is the very reverse of what it should be; and I doubt the ability of any one now to restore to it the records of transactions and occurrences, whether financial or otherwise, which have passed through it."

With regard to the objections, founded upon the inconveniences arising out of the dependence of the Indian Department upon that of the Commissariat, your Committee are impressed with the conviction, that much good would be attained by concentrating within the powers of the Indian Office, much of what is now done by the union of the two.

The disposal of lands surrendered by the Indians, to be sold by the Crown for their benefit, is one of the most important services connected with the Indians' interests, and it is performed by the Surveyor General and Commissioner of Crown Lands. This duty the Chief Superintendent is of opinion ought to be transferred to the Indian Office, together with the rest; and zealous, doubtless, for the interests of the Indians, he complains with some warmth of the unnecessary, and, as it certainly appears, expensive interposition of other Departments, and the consequent uneconomical administration of the Indians' affairs. He says:—

"There appears really a desire on the part of other Departments to participate in the onerous duties of the Indian Office. A Clerk in the Receiver General's Office is made the Accountant of the Six Nations Indians. The Surveyor General surveys the Blocks of Indians' Lands designed to be sold; the Commissioner of Crown Lands has the selling of them, and is both Auctioneer and Accountant. The Surveyor General's Office has, I believe, a per centage or charge in some shape or other for surveying—the Commissioner of Crown Lands, another for selling—for receiving the instalments—for keeping the accounts—in fact for doing what should be the most important part of the duty of the Chief Superintendent, and yet hitherto that Officer has not been allowed even a Clerk to assist him in the daily necessary duties of the Department, although sums of money have been taken and expended from the Indian Funds in per centages, and in rewarding the services of other Departments—quite sufficient, and I believe more than sufficient, to have placed and maintained the Indian Office on a most respectable and efficient footing."

"The most serious consequences to the Indians have resulted from this system, and which is the more to be regretted as they are now irremediable. Vast sums which, from time to time, have been realized from sales of Blocks of their Lands, (especially reserved for the use of them and their posterity,) instead of being invested in conformity to the trust, and the interest only paid over to the claimants, have, on the contrary, been from time to time divided and distributed among them, and are consequently lost to those for whose benefit and advantage they should have been safely invested, and inviolably preserved. Had the system of conducting the Indian Department been different from what it has been, and indeed to what it still is—had the Head of it, and he alone, been invested with certain discretionary powers, to propose and carry out measures, which, in his judgment, he thought beneficial, and been held responsible for those measures, as well as for the performance of the ordinary duties of his office, I am bold to say, that the interests of the Indians would have been better consulted."

Upon certain points, so strongly animadverted upon by the Chief Superintendent, especially the sales of the Indians' lands, and the imputed want of economy connected therewith, your Committee examined the Commissioner of Crown Lands, who explains the nature of such sales, and gives very fully his reasons why the conduct thereof cannot, in his opinion, with any propriety, be removed from the Department of the Surveyor General, or any material alteration made therein.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

"The principal sales of Indian lands, made by this Office, have been at auction, under the authority of His Excellency the Lieutenant Governor, for the time being. The terms of sale are: one-fourth of the purchase money down, or within a month, the remainder in three equal annual instalments with interest upon each instalment as it becomes due, or in other words until it is paid."

"It has not been found that regularity in making those payments has been the result of the credit given, nor has it hitherto been considered expedient to resort to measures more compulsory than a notice in the Gazette, calling upon the purchasers of Indian lands to comply with the terms of sale, the lands and improvements thereon being subject to the debt and accruing interest, no doubt can be entertained of the security as to final payment. It has been suggested to me, by persons of much experience, that great general benefit would arise, if Indian Lands were sold by private contract by the several Agents in their respective Districts, in like manner as Crown Lands, and under the same regulations, pursuant to the Act of the Provincial Parliament for the disposal of public lands, promulgated on the 17th May, 1838. I am not prepared to agree with this opinion to the extent expressed as regards Indian lands, for the following reasons:—In the first place, I am confident that if U. E. Militia, and Military claims, were received in payment for Indians' lands, as for Crown and Clergy, that they, in connection with the two former, would be of far larger amount than the receipts in money for Crown Lands, which would render it impossible for me to pay to the Indian the amount due to it by the Crown Fund, (now in arrear.) I therefore think it impracticable at present, to receive these claims in payment of Indian Lands."

"2ndly.—The proceeds of Indian Lands are, I have no doubt, enhanced by the system of a credit sale, a higher price being obtained in consequence, without a loss of interest; and although I do not advocate a credit system for the disposal of Public Lands generally, yet, under the present distressed state of the married interests in this Province, and in the neighboring Republic, I cannot see that any benefit would result publicly, or the particular service, by change at this crisis from a partial credit to a cash sale."

"It appears evident to me, however, that the power to sell by private contract, Lands upon which a fixed price has been placed, and its correctness as to the value tested by competition at Auction, where the lands have been withdrawn unsold, must have a beneficial tendency upon the interest particularly affected, inasmuch as no opportunity is lost of making sales to actual settlers, who are generally the class of persons likely to seek for such purchases from the resident Agents in the Districts where the lands are situated, and who by their occupation and improvement of the lands so bought, raise the value of the unsold portion, or at least make it saleable, though of inferior quality."

"That a system tending to facilitate the disposal of Public Lands, by giving the person desirous to settle an opportunity of at once purchasing, and laying out on the improvement of his land a portion of his capital, which is otherwise spent in support of his family, waiting upon periodical sales at Auction, is a public benefit, cannot be denied."

"The upset prices of land thus sold may be varied periodically, should circumstances call for increased value, the propriety of which may be at once tested by a sale at Auction. In all sales of Public Lands made at present a deposit in money is paid down, and is liable to be forfeited should the purchase not be completed. This plan has been found completely to obviate an evil which gave rise to a very just complaint, namely, the bidding off of Public Lands by persons not having a bona fide desire to purchase, upon the speculation of selling the interest acquired by the bid at Auction to some person desiring to purchase the land."

In regard to concentrating within the Indian Office, and subjecting, as far as may be, to its exclusive jurisdiction, all the affairs connected with the Indians, and the administration of their property, your Committee have carefully examined the reasons for and against the proposition of transferring to it the sale of Indian Lands, from the Office of Commissioner of Crown Lands.

The reasons against this measure are strongly urged by the Commissioner of Crown Lands himself.

"It appears to me," he says, "that the original or copies of the documents upon the authority of which the different surrenders have been made by the Indians to the Government, ought properly to be lodged in the Surveyor General's Department, which is the office of reference to every transaction connected with land, which affects the interests of the Government therein; and as no patents, under existing regulations, can issue but through that office, it ought to have amongst its records the power or authority under which the Crown undertakes to complete a grant. That the sales being made by Agents of the Department, and at their respective localities by private contract, is most beneficial to the Indians' interest, and that the concentration of the management of the sales of the different Public Lands in one Department, has a beneficial effect upon the whole, if properly managed. That thereby the expense to each interest is lessened—the facility to the public of obtaining general information upon local affairs increased—the power of adopting the principle upon which the sales are conducted, in accordance with the wishes and wants of the purchaser, is facilitated by the general correspondence on land affairs going through one channel, and where, as at present, Agents are appointed in every District for the disposal and management of Public Lands, arrangements can be made by one Head with greater propriety than by more." He is therefore of opinion, that the removal of documents connected with the Indian landed property to the Indian Office, would not be practicable nor beneficial to the interests of the Indians.

Notwithstanding the respect due to the opinion above quoted, your Committee are convinced that it would essentially benefit the Indians' interests, without in any way interfering with the principle respecting the Surveyor General's Department, if the contracting for sales of such portions of the Indians' Reserves as are set apart for that purpose, were left entirely to the Chief Superintendent. His certificate of the sale and payment of the purchase money, would be a Warrant to the Surveyor General to issue the description and Patent just as a similar certificate from Colonel Talbot, or other person entrusted with the sale and settlement of Crown Lands. While, in respect of facility of search, there is no reason why the public might not have equal opportunity in the office of the Chief Superintendent, as that of the Surveyor General or Commissioner of Crown Lands; and, on the other hand, it is to be supposed that the Superintendent, from his constant intercourse with the Indians, will be possessed of more accurate information concerning the value and local peculiarities of each particular lot, than the Commissioner of Crown Lands, and feel greater interest in making advantageous agreement than can be expected from ordinary Agents for the sale of Wild Lands of the Crown; add to which, a portion at least of the heavy charges now attaching upon the purchase money of Indians' Lands would be saved, the business now so costly, forming part of the general services of the Indian Office.

The charges against the proceeds of the sales of Indians' Lands, which are made by the Surveyor General's Department, are remonstrated against by the Chief Superintendent as onerous and unnecessary. They are explained by the Surveyor General; and so long as the sales are conducted by the Officer of that Department, and the services of the Clerks devoted to the Indians' affairs, in common with the general business of the Government, it is not unreasonable that they should pay their proportion.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

The Surveyor General states the amount of remuneration to be less than the strict proportion, and your Committee have no doubt that it is so; but they cannot divest themselves of the conviction, that the duties now done by the Clerks in the Surveyor General's Office, and paid for out of the Indians' Funds, as extra services, might be performed in the Indian Office without any such extra payments, and the Clerks of the Surveyor General left more uninterruptedly to their other duties.

"The sums," he says, "debited by me for Clerks' salaries to the Indian Accounts, have been charged upon the principle that the Indians were, in justice, liable to a share of the office expenditure, proportional to the services rendered to them, based upon receipts of their Funds. The business of the Indians, as well as that of all other services in this Department, is transacted not by the appropriation of the time of one or more Clerks to its individual interests, but by the united efforts of all and each in the different Departments of the office which he fills. I had, on many occasions, answered applications for an allowance for extra work by the Clerks, by saying that I admitted the claim, and would take the first opportunity of making the allowance. This I did on Mr. Steers leaving the office; and the general Indian Fund being free of any charges upon it, I thought the sum might be justly charged against that Fund. The amount is so small as to bear no proportion whatever to the extra services of the Clerks, as such services are remunerated in other Departments, and it is given as remuneration for the services of three years, during almost the whole of which time the Clerks worked in the office long after official hours."

"In proportion of salaries to receipts paid by Crown Lands from 14th July, 1836, to 30th November, 1839, in round numbers, £1,708—the whole Indians, including the Six Nations, should have paid £2,000, and have paid only £1,088. The stationery charged is not in greater proportion. The sum charged for Mr. Burwell, was for surveying Six Nations Indians' Lands, under order in Council, and making a general plan of that entire tract, which was a very laborious undertaking, and has been finished with much accuracy and ability. The remaining sums, from No. 9 to 14, inclusive, do not appear as charged in the Accounts of this Office. I find, upon inquiry, that they belong to Mr. Turquand's accounts."

If all the affairs of the Indians were, as your Committee think they ought to be, concentrated in one Department, its accomplishment would require a series of details which your Committee have not attempted to digest, considering that the principles of any such arrangement should, in the first place, be determined. If entrusted with full authority, it would, among other things, form an immediate duty of the Chief Superintendent, to look into the past management and disposal of the Indian Funds—to ascertain the existing and remaining sources of revenue, and to look forward to the best mode of insuring their future increase and security.

Under the first head, two prominent subjects would be, the Grand River Navigation Stock, and the monies that have passed through the Commissioner of Crown Lands Office, to which may be added the balances due on Timber Licenses, &c. sold by Mr. Blair. It will be seen, on reference to his answers, that a large sum is outstanding in securities—upon the propriety of accepting and the practicability of enforcing which, the Committee are not satisfactorily informed. It will also be perceived, that large sums have been consumed in the Commissioner of Crown Lands' Office, in the payment of Clerks and contingent expenses, without any apparent authority beyond the discretion of the Head of that Department—a practice which your Committee consider decidedly objectionable, with regard to any Fund of a public nature, and the propriety and justness of which, in relation to the Indians' monies, should, they think, be fully examined into, and if sanctioned, be expressly approved by the Government.

Appendix
(T.)

24th June.

The Grand River Stock is not only unproductive, but a burthen to the Six Nations Indians, having already absorbed about £20,000, and requiring that sum to be eventually very nearly doubled. It was, in the estimation of the Committee, an injudicious investment, and, in its result, appears inconsistent with that scrupulous attention to which their interests are entitled at the hands of the Government, on which they have always relied with such implicit confidence.

It would be an agreeable duty if the Committee could suggest any feasible plan of obviating the difficulty, but none occurs to them, unless the Crown were to assume the stock, and refund the advances already made, out of the general Territorial Revenues.

Your Committee feel that they subjected themselves to the imputation of overloading their Report with extracts from evidence, which might, with as much propriety, have been referred to, in the Appendix; but sensible of the inconvenience of constant reference to other documents for confirmation of opinions, an inconvenience frequently so great as to cause a less minute examination of the grounds of those opinions than is desirable, they have exposed themselves to the risk of such a censure, in their anxiety to insure to the evidence, a more rigid and attentive consideration than is at all times the fate of an Appendix.

Your Committee will now, as concisely as possible, recapitulate the subjects of their consideration; the defects in the constitution and operation of the Department, which appear to them to require attention and improvement; and respectfully make suggestions as in their opinion will effect such improvement.

First.—With regard to the system of paying the Annuities, your Committee are not prepared to recommend any change at present. They are of opinion that the mode described by Mr. Jarvis, of paying them in commodities, which are generally useful to the communities, and have a tendency to domesticate them, and promote the practice of Agriculture, a mode happily, as it appears, originating in the good sense of the Indians themselves, ought to be continued.

The changes recommended by your Committee under other heads will, they trust, have the effect of rendering such system still more agreeable and beneficial to the Indians.

Secondly.—As to the mode of taking care of the Indians' Lands, and whether great alterations and improvements might not be effected, much to the advantage of the Indians, your Committee have already, in the body of their Report, entered at a great length into this perplexing subject, and are strongly impressed with the opinion, that so entire a change not only in the preservation, but in the appropriation of the Wild Lands, must be effected before any material improvement in the social condition of the Indians can be hoped for, (schemes in relation to which, your Committee will submit in their Report upon the best means of ameliorating their condition generally) that they, for the present, avoid recommending any partial alterations, and confine themselves to the protection of their property, against the evils predicted.

Third branch of this enquiry.—As to the course to be adopted with respect to Squatters upon Indians' Lands. These may be divided into two classes—First, of those who have taken illegal possession of the Land, either under some pretended license from individual Indians, or without even such a colour of title, for the purpose of farming alone, and have cleared and cultivated, and built upon the land.

Secondly. Such whose illegal possession is accompanied by circumstances of a still more objectionable nature—such as cutting and plundering the valuable Timber—keeping houses for the sale of spirituous liquors, and otherwise disseminating the vices into which the Indians

Appendix
(T.)

24th June

so easily fall, and which are the real source of much of their destitution.

The first class by the valuable improvements upon and attached to the Lands, have given a sort of security for their ultimately making to the Indians full compensation for their temporary usurpation, and their cases may for the present be postponed, and taken into consideration in connection with the scheme above alluded to.

There were numerous instances of such upon the lands surrendered to the Crown, and conveyed and sold for the Indians' benefit; these lots were valued with the improvements, and the intruders had the privilege of pre-emption, at the price fixed by the Government. If abandoned, they were of course, with their increased value, put up to public competition. This rule might be beneficially followed again, whether the lands be leased or sold.

The second class of squatters, your Committee conceive to be entitled to no consideration, but that the Commissioners appointed under the Act for the protection of Indian Reserves, ought to be instructed promptly to enforce the law against them.

The great difficulty hitherto felt in getting rid of those trespassers was, that after the forms of the law had been carefully followed, and the intruder ejected by the Sheriff, a few weeks, or even days only, would elapse before he was back, and as completely in possession as ever. This fact (as the Chairman of this Committee is aware) occurred repeatedly upon the Indian Reserves in Tyendinaga, where valuable locations on the great Eastern Road were for many years maintained, with so successful a pertinacity, as almost to draw contempt upon the administration of the law. But the Act in question, having provided a summary penalty for resuming possession after being duly removed, it is hoped that its powers will be found sufficiently efficacious for the purposes contemplated.

It may be proper here to notice, in reference to Mr. Sullivan's recommendation, that his Deputies should be appointed Commissioners under the Act, that the Chief Superintendent and Deputy Indian Superintendents, are already appointed, especially with a view to the Indian interests; but that as the Statute extends to all the Crown Lands generally, whoever are commissioned for their general protection would, of course, have jurisdiction over the Indian Reserves, and might, whenever necessary, be aiding and assisting in the correction and prevention of the abuses thereon, which the Legislature desired to remedy.

Fourth.—As to the alterations which may be beneficially introduced in the mode of proceeding now adopted, as regards the Annual Presents.

If the course of conducting the business, by means of the Commissariat, is to be perpetuated, your Committee can do little more than to suggest that such changes in the nature of the Presents should from time to time be made, as from the personal knowledge of the Chief Superintendent shall be desirable to the several Tribes, in relation to their becoming more or less a domesticated or agricultural people.

Mr. Jarvis already recommends the substitution, or rather addition of shoes and trowsers, as desired by the Indians. Even their adoption of this more convenient and comfortable form of dress, shows a prejudice got rid of, consequently a step gained.

Your Committee are struck at the immense expense said to be incurred in the transport of these Presents, before they arrive at the different posts for distribution—an expense which, in many cases, is stated to be most disproportionably enhanced. This being, of course, paid out of the Parliamentary Grant, must, if true, seriously diminish the same, and absorb an amount which, if a better mode could be devised, might be much more beneficially applied.

The increase in the price of goods imported by wholesale Merchants, and sold by retail in the remotest settlements of the North or the West, bears no proportion to that which is alleged to be in effect the price of the articles distributed to the Indians.

Upon reference to the Chief Superintendent, the Committee have reason to doubt the accuracy of Mr. Blair's impressions upon this subject.

Upon the fifth subject of inquiry—the present course of conducting the business of the Indian Department, and whether beneficial alterations might not be made.—Your Committee are convinced, that the present machinery of the office is totally inadequate to effect any good, according to the course even at present pursued, and will be still less adequate, if the changes to be recommended by your Committee be carried into effect.

With regard to the office of the Chief Superintendent, it is proposed to make such arrangements as will enable that functionary to attend more to the *Statesman's* duties of his office, the extensive nature of which, and its importance to the good government and progressive civilization of the Indians, has been strongly shewn, instead of confining him exclusively to those services which might be equally well performed by a Clerk, and enable him accurately to know the real state of the Indians' Funds, without waiting to be enlightened from another Department; and so to organize the office as to render it fit for the more efficient discharge of its more extended duties. The attention due to the property and general interests of the Grand River Indians, until lately managed by Trustees, is in itself sufficient to occupy one man's time.

To produce this efficiency in the duties attached to the office of the Chief Superintendent, and (by supposition) about to be added, it will be necessary that he should be assisted by—

1st. A Chief Clerk, competent to conduct the business and correspondence of the Department, and act as its Head during the occasional absence of the Chief among the different Tribes, and his annual visit to the Great Manitoulin Island—Salary proposed, £250.

2nd. A Book-keeper, who will have full occupation in attending to the Indians' Accounts, and Land payments, &c.—Salary £200.

The Salary of the Chief Clerk, it is proposed, shall be paid out of the Parliamentary Grant; the other out of the Indian Funds. It may be remarked here, that the salary of the acting Trustee, whose office has been discontinued, having fallen in, will go considerable way towards providing for this additional assistance to the Chief Superintendent; but the gain to the Indians from the better management of their property, will, independent of that, in the opinion of the Committee, far more than counterbalance this outlay.

3rd.—It is next proposed to transfer to this office the management of all sales of Indians' Lands, ordered to be sold for their benefit; the settling of conflicting claims, to which among intruders coming within those above comprised by your Committee in the *first* class, falls peculiarly within the province of the Indian Department.

4th. To enable the Head of the Department to act without the intervention of the Commissariat.

First.—By transferring the surplus of the Grant from the Imperial Parliament to the Receiver General, after defraying the charges with which it is burthened, empowering the Chief Superintendent, under the sanction of the Governor, to purchase the casual supplies, to be distributed among the Indians in such manner, and of such kind, as will be most beneficial to them.

Secondly.—By drawing from the Receiver General the sum appropriated from the Territorial Revenue to the payment of the Indians' Annuities, instead of obtaining

Appendix
(T.)

24th June

Appendix
(T.)

24th June.

it, in the first instance, from the Commissariat. This being merely a Provincial Fund, there does not seem any necessity for such circuitry. The only pretext seems to be, it has the appearance of an accommodation to the Indians, being drawn from the Military Chest in advance, and then repaid from the Territorial Fund. The practice may have originated in the Indian having formerly been a Military Department, and the Military Chest the primary source from which funds were drawn to defray all the expenses incidental to the establishment.

5th. The Chief Superintendent might, your Committee conceive, be authorized, under proper restrictions to provide a lodging, rations, &c. for the use of the Indians visiting Toronto, without the necessity of conforming to the present routine. For this purpose, he should be empowered to make such economical contracts as to him shall seem advisable; also, to contract for and purchase such articles of farming stock, &c., as may be required by the Tribes, and be accepted by them instead of money payments, on account of their annuities.

Commensurate with so great an increase of discretionary authority to the Chief Superintendent, should, of course, be the responsibility and the checks by which he should be bound. He ought, your Committee conceive, to be made a Public Accountant, and be required to give security to the Crown in the sum of £

Your Committee suggests, that in the conduct of his office, the Chief Superintendent should be obliged to keep—

1st. A Book in which shall be entered all the correspondence of the Department, with an Alphabetical Index.

2nd. Books in which a Debtor and a Creditor Account shall be kept, in respect of each Tribe separately, shewing the payments on account thereof; and that on the first day of April, and the first day of October, half-yearly, the accounts be made up, and the balance struck; and that copies of them be immediately furnished to the Chiefs of each Tribe, for the purpose of being submitted to their respective Councils, and on their being approved, their totems or signatures to be affixed, in testimony of the correctness of such account. The accuracy of the Indians in these matters, your Committee take this opportunity to observe, is very remarkable.

3rd. That a Book of Account be kept of all monies received and paid on account of sales of Land, and otherwise, by the Chief Superintendent, shewing the account of each Tribe separately, and the Lots, and other particulars, in respect of which such monies shall have been received and paid.

4th. That an Account be opened at one of the chartered Banks of the Province, in the name of the Chief Superintendent, of all monies received and paid by him in such capacity, shewing the receipts and payments made on account of each Tribe separately. That he shall pay from day to day into the Bank, such sums as he shall so receive; and that, on no account whatever, shall any private monies belonging to the Chief Superintendent, be mixed up in such account.

5th. Your Committee propose, that the Chief Superintendent should make an arrangement, by which the Bank of Upper Canada should become Treasurer of the Department, and that all payments to be made by purchasers of Indian Lands, or other persons indebted, should be made by deposit in the Bank directly, or by Agents of the parties. In giving effect to this plan, the parties required to make payments should be considered as responsible, till the money was actually deposited with the Bank, or at one of its agencies. Monies might, of course, be remitted to the Chief Superintendent, whose duty it would be immediately to deposit the same; but, until paid in, the amount would not be available to the credit of the payer, as against the Indians and the Department,

The Superintendent should keep a cash account with the Bank, and also separate accounts with each individual. A pass-book should also be provided, and be made up at the Bank weekly, from which the entries should be made in the Chief Superintendent's account.

To preserve accuracy, every payment should be accompanied with a memorandum, designating on what account made, according to the following form:—

“ Six Nations, or other Tribes.
“ A. B. deposits £ on account of Lot No.
“ in the Concession of the Township of
“ (or as the case may be.)”

This document should be handed over to the Chief Superintendent weekly, with the Pass-book, to enable him to make the proper entries.

Whenever a sum exceeding £ should be deposited, it should be the duty of the Chief Superintendent to vest the sum in Government Stock, drawing upon the Bank by a check, designating the object, and signed by him, the Inspector General, and the Governor, or his Secretary by command.

6th. That all drafts or checks given by him for any of the said monies, be countersigned as above proposed, and that the purpose for which the checks are given, be therein clearly stated; and that half-yearly, on every first day of April and first day of October, a General Account of all monies received and paid by him, be rendered on oath, and submitted, duly vouched, like other Public Accounts, to the Inspector General, or to the Board of Audit, should one be established—that on the Annual Account being made up, and the balance struck, a Certificate by the Cashier of the Bank, where such account is kept, should be required, stating that such balance is actually deposited there, and that a copy of the account of each Tribe be transmitted to the principal Chief, as soon as the same shall have been audited and allowed.

7th. That all evidence of title to property conveyed to the Indians, should be first examined and approved by the Law Officer of the Crown, previous to the execution of any Deeds of Conveyance, &c.

Your Committee cannot close this Report without stating, that besides the ready assistance given to them by the Chief Superintendent, they are much indebted to Mr. Vardon, who has, during the last four months, without any remuneration, been assisting Mr. Jarvis, in getting under the arrears of business, and that he has shewn much assiduity, and obtained an intimate knowledge of the business of the office, which recommend him for the appointment of Chief Clerk.

All which is respectfully submitted,

(Signed,) ROBERT S. JAMESON,
“ J. B. MACAULAY,
“ WILLIAM HEPBURN.

No. 4, Committee Room,
January, 1840.

APPENDIX No. 2.—(A.)

Questions put by the Commissioners to the Resident Superintendent and other persons—Employed in the Indian Department in Canada.

1. How long have you had charge of the Indians under your superintendence?

2. Are they improved during that time in their moral and religious character, and in habits of industry?

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

3. Where and in what manner are they settled, whether in villages or upon small farms?

4. What is the size and extent of each Village, viz.: number of houses, barns, &c., and of what material built?

5. Do any of the Indians under your superintendence, from choice live in Wigwams? If so state the number.

6. Is the land cultivated by the Indians under your superintendence and subdivided into regular blocks or parcels, or does each Indian select the spot he wishes to cultivate according to his taste, or is the land selected by the Chiefs for him?

7. Will you state as nearly as practicable the number of acres under cultivation in your own particular settlements, and also the number of acres cultivated by each family? In each case in which the family has no land under cultivation how does it procure the means of subsistence?

8. When an Indian is once in possession of a piece of Land, is he secure from the intrusion of other Indians, also has he the power by usage, of transmitting it to his heirs, or conveying his interest in the property to other members of the Tribe, or to other parties?

9. Do you find them improved in their mode of Agriculture to any great degree since you first had the charge of them? To what extent do they cultivate their land in common?

10. Can you state the number who have commenced to till the land during that period? What instruments did they use when you first had charge of them, and what do they now use?

11. What quantity of agricultural implements do they possess, and are they careful of them? Do they thoroughly understand the use of them?

12. What stock do they possess, and do they pay proper attention to it during the winter season?

13. What mode of Agriculture do they generally pursue; if it differs from that of the white settlers, state in what the difference consists?

14. What description of grain or pulse do they mostly cultivate?

15. Can you state the quantities each Tribe has produced in any one year?

16. By whom is the field labor performed? If by the young men, do they take their fair share of the labor?

17. Is the division of the day as regards labor systematic?

18. Do they partake of their meals at regular stated periods of the day, as is customary among the white settlers?

19. Is their fondness for fishing, hunting, &c., as great as formerly?

20. What time do they spend in such occupation, and at what seasons of the year?

21. To what places do the Indians under your charge resort for such purposes?

22. What effect has the progress of settlement had upon their practices in these respects, and upon their choice of places of resort?

23. What progress have they made in Christianity?

24. To what religious denomination do they belong?

25. Do they attend Church or Chapel regularly, and from choice or other motives?

26. Since their conversion to Christianity are their moral habits improved?

27. Do they appear sensible of any improvement in their condition and desirous of advancing?

28. Are any of the Indians under your superintendence Heathens? If so state the number. What efforts have been made to convert them, and what obstacles have prevented their conversion?

29. What number of Baptisms have taken place or do take place on an average yearly, and into what Church?

30. What means of religious worship and instruction do they possess?

31. What places of worship have they?

32. What is their practice with regard to public and private religious worship?

33. What schools are established amongst them?

34. Do their children attend the schools regularly?

35. What number of children attend the schools, and do they shew much aptitude in acquiring knowledge?

36. Will you describe the mode of teaching in those schools, and the nature of the books used?

37. Do they shew any aptness for Mechanical Arts, and if so, to what Arts?

38. Are any of your Indians Tradesmen—such as Carpenters, Blacksmiths, Shoemakers, Tailors, &c. &c., if so be pleased to state the number of each, and to what degree of proficiency they have arrived?

39. Is the health of the Indians under your superintendence generally good or otherwise, as contrasted with the health of the white population in their neighborhood?

40. What are the prevailing diseases or complaints amongst them?

41. Do you find those diseases on the increase or decrease since their civilization?

42. Do the Tribes under your superintendence increase or decrease in number irrespectively of migration? of the latter what is your opinion of the cause?

43. What is the average number of children born to each married couple, and the number generally reared?

44. At what age is the mortality amongst the children most frequent, and to what cause may this be ascribed?

45. Do the Indian men or women frequently intermarry with the whites?

46. Among the Indians under your superintendence what is the proportion of half-breeds?

47. Is there any marked difference in the habits and general conduct of the half-breeds and the native Indians. If so, state it?

48. In cases where intermarriage with the whites have taken place, do you find the condition of the Indian improved?

49. Do the Indian women frequently live with white men without being married?

50. Does the birth of illegitimate children among the married women occur as frequently now as heretofore,

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

and in what light is the circumstance viewed by the Indians?

51. Do any of the Indians enjoy all or any of the civil and political rights possessed by other subjects of Her Majesty?

52. Are there any instances of Indians possessing such rights, besides those of the children of educated white men married to Indian women?

53. In your opinion, have the Indians the knowledge and ability to exercise those rights?

APPENDIX No. 2. (B.)

Queries to the Missionaries and others acquainted with the Indians:—

1. How long have you had an acquaintance with any body of Indians?

2. What has been their improvement during that time, in their moral and religious character, and in habits of industry?

3. Do you find them improved in their mode of agriculture to any extent, since you first became acquainted with them?

4. What progress have they made in Christianity?

5. Since their conversion to Christianity, are their moral habits improved? What effect has it had upon their social habits?

6. Do they appear sensible of any improvement in their condition, and desirous of advancing?

7. Are any of the Indians still Heathens? What efforts have been made to convert them, and what obstacles have prevented their conversion?

8. What, in your opinion, is the best mode of promoting their religious improvement?

9. Do the children in the Indian schools show much aptitude in acquiring knowledge?

10. What, in your opinion, is the best mode of promoting the moral, intellectual, and social improvement of the Indians?

11. Can you offer any suggestions on the expediency and best means of establishing schools of industry for the Indian youth, and the best system of instruction to be adopted in them?

12. Do the Indians show any aptness for mechanical arts; and, if so, to what arts?

13. Is the health of the Indians generally good, or otherwise, as contrasted with the white population in their neighbourhood?

14. Do you find the Indians on the increase or decrease in numbers, irrespectively of migration? If the latter, what, in your opinion, is the cause?

15. Is there, in your opinion, any means of checking the excessive mortality among the Indians, if such prevail?

16. Do the Indian men or women frequently intermarry with the whites?

17. Is there any marked difference in the habits and general conduct of the half-breeds and the native Indians? If so, state it?

18. In cases where intermarriages with the whites have taken place, do you find the condition of the children of the marriage improved?

19. Do the Indian women frequently live with white men without being married?

20. Does the birth of illegitimate children amongst unmarried women occur frequently; and in what light is the circumstance viewed by the Indians?

21. Do any of the Indians enjoy all or any of the civil and political rights possessed by other subjects of Her Majesty?

22. Are there any instances of Indians possessing such rights, besides those of the children of educated white men married to Indian women?

23. In your opinion, have the Indians the knowledge and ability to exercise any of those rights?

24. Can you offer any suggestions for the improvement of the condition of the Indians; for the application of their presents, and the expenditure of their annuities, and proceeds of the sale of their lands?

APPENDIX No. 3.

Evidence of the Secretary of Indian Affairs (respecting the Iroquois of Caughnawaga).

Answers to the Memoranda of Questions proposed by the Commissioners appointed to enquire into the affairs of the Indians of Canada, as respects the Iroquois Tribe of Caughnawaga, Canada East, under the superintendence of the Secretary of Indian Affairs.

1st. How long have you had charge of the Indians under your superintendence?—Since my appointment to the Indian Department, I have had charge of the Iroquois Tribe of Caughnawaga at two distinct periods, viz., from the year 1825 to 1830; and from 1840 to the present date. During the intervening ten years I conducted the departmental business at Quebec, making occasional visits of inspection to the several Tribes in Canada East. Having received the command of the late Governor General, to assume the general superintendence of the Indian Tribes in the District of Montreal, as notified in the Supplement to the Quebec Official Gazette, of the 5th November, 1840, I removed to this station in consequence of that order. At the time I was directed to resume the exclusive superintendence of the Indians of Caughnawaga, and to adopt every practicable means for the suppression of certain petty local disputes and dissensions which have previously existed at that settlement for upwards of seven years. My public service in Canada embraces a period of thirty-one years.

2nd. Are they improved during that time in their moral and religious character, and in habits of industry?—Their moral character has not improved much within the last two years; although I was led to hope, that the introduction of the temperance principle in this tribe, through the influence and persuasion of the Bishop of Nancy, in the summer of the year 1841, would have produced some reformation in their habits. I understand they are very attentive to their religious duties as Roman Catholics.

3rd. Where, and in what manner are they settled, whether in villages or upon small farms?—In the vil-

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

lage called Caughnawaga, on the Lake St. Louis, about ten miles west of the city of Montreal.

4th. What is the size and extent of each village; viz., number of houses, barns, &c., and of what material built?—The village of Caughnawaga covers about forty acres of ground; it contains forty-five stone houses, one hundred and eighty-two wooded houses, and one hundred barns and stables all of wood. The population is upwards of eleven hundred souls; but the Indians entitled to Presents amount only to nine hundred and fifty-five, including women and children.

5th. Do any Indians under your superintendence, from choice, live in Wigwams? If so, state the number?—They do not.

6th. Is the land cultivated by the Indians under your superintendence, subdivided into regular blocks or parcels; or does each Indian select the spot he wishes to cultivate according to his taste; or is the land selected by the Chiefs for him?—It is not subdivided into regular parcels. Each Indian is at liberty to cultivate as much land as he thinks proper, upon the tract reserved for the use of the tribe in the Seigniory of the Sault St. Louis, over which the Chiefs have no control.

7th. Will you state, as nearly as practicable, the number of acres under cultivation in your own particular settlements, and also the number of acres cultivated by each family. In each case in which the family has no land under cultivation, how does it procure the means of subsistence?—The quantity of land under cultivation is about 2250 acres, and the number of acres cultivated by each family may, upon an average, be stated at ten. A few families cultivate from thirty to forty acres each. In each case in which the family has no land under cultivation, it is subsisted in summer by the wages of the men, when employed in boats and rafts; and in winter, by the profits arising from snow shoes, baskets, moccasins, &c., which they make up for sale. Some engage as labourers with white settlers.

8th. When an Indian is once in possession of a piece of land, is he secure from the intrusion of other Indians? also, has he the power, by usage, of transmitting it to his heirs, or conveying his interest in the property to other members of the tribe, or to other parties?—He is perfectly secure from intrusion, and he has the power of transmitting the land to his heirs, or to any other member of the tribe, but not to any other parties.

9th. Do you find them improved in their mode of agriculture to any great extent since you first had charge of them? To what extent do they cultivate their land in common?—Not to any great degree. They cultivate 2250 acres, as stated in Answer No. 7, but it cannot be said to be in common, as each Indian occupies a certain portion of it for the exclusive use of his family.

10th. Can you state the number who have commenced to till the land during that time; what instruments did they use, when you first had charge of them; and what do they now use?—Between forty-five and fifty families. Formerly they performed the tillage with hoes only; but at present many of them use ploughs and harrows.

11th. What quantity of agricultural implements do they possess, and are they careful of them; do they thoroughly understand the use of them?—Forty-five ploughs and forty harrows, with a number of hoes, spades, axes, &c. They appear to understand the use of them, and are careful of them, with some few exceptions.

12th. What stock do they possess, and do they pay proper attention to it during the winter season?—Fifteen oxen; one hundred and seventy-two cows; two hundred and six horses; and three hundred and forty-four swine, with some poultry. They do not pay proper attention to their stock during the winter season.

Appendix
(T.)

24th June.

13th. What mode of agriculture do they generally pursue; if it differs from that of the whites, state in what the difference consists?—The old Canadian mode of agriculture, with hoes only, is still used by a number of these Indians; several, however, have adopted the system of a rotation of crops, and apply manure to the land like the English and Scotch settlers in their neighbourhood.

14th. What description of grain or pulse do they mostly cultivate?—Indian corn, oats, barley, peas, and beans.

15th. Can you state the quantities each tribe has produced in any one year?—In the year 1841, they raised 28,762 bushels of Indian corn, 950 bushels of oats, 40 bushels of barley, 790 $\frac{3}{4}$ bushels of pease and beans, 2,307 bushels of potatoes, and 635 $\frac{1}{2}$ tons of hay.

16th. By whom is the field labour performed. If by the young men, do they take their fair share of the labour?—The greatest part of the field work is performed by the women, with the exception of the ploughing, harrowing, and mowing, which the young men attend to; but they do not take their fair share of the labour.

17th. Is the division of the day, as regards labour, systematic?—It is not. The labour is generally performed between 9 A.M., and 4 P.M.: the rest of the day is spent at the village, or at church; or in fishing and fowling.

18th. Do they partake of their meals at regular stated periods of the day, as is customary among white settlers?—They do not; each person eats when he feels inclined, and has the means of satisfying his appetite.

19th. Is their fondness for fishing, hunting, &c., as great as formerly?—By no means.

20th. What time do they spend in such occupations, and at what seasons?—At present very few of the tribe pass the winter in hunting. The summer hunting lasts about two months; but it is only when they can obtain leave from the tribes occupying the north side of the river St. Lawrence and river Ottawa to hunt on their lands, that they can enjoy the chase, as they have no hunting grounds of their own.

21st. To what places do the Indians under your charge resort for such purposes?—To the wild lands on the river Ottawa, and occasionally to the upper part of the river Chateauguay, near the Province line.

22nd. What effect has the progress of settlement had upon their practice in these respects, and upon the choice of places of resort?—It has obliged the majority of the tribe to turn their attention to other pursuits: the few who follow the chase resort to lands at a considerable distance.

23rd. What progress have they made in Christianity?—They are all Christians, having been converted by the Jesuits long before the conquest of Canada.

24th. To what religious denomination do they belong?—They belong exclusively to the Roman Catholic Church.

25th. Do they attend Church or Chapel regularly, and from choice or other motives?—They are very regular in their attendance upon their religious duties; and as it is considered a great punishment when an Indian is prohibited, for any offence, from entering the Church, I infer from this circumstance that they do so from purely religious motives.

26th. Since their conversion to Christianity, are their moral habits improved?—I consider the Indians of Caughnawaga to be very little inferior in their moral habits to the lower order of the French Canadian population in this district.

Appendix
(T.)

24th June.

27th. Do they appear sensible of any improvement in their condition, and desirous of advancing?—The Chiefs and all the other respectable Indians acknowledge that their condition has been improved within the last few years, and they appear to be very desirous of advancing. By strict and impartial justice to all classes, the tranquillity of the village has been restored.

28th. Are any of the Indians under your superintendence Heathens: if so, state the number; what efforts have been made to convert them, and what obstacles have prevented their conversion?—Not any. The whole of the Indians of Canada East, under my superintendence, are Christians.

29th. What number of baptisms have taken place, or do take place on an average yearly, and into what Church?—Four hundred and thirteen baptisms are reported to have taken place in the Iroquois tribe of Caughnawaga during the last seven years, being, on an average, fifty-nine yearly, and all of them into the Roman Catholic Church.

30th. What means of religious worship and instruction do they possess?—They have a very zealous French Canadian missionary, perfectly conversant with their language, who is unceasing in his exertions to instruct them in their duties as Roman Catholics, and resides constantly in the village of Caughnawaga.

31st. What places of worship have they?—A substantial and spacious stone church, with a steeple and two bells complete; and a Presbytery for their missionary, also of stone. In the year 1832, the Imperial Government granted £200 sterling for the repairs of this church, and a large bell was sent out for it in the following year, by order of His late Majesty King William the 4th. Both buildings were erected by the Jesuits, who had the spiritual charge of the Indians in the colony.

32nd. What is their practice with regard to public and private worship?—The missionary celebrates the mass, and preaches to them on every Sunday and Holyday, and on many other days throughout the year. He also catechises the children every day. The Iroquois have every means of religious instruction that all other Roman Catholics have, and they are reported to be regular in their attendance at Confession and at the Holy Communion.

33rd. What schools are established amongst them?—There is at present no school of any description at Caughnawaga. Five boys of the Iroquois tribe are being educated at the Indian school under the charge of Mr. Charles Forest, at Christievillie, near St. John's. In the year 1835, Lord Aylmer appointed an English teacher of the Roman Catholic persuasion, to conduct a school at this village; but like a former similar attempt on the part of the Society for promoting Education and Industry among the Indians and destitute Settlers, it failed through the prejudices of the missionary (the Rev. Joseph Marcoux) against the English language. The teacher was withdrawn in consequence, by order of Lord Gosford, in the year 1838.

34th. Do the children attend the schools regularly?—Vide the preceding answer.

35th. What number of children attend the schools, and do they show much aptitude in acquiring knowledge?—As stated above, there are only five Indian boys receiving instruction at present at the St. John's school. It appears by Mr. Forest's quarterly reports, that they show much aptitude in acquiring knowledge.

36th. Will you describe the mode of teaching in those schools, and the nature of the books used?—The British system is followed at the St. John's school; and the books used are Mavor's Spelling Book, Pinnock's Grammar and Geography, English and American Readers, the New Testament, and Walkingame's Arithmetic.

37th. Do they show any aptness for mechanical arts, and if so, to what arts?—They do not.

38th. Are any of your Indians tradesmen, such as Carpenters, Shoemakers, Blacksmiths, Tailors, &c.; if so, be pleased to state the number of each, and to what degree of proficiency they have arrived?—Strictly speaking there are not any tradesmen in this tribe. A few may be classed as self-taught Carpenters and Joiners, and nearly all of them are expert in the use of the axe and the saw; but no Indian would bear the restraint and confinement necessary to learn a trade.

39th. Is the health of the Indians under your superintendence generally good or otherwise, as contrasted with the health of the white population in their neighbourhood?—Their general health is pretty much the same as that of the French Canadian inhabitants in their neighbourhood; but it has been observed, that contagious diseases, such as the small pox, and cholera, have been attended with more fatal results to the Indians than the white population. Since the year 1823, the Indians of Lower Canada have received advice and assistance, when necessary, from the Army Medical Officers, in consequence of regulations established for that purpose by the late Earl of Dalhousie.

40th. What are the prevailing diseases or complaints among them?—Pulmonary complaints and consumption.

41st. Do you find these diseases on the increase or decrease since their civilization?—A few cases occur every year, but those diseases are not on the increase; their civilization having been effected in the time of the Jesuits, I have no means of establishing the comparison proposed in this question.

42nd. Do the tribes under your superintendence increase or decrease in number, irrespectively of migration. If the latter, what, in your opinion, is the cause?—During a period of seven years, viz., from 1835 to 1841, inclusive, the number of deaths at Caughnawaga amounted to 241, and the number of births to 413, showing an increase of 172 souls.

43rd. What is the average number of children born to each married couple, and the number generally reared?—The number born may be averaged at seven, and the number reared at four.

44th. At what age is the mortality amongst the children most frequent, and to what cause may this be ascribed?—At two years and under, and, in general, proceeds from worms, dysentery, or consumption: it may also be ascribed to the laborious life of the women while nursing, their want of proper nourishment, and their consequent unfitness to act as nurses.

45th. Do the Indian men or women frequently intermarry with the whites?—Not often; the cases are now very rare.

46th. Amongst the Indians under your superintendence what is the proportion of half-breeds?—The Indians of Caughnawaga are nearly all half-breeds, or the children of Indians of mixed blood.

47th. Is there any marked difference in habits and general conduct of the half-breeds and the Indians; if so, state it?—None whatever; their general conduct, habits, language, and pursuits are the same.

48th. In cases where intermarriages with the whites have taken place, do you find the condition of the Indian improved?—I do not. I understand that, with very few exceptions, Indian women married to white men are more unfortunate than the other females of the tribe.

49th. Do the Indian women frequently live with white men without being married?—There has not been a case of this description at Caughnawaga for a great many years past.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

50th. Does the birth of illegitimate children among the unmarried women occur as frequently now as heretofore, and in what light is the circumstance received by the Indians?—The birth of such children has become less frequent than formerly, and particularly since nocturnal assemblies and dances have been abolished in the village. Only one illegitimate child was baptised at Caughnawaga during the last year. However, the Indians view such conduct with true Christian charity, and the transgressor is not thereby disgraced or deprived of her chance of obtaining a husband as among the whites.

51st. Do any of the Indians enjoy all or any of the civil and political rights possessed by other subjects of Her Majesty?—In answer to this question, I have to quote the opinion of the Crown officers of Lower Canada, viz., “The Indians under the age of twenty-one years are minors in the eye of the law; beyond that age they have the rights of other subjects.”

52nd. Are there any instances of Indians possessing such rights, besides those of the children of educated white men married to Indian women?—All Indians, whether of full or half blood, possess such rights; but very few, if any, are qualified or disposed to exercise them.

53rd. In your opinion, have the Indians the knowledge and ability to exercise those rights?—I am decidedly of opinion, that they do not possess either of these qualifications.

(Signed)

D. C. NAPIER,
S. I. A.Indian Office, Montreal,
31st January, 1843.

APPENDIX No. 4.

Evidence of the Rev. J. Marcoux, Missionary at Caughnawaga, having reference to the progress of that Settlement:—

ANSWERS.

1st. I have been thirty-one years with the Indians.

2d. I think there is much less disorderly conduct than formerly; their morals are much better; much greater number than heretofore are engaged in Agriculture. If I had been assisted by the authorities of the Department, I would have done much more; but very often what was done by me was undone by others. If the Government, which is all powerful, would assist the Missionaries in preventing the Indians from drinking, they would soon become a good people. But up to the last few years, Government itself furnished rum to the Indians, apart from what was very often given to them by certain Officers. Their other means of gaining a livelihood, are manning barges and bateaux, and taking down rafts, which occupations afford numerous opportunities of drinking. Some extra Present given at the annual distribution to those who do not drink, and a deduction of some of the articles from the usual number given, from those who do drink, would have a very good effect.

3d. They are settled according to the old French system, in villages, having each their fields, meadows, and sugar manufactories round them on the reservation granted them; very frequently several portions of land isolated from each other form the property of each individual. The standing wood belongs to no one;—they can clear new land whenever they wish, and sell to each other the work they have performed, but not the adjoining land.

4th. *Sault St. Louis* is the largest and the principal village in Canada. It contains more than two hundred houses, a good number whereof are of stone, and the remainder of logs on stone foundations. Its population is now from 1100 to 1200 souls. There are a very few white families who have no property but are all tenants.

5th. Not at *Sault St. Louis*.

6th. The answer to this question will be found in No. 2.

7th. The Superintendent could have better answered this question than me. All the families cultivate the land more or less; they sow at least Indian Corn, Beans, and Potatoes.

8th. He is safe from all intrusion on the land which he has cleared of stones, or bought or received by inheritance. He can sell it as well as purchase it, but to the Indians or half-breeds (*métis*) only, and not to the whites, who have no right to hold property on the Indian Reserves in Lower Canada.

9th. Their mode of Agriculture has been greatly extended, but there is not what may strictly be called improvement in their system of Agriculture, which is still the same as regards Indian Corn, being done with a hoe by women. Now, however, several fence their fields with Indian Corn, whereas before they were only protected by the fence of the common, which is made and repaired at the expense of the village. They cultivate nothing in common, each family for itself.

10th. Twenty-four years ago there was not a single plough in the village, every thing being done with a hoe, because only Indian Corn, beans, and other vegetables were sown. Now there are a great many, though not half enough, because the Indians have begun during the last fifteen or twenty years to sow wheat, pease, oats, barley, &c.

11th. The Superintendent's annual statistical report will answer this question.

12th. The same answer as the preceding one.

13th. Their system of Agriculture is not different from that of their white neighbours, whom they copy in every respect, except that they have only English and American ploughs.

14th. See No. 10.

15th. See the Superintendent's statistical report.

16th. The Indian Corn is the principal food of the Indians, is generally cultivated by women, with the help sometimes of the men. Other grain cultivated with the plough is entirely worked by men. The hay is mowed by the men and turned by the women. The produce of the land is common to each family or house, and is not divided among individuals.

17th. Generally speaking, the Indian begins the day by eating. Towards eight or nine o'clock, when the sun begins to throw out its heat, he goes to his field, where he works in the greatest heat until the evening, he then returns to his house to take his other meal. In winter, between the morning and evening meals, he goes to cut wood; but when he remains at home he eats several times during the day. There is not a beggar to be found among the Indians.

18th. The Indians have no stated number of meals, nor any fixed time for taking them; it all depends on circumstances. No word can be found in their tongue for breakfast, dinner, lunch, supper, &c., they always use the expression, “to eat.”

19th. By no means; their hunting grounds having long since been encroached upon by immigration; and the

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

rivers containing no more fish, they have necessarily lost their taste for those exercises.

20th. At present they only hunt and fish in the neighborhood when they have nothing to do. I must except a few individuals who still find means of living partly by hunting, but their number is very small. For instance, there are not more than four or five in the Village of Sault St. Louis.

21st. A very small number of the Indians of the Sault, as I have already stated, go to hunt deer in winter at the sources of the Chateauguay River, towards the 45th degree of latitude; two or three others go hunting in summer on the Ottawa, on the lands of the Algonquins.

22nd. It has completely ruined the hunting and fishing.

23rd. All the Indians of Lower Canada are Christians since the establishment of the villages, for no infidels are admitted there.

24th. The Indians of Lower Canada are exclusively Catholics; a religion without exterior forms of worship would not suit them in any way.

25th. They frequent very regularly, and from conviction, the Temple in which the perpetual sacrifice is every day offered up.

26th. There is no comparison between the Christian and the Pagan Indians.

27th. They have a great desire for improvement, but they are incapable of it by themselves; it would require another and all-powerful aid.

28th. Not in Lower Canada.

29th. At Sault St. Louis the number of Baptisms of the last ten years is one quarter more than before that period. Then there were not more than fifty Baptisms; now there are from 70 to 80.

30th. All the means which the Catholic Religion affords.

31st. At Sault St. Louis there is a Church of stone, 95 feet in length by 36 in depth, but too small for the present population.

32nd. Besides the prayers which are said at home morning and evening, there is also public morning and evening prayer at Church every day of the year, for those who wish to assist. On Sunday, morning and evening service as every where else—add to that all the other practices of the Catholic Religion.

33rd. There are none at present.

34th. When there is a school, it is not regularly attended by the children who are employed at work by their parents.

35th. If they could be made constant, I think they would not be behind the whites as regards aptitude in acquiring knowledge. But being poor and obliged to earn their living from their earliest youth, they only go to school when they have nothing else to do.

36th. Having been excluded from the control of the schools heretofore established here, I can say nothing of the system of instruction nor of the nature of the books used.

37th. They evince a certain disdain for the Mechanical Arts in general, considering as slaves, those who learn trades; several of them, however, work well enough in wood, (Carpenter and Joiner's work,) but without being obliged to serve an apprenticeship.

38th. See the preceding answer.

18

Appendix
(T.)

24th June.

39th. The health of the Indians would be much better than that of the whites, if they did not ruin it, the men by drinking and the women by hard work.

40th. Pulmonary diseases and consumption for the reasons mentioned in the preceding article.

41st. Not having known the Indians before their civilization, I cannot establish a comparison.

42nd. During a long period, the number of Indians has diminished instead of increasing. The principal reason, though not the only one, is that during the existence of the Company of the North West, the greatest portion of the young men used to engage themselves for the winter in the upper parts of the country, and returned only after ten, fifteen, or twenty years, and some of them not at all. Those engagements are more scarce, though there are still a few more with the Hudson's Bay Company; another reason is that the squaws lose their fertility, from their mode of living and their working like men.

43rd. From six to seven children is the mean number born in each family, and from four to five the mean number of those who live. But this rule is not without exception—some bring up more children, and others lose them all very young.

44th. It is during the suckling time that most of the children die. There are several reasons for these premature deaths.—1st. As the squaws do not give their children any thing to eat, on account of their poverty, but feed them solely with their milk, which is often of a bad quality, or on account of their hard work which easily overheats their blood, their food besides not being sufficient, cannot be wholesome.—2dly. When they have little milk, which must often happen, or when they are sick, they carry or send their children from door to door to those women of the village who may then have sucklings, in order that they may each give a little milk until the child has had enough.—3dly. The mothers do not keep their children clean enough, so that they are subject to cutaneous diseases which bring on bad fevers. These are the principal but not the only causes of premature deaths.

45th. Very seldom at present, because for the last twenty years the Chiefs will not allow the whites to settle among them.

46th. If by the word *Métis* you mean those who are half or less than half Indian, they are very numerous. At Sault St. Louis you would not perhaps find ten pure Indians. The annual Presents have a few years ago been unjustly taken from some of these half breeds, while they have been given to others who have less Indian blood, and in other villages no distinction is made. But this would call for a long explanation which would not be of any advantage to those who have been the cause of this spoliation, which is unfortunately maintained, though it is impossible not to see its injustice.

47th. There is no difference; their education which is exactly the same, gives them the very same ideas, the same prejudices, and the same character, because they all speak the same tongue.

48th. On the contrary, the Indian women married to whites, with a very few exceptions, have been much more unhappy, because generally the whites who marry squaws are poor people who cannot find wives elsewhere. But this does not happen any more, as I have above stated.

49th. None of them do.

50th. Cases of illegitimate birth which were very frequent, now happen very seldom; from 1842 to 1843 only one case occurred.

51st. The Indians being considered as minors, under the protection of the Government, who appoints a Superintendent over them, and without whom they can have no transactions with the whites, cannot be considered as

Appendix
(T.)

24th June.

enjoying the same civil and political rights as the whites. But their condition is not the worse for that, on the contrary, they find themselves much happier, as they could not conduct their affairs alone, civilization with them being still in its infancy.

52nd. In each village the rights of the half-breeds and pure Indians are absolutely the same; it is the half-breeds who have prevented the entire extinction of the Indian race in our Lower Canada villages, for without the former the latter would be reduced to nothing.

53rd. Not at all. If it is intended to emancipate the Indians, it must be done with a great deal of precaution and by degrees, by accustoming them to exercise those rights one by one, and then judging from the result; for instance, I would begin by giving the Chiefs a legal authority whereby they might have the power, without being liable to be troubled in law, to confiscate all spirituous liquors brought into the village, and throw them in the river; to send to gaol persons resisting them; to break up houses where persons of ill fame, if any, should assemble; to settle disputes summarily; to punish delinquents by taking from them their annual Presents for one or several years, &c. This would be, I think, a favorable opportunity to inform Commissioners that by a voluntary or involuntary error a large portion of the Seignior of Sault St. Louis, more valuable in itself than the whole of the remainder of the Seignior, (being more than half a league in front by more than two leagues in depth,) formerly in possession of the Jesuits, but as Missionaries of the Sault and not as Jesuits, has been confounded with their property, at the time of their extinction in Canada, and seized and still possessed of such by the Government; the Indians have often protested against this appropriation of their land, but always without effect; the question has always been decided against them, against all proof, and the decisions have always been *ex parte*. The last was given under Sir John Colborne, who had the affair decided by his Executive Council, presided by Mr. John Stewart, himself the Commissioner of the Jesuit Estates, and in that quality a principal opponent of the Indians, who were neither heard nor informed of the proceedings, as they had always heretofore been. If the Commissioners wish, the papers concerning this question may be submitted to them upon their giving a signed acknowledgment in order that they may not be lost, because the Indians always hope, that at some happier time, justice will be rendered them, either by restoring them to the possession of the land, or by granting them an annual indemnity as Sir George Murray had promised them at the Colonial Office in 1830.

Sault St. Louis, 31st January, 1843.

APPENDIX No. 5.

Answers from the Resident Superintendent of the Indian Department at St. Regis, to certain Questions from the Commissioners for enquiring into the affairs of the Indians in Canada, forwarded to the Secretary of the Indian Department, from Kingston, the 2nd December, 1842.

1. How long have you had charge of the Indians under your superintendence?—Twenty-two years in capacity of Agent, and ten years as Resident and Agent.

2. Where and in what manner are they settled? whether in villages or upon small farms?—At the extreme western point of land on the south side of the river St. Lawrence, within the Province lately Lower Canada, in a village called St. Regis, which is bounded on the south-west by the State of New York.

3. What is the size and extent of each village, viz., number of houses, barns, &c., and of what material?—The village of St. Regis covers an area of about thirty

acres, and contains about seventy-nine dwelling houses, and fifty-one small barns and stables, all built of wooden material, owned and occupied by British Indians; and about forty houses, and twenty eight barns and stables, owned and occupied by American Indians.

4. Do any of the Indians under your superintendence live in wigwams; if so, state the number?—In summer, during the seasons of planting, sowing, and reaping, many of those who have their fields at considerable distances from the village, do reside in wigwams, but return to their permanent residences in the autumn or setting in of winter.

5. Is the land cultivated by the Indians under your superintendence subdivided into regular blocks or parcels, or does each Indian select the spot he wishes to cultivate according to his taste, or is the land selected by the Chiefs for him?—The land under Indian cultivation, within the St. Regis tract, is not divided into regular blocks nor parcels, neither in shape or quantity, each individual, whether man or woman, makes his or her selection. The Chiefs never exercise any interference in this respect, excepting in case of disagreement between neighbours, which but rarely occurs.

6. Will you state, as nearly as practicable, the number of acres under cultivation in your own particular settlement; and also the number of acres cultivated by each family. In each case in which the family has no land under cultivation, how does it procure the means of subsistence?—The average quantity of land cultivated by British Indians residing at St. Regis, for the last ten years, is about 500 acres; and the average number of families, for the same period, about 90, twenty-one of whom do nothing in the way of agriculture; making the average quantity of land cultivated by the remaining 69 families about $7\frac{1}{2}$ acres each. This is exclusive of the prairies or marshes, which produce wild grass, and of which the Indians cut considerable quantities. Those families who do not plant nor sow, depend upon a precarious livelihood, procured by hunting in winter, and in summer the men work upon rafts and in boats; whilst the women employ themselves in making up the skins of animals killed in winter, into mitts and moccasins, also in making and selling splint baskets and brooms.

7. When an Indian is once in possession of a piece of land, is he secure from the intrusion of other Indians; also, has he power, by usage, of transmitting it to his heirs, or conveying his interest in the property to other members of the tribe, or other parties?—An Indian, whether man or woman, once in possession, by purchase or otherwise, of a piece of land within the tract held and owned by the tribe in common, is, by usage, protected against intrusion of any other person or party, and has the right of transmitting his or her interest therein to their heirs, or of conveying it to any other Indian of the tribe, but to no other persons. The Chiefs always reserve to themselves the right to sell or lease any land that is not required for the cultivation of the tribe.

8. Do you find them improved in their mode of agriculture, to any great degree, since you first had charge of them? To what extent do they cultivate their land in common?—Although there is an evident improvement in their mode of agriculture, the Indians under my charge have not made such progress as I could desire. In 1820, not more than one half of the tribe procured any part of their means of subsistence from tilling their land; at present, although their numbers have considerably increased, there are not over twenty families who do not in some measure support themselves by farming. The improvement most visible is the introduction of wheat, oats, and pease, and the use of ploughs and harrows. I am not aware of any instance wherein two or more families work the same fields in common.

9. Can you state the number who have commenced to till the land during that period?—The number of families who have commenced to till the land for a livelihood, since 1820, may be estimated at twenty.

Appendix
(T.)

24th June.

10. What instruments did they use when you first had charge of them, and what do they use now?—The instruments of husbandry then in use were axes, hoes, scythes, wooden hay-forks, and rakes. The only carriage then in use was the Canadian train. At present they use, in addition to the above, ploughs, harrows, carts, spades, augers, chisels, and crow-bars.

11. What stock do they possess, and do they pay proper attention to it in the winter season?—The Indian's stock consists of horses, oxen, cows, swine, and poultry, none of which are properly attended to during the winter. The consequence has frequently been, during hard and scarce seasons, the loss of half their stock; a great improvement in this respect, however, has been shown in the last two years, by the introduction of an improved breed of cattle, and by laying in larger stores of wild hay.

12. What mode of agriculture do they generally pursue? If it differs from that of white inhabitants, state in what the difference consists?—The invariable mode of Indian agriculture at St. Regis, with respect to new land, is to put in as many consecutive crops of Indian corn as the soil will bear; after which a rotation of wheat, pease, and oats, until the land is quite worn out, when, instead of any attempt to redeem it with manure or gypsum, it is either allowed to run to wild grass, or altogether abandoned, and a new selection made. Although the Indians do not make any use of the manure which they leave for years about their barns and stables; I attribute the cause more to the distance at which their plantations are from their village, and the consequent expense and trouble of transport, than to any disinclination on their part to imitate the example of their white and more enlightened neighbours. This is a forcible argument, amongst others, to show the advantage which would result from settling the Indians upon small farms, like other settlers.

13. What description of grain or pulse do they mostly cultivate?—Indian corn, wheat, pease, beans, and oats; rye and buckwheat is beginning to be introduced, a small quantity of which was raised last season, but of the quantity I have no correct account.

14. Can you state the quantities each tribe has produced in any one year?—In the year ending the 31st December, 1841, the St. Regis Indians produced, by their own labour, 2293 $\frac{3}{4}$ bushels of Indian corn, 65 bushels of wheat, 225 $\frac{1}{4}$ of pease and beans, 364 oats, and 633 potatoes, besides pumpkins, garden vegetables, apples, and some rye and buckwheat.

15. By whom is the field labour performed? If by the young men, do they take their fair share of the labour?—Formerly, when little besides Indian corn and beans were cultivated, which was done chiefly with the hoe, the weight of the field labour fell on the women; but since the introduction of wheat, pease, &c., and the use of the plough and harrow, little is done by the women beyond assisting the old and young men in planting, gathering, and housing, their Indian corn and beans.

16. Is the division of the day, as regards labour, systematic?—It is not. They seldom commence their day's work earlier than from 9 to 11 A.M., nor continue later in the evening than 4 P.M. The rest of the day is spent in idleness, or fishing and fowling; in this, however, there are some exceptions, to be found among the middle aged of both sexes, who are not addicted to drunkenness.

17. Do they partake of their meals at regular stated periods of the day, as is customary amongst white settlers?—They observe no stated or regular hours for their meals, and it but rarely occurs that the whole family or any two of them sit down to a meal together. This practice has, as I learn from themselves, grown out of their unsteady and rambling habits, before and during the earlier periods of their civilization.

18. Is their fondness for fishing and hunting as great as ever?—By no means.

19. To what places do the Indians under your superintendence resort for such purposes?—The very few St. Regis Indians who follow hunting, resort chiefly to the mountainous wilds in the State of New York. The neighbourhood of Rice Lakes, Perth, and Richmond, and those who go beyond the immediate neighbourhood of St. Regis to fish, generally resort to the Thousand Islands, where the river abounds with eels, a fish which the Indians prefer to all others.

20. What effect has the progress of settlement had upon their practice in this respect, and upon their choice of places of resort?—The construction of saw mills and steam boats upon the rivers and streams, that formerly abounded with salmon and other valuable fish, and the settlements by white inhabitants of the vast tract of wilderness which afforded all sorts of game to the Indian hunter and fishermen, have rendered both unproductive, and turned the Indian's attention to other pursuits.

21. What progress have they made in Christianity?—By no means commensurate with the advantages which they have, to appearance, had over other Indian tribes more recently converted to Christianity. For a period of upwards of one hundred years these Indians have been under the spiritual guidance of Roman Catholic priests. Since the conquest of Canada by Great Britain, and since the settlement of St. Regis, its inhabitants have had a pastor almost exclusively paid by Government; notwithstanding which, they do not appear, to me, to have made as much progress towards piety and religious observance of the principles of Christianity, as have the Mississagas and Grand River Indians, most of whom knew nothing of religion, and but little of civilization, until after the late American war.

22. To what religious denomination do they belong?—The St. Regis Indians are all Roman Catholics.

23. Do they attend church or chapel regularly, and from choice or other motives?—In their attendance at church they are more punctual than many white communities; but from what motive it is difficult to understand. I have frequently heard it asserted, *especially by my predecessor*, who was a Roman Catholic, and part Indian, that their great love for singing, in which a great portion of their mode of worship consists, was the main incentive which led them to church; and my own experience, during a residence of thirty-seven years among them, leads me to a similar conclusion.

24. Since their conversion to Christianity are their moral habits improved?—The ferocity of savage life, such as was formerly evinced in warfare, by them, has been, through their conversion, altogether removed. Murder, arson, rape, and such other high crimes, are now looked upon by them with as much horror as by any other civilized people; but with respect to smaller and more common sins and immoralities, such as incontinency, trespass, scandal, and a variety of others, although whilst they admit they are not right, do, nevertheless, not lower the perpetrator in the estimation of the community.

25. Do they appear sensible of any improvement in their condition and desirous of advancing?—If the Indians are sensible of any improvement in their condition since their conversion and civilization, it is shewn more by the fact, than by their expression, for they always hold that their association with the white *skins*, has made them worse and not better; *say they*, we are fools enough to take up the white man's vices, but not wise enough to imitate his virtues.

26. Are any of the Indians under your superintendence Heathens. If so state the number? what efforts have been made to convert them, and what obstacles have prevented their conversion?—None of the St. Regis Indians are Heathens.

27. What number of Baptisms have taken place or do take place on an average yearly, and into what Church?

Appendix
(T.)

24th June.

—The number of Baptisms among the British Indians at St. Regis for the last ten years amounts to one hundred and sixty-five, making an average, yearly, of between 19 and 20, all into the Roman Catholic Church.

28. What means of religious worship and instruction do they possess?—A resident French Canadian Missionary, of the Roman Catholic Religion, who is paid a salary of £50 per annum by the British Government, who resides permanently at the village, and whose duty it is to devote his whole time to the Indians.

29. What place of worship have they?—A large and commodious stone Church, about one hundred feet in length and forty feet wide, with a steeple and two bells. This Church was built upwards of 50 years ago, at the sole expense of the Indians.

30. What is their practice with regard to public and private religious worship?—Their public worship is after the form of the Canadian Roman Catholics, excepting that they sing a great deal more, and of which they are passionately fond, nothing being considered by them a higher honor than being admitted into the choir. They are also excessively fond of gaudy pomp and display on all festivals and holy days. Their private devotion is confined to the oldest persons, and consists of a repetition of a few words, addressed to the Virgin Mary and the Saints, which they say on their knees night and morning. I have on some occasions seen the young people of both sex assembled together and singing Psalms, but this I have always attributed to their love for singing, and not to motives of piety.

31. What schools are established amongst them?—From the earliest settlement of the Indians at St. Regis, a period of about eighty years, no attempt was ever made by the residing Clergy to establish schools among them; but on the contrary, as often as the proposition has been made by Government as well as by individuals, so often have the Resident Priests opposed it. On the 9th July, 1835, through my exertions, aided by Major Plenderleath Christie of Montreal, and the late Rev. George Archibold, Rector of Cornwall, a school was opened by the Rev. L. Williams, a native Indian of Caughnawaga, who was educated in Connecticut. 17 children were in attendance on the opening of the school, which number continued to increase until it reached 40. For the support of the school, the sum of £100 sterling was obtained from the Society in England, also books to the value of £25 from a Society in New York, together with money and clothing to the amount of £75, by voluntary subscription, besides a salary from Government out of the appropriation for the Indian Department for Mr. Williams the Teacher, of £24 per annum; about two months after the school had been in operation, the Resident Missionary, Mr. Marcoux, notified the parents of the children who attended the school to withdraw them immediately, on pain of his displeasure and anathema of the Church, which threat was in part carried out, to the reduction of the school to seven children. Still Mr. Williams persevered with this small number, until the arrival of Lord Gosford as Governor-in-Chief, who, upon the complaint of the Roman Catholic Bishop of Montreal against Mr. Williams's interference with his flock at St. Regis, withdrew Mr. Williams's salary, and with it the patronage of the Government. The school was then closed and has not since been opened.

32. Do the children attend the school regularly?—Answered above.

33. What number of children attend the schools, and do they shew much aptitude in acquiring knowledge?—If a school were set on foot at St. Regis at present, not opposed by the Priest, from 60 to 80 children would attend it. The aptitude of the Indian children to learn, during Mr. Williams's short tuition, exceeded that of white children generally, considering that they were taught in English books, of which language they understood nothing.

34. Will you describe the mode of teaching in those schools, and the nature of the books used?—I can only speak with reference to Mr. Williams's school, which only continued a few months, whose method was that usually pursued in Common Schools, and the only books used were the Spelling Book and Testament.

35. Do they show any aptness for mechanical arts; and if so, what arts?—They do not evince any inclination for mechanical arts, nor trades; although I have known two Indians, one a turner, the other a carpenter, both self-taught, who were tolerable workmen.

36. Is the health of the Indians under your superintendence generally good, or otherwise, as contrasted with the health of the white population in their settlement?—I am not aware of any difference in the health of the Indians under my superintendence, compared with that of the white population in the neighbourhood; but I have observed that certain epidemics and contagions, such as small pox and cholera, have been more fatal among the Indians than among whites.

37. What are the prevailing diseases or complaints amongst them?—I am not aware of any that prevails more than others.

38. Do you find those diseases on the increase or decrease since the severe scourge in 1832?—They are more healthy and their increase more rapid, since the severe scourge in 1832, than ever before.

39. Do the tribe under your charge increase or decrease in number, irrespectively of migration; if the latter, what, in your opinion, is the cause?—The Indians under my superintendence are on the increase in numbers.

40. What is the average number of children born to each married couple, and the number generally reared?—The number of children born to each married couple may be estimated at seven, and the number reared at from four to five.

41. At what age is the mortality amongst the children most frequent, and to what cause may this be ascribed?—The mortality amongst the Indian children at St. Regis is, I consider, most frequent with those under two years of age.

42. Do the Indian men and women frequently intermarry with the whites?—Intermarriages at this village, between the Indians and the whites, is of very rare occurrence, for the last thirty years. I have only known of four cases, and each of these were Indian women to white men.

43. Among the Indians under your superintendence what is the proportion of half-breeds?—The number of half-breeds at St. Regis, of legitimate birth, does not exceed ten: but those illegitimately born, there is no means of ascertaining. I apprehend, however, that the number may be fairly estimated to be between thirty and forty.

44. Is there any marked difference in habits and general conduct of the half-breeds and the native Indians, if so, state it?—I have never discovered any marked difference between the half-breeds and native Indians. But in all cases where any difference does exist, it is in favour of the latter, and it is generally considered that the half-breeds are more dissolute and more addicted to drunkenness than the real Indian.

45. In cases where intermarriages with the whites have taken place, do you find the condition of the Indians improved?—From any observation that I have been able to make on this point, I am not aware that in any instance such marriages have tended to improve the condition of the Indian.

46. Do the Indian women frequently live with white men without being married?—I never knew an instance of the kind at St. Regis.

Appendix
(T.)

24th June

Appendix
(T.)
24th June.

47. Does the birth of illegitimate children among the unmarried women occur as frequently now as heretofore, and in what light is the circumstance viewed by the Indians?—I consider that the number of illegitimate births, at this village, occur as frequently as at any former time, in proportion to the number of inhabitants now, compared with former times. The Indians look upon such conduct in their women with perfect indifference. It is considered no disgrace, either on the parents or the children.

48. Do any of the Indians enjoy all or any of the civil or political rights possessed by other subjects of Her Majesty?—I believe that the Indians under my superintendence enjoy *separately*, but not *collectively*, all the *civil*, but none of the *political* rights of other subjects of Her Majesty.

49. Are there any instances of Indians possessing such rights besides those of the children of educated white men married to Indian women?—No distinction in this respect is known among the St. Regis Indians; native Indians and half-breeds enjoy and exercise the same privileges.

50. In your opinion have the Indians the knowledge and ability to exercise those rights?—I conceive that uneducated as they are, they would not exercise such rights with much regard to prudence or discretion.

(Signed,) S. Y. CHESLEY,
Res. Ind. Dep.

St. Regis, 20th December, 1842.

No. 2. Are they improved during that time in their moral and religious character, and in habits of industry?—A steady and a very slow improvement in their morals has been manifest for the last fifteen or twenty years, which I attribute to the example of the white inhabitants, with whom the Indians have more intercourse than formerly. The influence of Temperance Societies has not been lost on them, three-fourths, at least, of the population of the village having, within the last year, been reclaimed from habitual drunkenness. I see no improvement whatever in their piety or religious knowledge; nor has their march towards industry been marked with any more satisfactory results.

No. 11. What quantity of agricultural implements do they possess; are they careful of them; do they thoroughly know the use of them?—The agricultural implements owned by the Indians under my charge, of which statistical returns have been annually made, are at present, seven ploughs, three carts, one waggon, and four harrows. The other utensils in common use, but of which I have no means at present to ascertain the quantity, consists of axes, hoes, scythes, sickles, pitch forks, and crow bars, all of which the Indians appear to understand the use, and of which they take tolerable care, excepting their carriages, which they seldom house.

No. 20. What time do they spend in hunting and fishing, and at what seasons?—At present the St. Regis Indians devote but a small portion of their time to hunting, and less still to fishing. The season for the former is generally from October to January: and the latter the early part of the month of August, at which time the eel are more abundant.

(Signed) S. Y. CHESLEY,
Res. Ind. Dep.

APPENDIX No. 6.

Appendix
(T.)
24th June.

Evidence of the Rev. J. X. Marcoux, Missionary, having reference to the Iroquois of St. Regis.

ANSWERS.

1st and 2d. For the last twelve years, during which I have been resident Missionary at St. Regis, the religious character of the Indians has greatly improved, but they have made little progress in industry.

3d and 4th. They inhabit and are settled in villages. Their village contains about 100 houses; 50 barns or stables, of wood.

5th. There are no *wigwams* in the village.

6th. Their cultivated and uncultivated lands are not divided into regular portions; each Indian makes choice of a piece of land according to his taste. The Chiefs do not choose.

7th. I cannot tell the number of acres of cultivated and uncultivated land held by the Indians, and cultivated by each family. When they do not cultivate, they live by working and their industry.

8th. When an Indian is in possession of a piece of land he holds it as proprietor; no other Indian can take it from him. He may by custom transfer it to his heirs, or sell it to any member of the Tribe, but not to the whites.

9th. During all the time that they have been under my care, as their Missionary, I do not see that they have made any progress in Agriculture.

10th and 11th. My knowledge is not sufficient to enable me to give a correct answer to these two questions.

12th. Their stock consists of horses, oxen, cows, and pigs, which they do not pay proper attention to in the winter season.

13th and 14th. They sow Indian Corn and very little wheat; they also sow pease, oats, &c.

15th. I have not sufficient *data* before me to specify the quantity of grain which they annually reap; it is, however, very small.

16th. The field labor is performed by the young people, as well as by all the other persons of the same family.

17th. Their division of the day as regards labor, and which is peculiar to them, is entirely different from that of the whites.

18th. They take their meals at certain hours, morning and evening, but not at the same hours as the whites do.

19th. Their fondness for hunting and fishing would be as great as it was formerly, if those were more abundant.

20th. Very little of their time is occupied in doing so; they fish in summer and hunt in the autumn and spring.

21st. I do not know their hunting place; they fish in the neighbourhood of their village.

23rd and 24th. They follow the Catholic Religion.

25th. They attend their Church regularly, and from religious motives.

26th. The Indians have certainly made some progress in their moral conduct since their conversion to Christianity.

Appendix
(T.)

24th June.

27th. They appear desirous of improving their condition; there is not one heathen among them. There are from 45 to 50 baptisms every year.

30th, 31st and 32nd. They have a Church of stone which they have erected themselves; and at which they attend regularly on the days appointed by the Church.

33rd, 34th, 35th, and 36th. They have no school.

37th and 38th. They show very little aptness for the Mechanical Arts—there is not one Carpenter or Joiner among them.

39th. Their health is generally as good as that of the whites who live in their neighbourhood, and whose health is generally good.

40th. They are not subject to any particular disease.

41st. They are exposed to the same sufferings as the whites.

42nd. The village increases in number independently of Immigration.

43rd and 44th. The number of children born in wedlock, varies from 10 to 15. The children generally die from the moment of their birth to the age of two or three years.

45th. The Indians and Squaws sometimes intermarry with the whites.

46th. They are all *half-breeds*—it is difficult to find an Indian of pure blood.

47th. I see no difference between the *half-breeds* and the Indians of pure blood.

48th. If they intermarry with the whites their conditions improves very little.

49th. None of the women live with the whites without being married.

50th. Cases of illegitimate birth seldom occur.

51st. The Indians do not enjoy the same political rights as other subjects of Her Majesty.

St. Regis, 27th February, 1843

APPENDIX No. 7.

Evidence of Mr. Superintendent Hughes, having reference to the Algonquins Nipissings and Iroquois of the Lake of the Two Mountains; also to the Abenagois of St. Francis.

Answers to Queries put to the Superintendent of the Indian Department, in the District of Montreal, by the Commissioners appointed by His Excellency the Governor General, to enquire into the affairs of the Indians under his superintendence.

1. How long have you had charge of the Indians under your superintendence?—In the year 1827, I was appointed by His Excellency the Earl of Dalhousie, to the situation of Resident in the Indian Department at Montreal, and was attached to the Indians in the vicinity until the year 1830. In that year a reduction took place in the Department, in then Upper and Lower Canada, by order of the Home Government. Among the reduced, I, unfortunately, was one. Lieutenant Col. M'Kay was that year appointed Superintendent of the Department in the District of Montreal. In the spring of 1831, having

nothing to depend upon for support, I retraced my steps back to the interior of the Northwest Country, in rather a subordinate situation to the one I had previously held in that country during the term of thirty years. In the course of the month of March, 1823, when stationed at the distance of two thousand miles from the civilized world, I was gratified by the receipt of a letter from my brother, then Major in the 24th regiment (whom I had not seen for forty-two years), informing me of the death of Col. M'Kay, who had fallen a victim to the cholera, in September, 1832; and that he was desired by His Excellency, Lord Aylmer, to intimate the circumstance to me as early as possible, and to say that the situation would be left open for my acceptance until September, 1833, and that a person was appointed to act until my arrival in Canada. On the 8th June, I took my departure from the settlement of the Honourable Hudson's Bay Company, in Red River, and arrived at Montreal the 15th July. On the 1st of August was appointed Superintendent in the Department, in the District of Montreal, and have acted as such to this day.

2. Are they improved during that time in their moral and religious character, and in habits of industry?—Since my first entering the Indian Department, until about twelve months ago, I observed little or no change in their moral and religious character, as well as in their habits of industry (with the exception of a few families). In general, since the time above mentioned, when the Rev. Bishop of Nancy preached to them temperance and sobriety, they are not so much addicted to the use of spirituous liquors as heretofore; of course rather improved in their moral and religious character, but in their habits of industry I cannot say much.

3. Where and in what manner are they settled, whether in villages or upon small farms?—The tribes of Iroquois, under my superintendence, stationed at St. Regis and the Lake of the Two Mountains, reside in villages, as also the majority of the Abenagois Tribe at St. Francis. The Nipissings and Algonquins of the Lake, lead a roving and wandering life. These tribes live in huts, or wigwams, ten months out of the twelve, and many of them the whole year through. Such as resort to the Lake annually (the great majority), where they remain two months, live, while there, in houses. Each family has a house in the village. None of the tribes (*bonâ fide* Indians) under my superintendence are located on farms.

4. What is the size and extent of each village, viz., number of houses, barns, &c., and of what material built?—The inclosed statistical return answers this query. The houses are generally built of wood; a few of stone: they are comfortable enough. The two villages at the Lake may be, in extent, about seven acres superficial; that at St. Francis, about three and a half.

5. Do many of the Indians under your superintendence, from choice, live in wigwams; if so, state the number?—Many of the Indians under my superintendence, do, from choice, live in wigwams, or lodges. About a dozen families, of the Abenagois Tribe, who do not, from indolence, cultivate the land, live three parts of the year in wigwams, in the forests near Fish Lakes, and seldom resort to the village but once a year, to receive Her Majesty's annual bounty, and perform their religious antics. As regards the Nipissing and Algonquin Tribes, I have answered to Query No. 3.

6. Is the land cultivated by the Indians under your superintendence, subdivided into regular blocks or parcels, or does each Indian select the spot he wishes to cultivate, according to his taste, or is the land selected by the Chiefs for him?—The land cultivated by the Indians under my superintendence, is not subdivided into regular blocks or parcels. Such of the Indians of the villages of St. Francis and St. Regis, as wish to cultivate the land on their reserved domain, or add to their patches already cultivated, select a vacant spot, inform the Chiefs that he has chosen this piece of ground for his own use, to which the Chiefs seldom object. At the Lake of the Two Mountains, which is a Seigniori granted to the St. Sul-

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

piece Seminary at Montreal, for the support of the tribes of Indians stationed there; the Indians receive as much land as they can cultivate without paying rent for the same.

7. Will you state, as near as practicable, the number of acres under cultivation in your own particular settlements; and also the number of acres cultivated by each family? In each case in which the family has no land under cultivation, how does it procure the means of subsistence?—It is a difficult matter to state the number of acres cultivated by each family; some families cultivate more than others, and many none at all; and most of this cultivated land is in small patches, irregularly scattered here and there. But as the statistical return mentions the number of acres cultivated by each tribe at the different villages, as well as their population, some idea can be formed of the extent of land cultivated by each tribe. Such of the families as do not cultivate the land, (Abenquois of St. Francis), which we may average at about twelve families, support themselves by making baskets, moccasins, snow-shoes, &c.; and these live in forests, near fish lakes, kill a few deer and whatever other animals and furs they can procure. The whole of the Nipissing and Algonquin Tribes (with the exception of a few old men, old women, and a few invalids, who are unable to endure the hardships of a winter campaign, remain at the village), depend entirely on the chase for a livelihood. They wander about from place to place, on their hunting grounds, which are most extensive, and once abounded with deer and the richest of furs, and most magnificent forest timber. These hunting grounds have been engaged by their ancestors and them from time immemorial. They were subdivided, long before the conquest, among the six Chiefs of the two tribes, and their different bands or clans. In a Council held by the two tribes, for the purpose, no individual of one clan dare intrude on the hunting grounds of another. They were once the richest and most independent tribes of this continent, but are now the reverse. Great part of their hunting grounds have been assumed by Government, and laid out into townships; a vast extent has been taken possession of by Squatters, and the rest almost entirely ruined by lumber men. Their deer have disappeared, their beaver and other furs annihilated, caused by continual and annual fires made in their forests by lumber men. These poor tribes have frequently represented their grievances to Government, but have not as yet received satisfactory answers. Reference to their sundry memorials will show the state they are now in, and the grievances they have sustained; in a Council held by the two tribes for the purpose,

8. When an Indian is once in possession of a piece of land, is he secure from the intrusion of other Indians; also, has he the power, by usage, of transmitting it to his heirs; or conveying his interest in the property to other members of the tribe, or to other parties?—When an Indian is in possession of a piece of land, or the domain of the Seigniorship appertaining to the tribe in common, at St. Regis as well as at St. Francis, although he has no title deeds to said piece of land, by usage his heirs invariably inherit it. If no heirs, he may leave or give it to whom he pleases, or sell it to any member of the tribe, but to no whites or strangers. The Iroquois, at the Lake of the Two Mountains, receive as much land as they can cultivate (from the missionaries stationed there, representatives of the Seminary at Montreal), for which they pay no rent. They receive title deeds to said property, and have the power, if no heirs, to leave or sell it to whom they please, provided it be to a member of the tribe, and of the mission, but to no strangers or whites.

9. Do you find them improved in their mode of Agriculture to any extent, since you first had charge of them; to what extent do they cultivate their land in common?—I do not find the generality of the Indians in the least improved in their mode of Agriculture since I was first amongst them in 1827, with the exception of a very few. The Indians do not cultivate the land in common, each

family cultivates its own patches, which are of little extent and scattered here and there at certain distances from the other.

10. Can you state the number who have commenced to till lands during that period. What instruments did they use, when you first had charge of them, and what do they use now?—(Answer to No. 10 and 11.) The tillers of the land since I came first amongst them have not much increased. Their implements of Agriculture, when I first joined them, were hoes and spades, and these are what they principally make use of at present. The statistical return mentions the implements of Agriculture used by each Tribe—the women, or such as have them, are careful of their hoes and spades.

12. What stock do they possess, and do they pay proper attention to it during the winter season?—The stock possessed by the Indians is mentioned in the statistical return, they take pretty good care of them during the winter.

13. What mode of Agriculture do they pursue; if it differs from that of white settlers, state in what the difference consists?—The Indians make use of spades and hoes, a few have ploughs which they make use of as white settlers.

14. What description of grain or pulse do they mostly cultivate?—Indian Corn is what they cultivate most, being the principal article of their food; they also raise pease, beans, potatoes, pumpkins, oats, and hay.

15. Can you state the quantities each Tribe has produced in any one year?—Reference to the Statistical Returns will shew.

16. By whom is the field labor performed; if by the young men, do they take their fair share of the labor?—The greater part of the labor is performed by the women; their husbands assist. The young men generally attend the hay, oats, cattle, and the firewood.

17. Is the division of the day as regards labor systematic?—There is no system, generally speaking, amongst the Indians as regards labor. Some are more thrifty than others, and many lose half their crops from inattention to them; in general they work seven or eight hours in the twenty-four, and some days not at all; they seldom go to their labor before nine o'clock, with the exception of a few families.

18. Do they partake of their meals at regular stated periods of the day as is customary among white settlers?—The Indians have in general no stated hour for their meals, excepting their breakfast; the men generally rise late, go to Church, and breakfast about eight o'clock; after this meal go each to their work if any they have. Such of them as can afford it, eat three times a day as the humour takes them, but the majority only twice, morning and evening.

19. Is their fondness for fishing, hunting, &c., as great as ever?—(Answer to No. 19 and 20.) The Nipissing and Algonquin Tribes are as fond of fishing and hunting as formerly, having nothing to depend upon for a livelihood but the chase. The rest of the Tribes, with the exception of a few Abenquois (as I have mentioned above in my answer to query No. 5) and about half a dozen Iroquois, shew no great eagerness for fishing or hunting. The whole of the year by the Nipissing and Algonquins is spent in their occupations, the spring and fall by the other Tribes.

21. To what places do the Indians under your charge resort for such purposes?—The Nipissings and Algonquins resort to their hunting grounds, which extend from Point D'Orignal, above the Long Sault, up the Ottawa River to Lake Nipissing, and embrace all the rivers, creeks, &c. from their sources North and South, emptying themselves into the Ottawa. The other Tribes generally resort to

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

the Lakes and vast forests in the Eastern Townships, as well as behind Three Rivers, on the North side of the St. Lawrence.

22. What effect has the progress of settlement had upon their practice in these respects, and upon the choice of their places of resort?—The progress of settlement has had but little effect in appearance on the majority of the Abenquois and Iroquois Tribes, as regards their former practices of hunting, &c.; indolence, the want of means to purchase fire-arms, &c., and the scarcity of game, prevents many of them from leading the wandering life they were accustomed. But as to the progress of settlement on the banks of the River Ottawa, it is looked upon by the Nipissing and Algonquin Tribes with an evil eye, having from time immemorial, enjoyed and looked upon that country as reserved to them for hunting grounds. But the greater part being now assumed by Government, and settled without their receiving any remuneration, as their brethren in Upper Canada in similar circumstances, they are under the necessity of wandering far into the interior, at a great distance from all settlements, to procure a livelihood and clothing for their families.

23. What progress have they made in Christianity?—The Indians in general under my superintendence, are in appearance good Christians, but I believe not much improved since I was first amongst them.

24. To what religious denomination do they belong?—The whole of them follow the Roman Catholic religion, with the exception of four families of the Abenquois, who are Methodists.

25. Do they attend church or chapel regularly, and from choice or other motives?—Such of the Indians as live in the villages, regularly attend church twice a day, the whole year round, morning and evening; and I am informed, that those who lead a wandering life are regular in their morning and evening prayers. The Indians in general are a superstitious set, and much in dread of their Priest; it is therefore hard to say, whether they act from choice or fear. No Indian is allowed by the missionaries to go into church during service without their blankets.

26. Since their conversion to Christianity, are their morals improved?—The answer given to Query No. 2, is nearly what I can give to this.

27. Do they appear sensible of any improvement in their condition and desirous of advancing?—Far from being convinced, or sensible of any improvement in their condition, they say that forty years ago they were much happier and more independent than they are now. They represent that deer and all description of game were then numerous; they procured furs and peltries in abundance; that they lived well, and were well clothed; but that now, they were ragged, and starved half their time, caused by too many whites coming amongst them.

28. Are any of the Indians under your superintendence Heathen? if so, state the number, what efforts have been made to convert them, and what obstacles have prevented their conversion?—No Indians under my superintendence are Heathens.

29. What number of baptisms have taken place, or do take place on an average yearly; and into what Church?—By reference to the statistical returns, all baptisms take place in the Roman Catholic Church.

30. What means of religious worship and instruction do they possess?—(Answer to 30 and 31.) At every village in this District there is a Roman Catholic and a Missionary of that faith, from him they receive instruction; at the village of St. Francis there is a settlement preacher who has converted four or five families to his persuasion.

32. What is their practice with regard to public and private worship?—Answered in query Nos. 23, 24, and 25.

33. What schools are established amongst them?—No schools are at present established at any of the villages, except at the Lake of the Two Mountains, where a Canadian acts as Schoolmaster, and teaches French only. The Missionaries at that station inform me that only six boys attend the school two or three times a week. A few Indian girls receive instruction from two nuns that reside there; some children shew aptitude to acquire knowledge, the books made use of are spelling books, and prayers of the Church.

37. Do they shew any aptness for Mechanical Arts; and if so what Arts?—(Answer to 37 and 38.) With very few exceptions, the generality of the Indians under my superintendence shew no aptness whatever to any Mechanical Arts. There are two or three Indians at the Lake, who are pretty good rough Carpenters; but if the Indian youth were encouraged and put out as apprentices, they would in my opinion become good Mechanics. There are no tradesmen amongst the Indians in this vicinity but those mentioned above.

39. Is the health of the Indians under your superintendence generally good or otherwise, as contrasted with the health of the white population in their neighborhood?—The Indians, generally speaking, enjoy far better health than the white population surrounding them.

40. What are the prevailing diseases amongst them?—The most prevailing diseases amongst the Indians is the Kings-evil; many are consumptive.

41. Do you find those diseases on the increase or decrease since their civilization?—I can only speak since I was amongst them; since that time I do not think they are on the decrease or increase, but remain in *statu quo*.

42. Do the Tribes under your superintendence increase or decrease in number, irrespectively of migration, if the latter, what in your opinion is the cause?—Since these two or three years past, the Indians have increased in number; in 1832 and '34 many were carried off by the cholera, and since that time they have increased.

43. What is the average number of children born to each married couple, and the number generally reared?—The average number of children born to each married couple is between two and three, and the number generally reared is about two; many have no children.

44. At what age is the mortality amongst children most frequent, and to what cause may this be ascribed?—The mortality amongst the children is most frequent from their birth to the age of four or five years; this chiefly is caused by small pocks, king's-evil, and measles; many are carried off by worms, caused by their eating green fruit for want of other.

45. Do the Indian men or women frequently intermarry with the whites?—Indian women do frequently intermarry with the whites, but very few of the Indians intermarry with white women.

46. Among the Indians under your superintendence, what is the proportion of half-breeds?—At least two-thirds in my humble opinion.

47. Is there any marked difference in habits and general conduct of the half-breeds and the native Indians; if so state it?—No difference whatever exists in the habits and ways of living of the half-breeds and the native Indians, but in general the half-breeds are far more addicted to vice than the native Indians.

48. In cases where intermarriages with the whites have taken place, do you find the condition of the Indian improved?—In cases of intermarriages taking place with the whites, the condition of the Indian does not improve; white women who marry Indians adopt their manners and dress themselves like Indian women, and the generality of the white men who marry Indian women do the same, as well as their children.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

49. Do the Indian women frequently live with white men without being married?—In the Indian villages no women live with white men without being married; but there are instances of Indian women living with white men without being married, at a distance from the villages. The Missionaries and Indians will not allow whites to remain with Indian women in the village without being lawfully married.

50. Does the birth of illegitimate children among the unmarried women occur as frequently now as heretofore, and in what light is the circumstance viewed by the Indians?—The birth of illegitimate children, among the unmarried women, does not occur as frequently as formerly; when it does happen, it produces no effect whatever on the Indians. The child is adopted by the Tribe, and looked upon as well as if it was legitimate.

51. Do any of the Indians enjoy all or any of the civil and political rights, besides those of the children of educated white men, married to Indian women?—(Answer to 51 and 52.) I know of no educated white men married to Indian women in this District; no Indians under my superintendence enjoy any of the civil or political rights possessed by other subjects of Her Majesty.

53. In your opinion, have the Indians the knowledge and ability to exercise those rights?—There are no educated men amongst the Indians, and of course cannot have the ability and knowledge to exercise those rights; but I will add that there are many, from their natural sense and intelligence, (could they explain themselves in the French or English language) would be as fully adequate to exercise them, as the great majority of the Canadian *Habitant*.

(Signed,) JAMES HUGHES,
Supt. Ind. Dept.

Montreal, 16th January, 1843.

Suggestions preferred by the Superintendent, Indian Department; for the improvement of the condition of the Indian youth.

First.—I beg reference to query No. 33, as regards the establishment of schools amongst the Indians.

I have to represent, that many years previous to my entering the Indian Department, and since that period, schools have at different times been established at the Indian villages, but have turned out a perfect failure. I know of no Indians under my superintendence (with the exception of a very few who have been educated in the United States) who can read or write in the French or English languages; but at the same time, curious to say, that many of them, who are entirely self taught, can read and write fluently in their own languages—particularly the Nipissing and the Algonquin Tribes, who are ten months out of the twelve, buried in their vast forests, at a great distance from the civilized world—and are, generally speaking, much more intelligent and civilized than those that remain in the vicinity of our large towns.

From the knowledge and experience I have acquired of the general character of Indians, from thirty years residence amongst them, I have no hesitation to say, that the establishment of schools at Indian villages, where the children remain near their parents and relations, has ever been a needless and useless expense to Government.

The children of Indians (with very few exceptions) act as they please; there are few instances of Indians correcting their children for any fault they may commit, their parents have no control whatever over them, (I mean the boys.) It is entirely at the option of the child, whether

he will attend school or not. Should it be the wish and desire of Government, to improve the condition of the Indian youth, to enable them hereafter to become members of society, and to procure the means of support for themselves and families, I give it as my humble opinion, that the only way in which this object could be obtained, would be, by the establishment of one or two schools (as might be deemed most expedient) at some distance from their parents and relations, and even from all Indian Tribes. The best place would be in the Eastern Townships, as too many Indians reside on the banks of the Ottawa. To this establishment might be attached about one hundred and fifty acres of clear land, with nearly as much wood land. A humane but strict schoolmaster, with an assistant, should also be appointed, as well as a decent, good, sober, practical farmer from the old country (a Canadian would never do.) Ten or twelve boys, the most intelligent, might be selected from each Tribe in the District, from the age of seven to fourteen or fifteen years, and sent to said establishment (should it have existence) for their education, which ought to consist of reading and writing fluently and correctly, with the knowledge of arithmetic. The day might be divided according to the seasons in three parts, as the persons at the head of the establishment might think most advisable—one part for education—one for meals—and one for their labor; part of the clear land might be divided into patches—a patch of a certain extent should be allotted to each boy, according to his age, with a small spade, hoe, and rake; this ought to be cultivated as a vegetable garden, &c. The older and stronger boys to assist the farmer, in the more laborious part of the duty, such as ploughing, harrowing, ditching, fencing, cutting and dragging firewood, &c. &c.

When sufficiently advanced in their education (if deserving) they might be bound as apprentices to some trade or other, and some made farmers. By these means the youth will not only become more civilized than he is at present, but will also turn out to be more industrious, and enabled to get through the world by his own exertions.

Such an establishment as proposed will, I am aware, never incur a great expense to Government. But at the same time I see no other way of bettering and improving the condition of the Indian youth. Should they be left to remain in the state they are now in, they will never attain a perfect state of civilization; and as long as their Missionaries insist upon the Indians to attend the Church service, as Indians, with their blankets about them, and perform Divine service in the Indian languages, they will always remain in the state they are now in—a poor, ignorant, superstitious set of beings. Should ever an establishment similar to the one above mentioned take place, the Indian youth should be allowed to follow their own persuasion, Roman Catholic; but their religious duties should be performed in French or English.

2nd. As regards the Indians (Abenagois) who have a grant of land from Government in the Township of Durham, I beg reference to the Secretary of Indian affairs, he being much better informed on the subject than I am.

3rd. There are five families stationed in the Township of Rawdon (Malacite New Brunswick Indians) who till the ground, &c., raise Indian corn, potatoes, &c. as the rest of the Tribes, but their main support arises from fishing and hunting; they live in log huts and sometimes in wigwams.

4th. The older Indians, heads of families, will in my opinion ever remain in the same indolent state they are in, none (with a few exceptions) will ever become industrious, enough to support themselves.

(Signed,) JAMES HUGHES,
Supt. Ind. Dept.

Appendix
(T.)

24th June

Appendix
(T.)
24th June.

Statistical Return of the Villages of the Lake of the Two Mountains, for the Year ending the 31st of December, 1842; and that of the Village of St. Francis, for the Year ending the 31st of December, 1841.

	Mississagas.	Algonquins.	Iroquois.	Lake of the Two Mountains, 1842.	St. Francis Abenquois, 1841.	Total.
Men.....	100	116	92	308	87	395
Women	109	135	103	347	107	454
Children	109	167	109	385	112	497
Heads of Families	62	90	60	212	96	308
No. of Indian Houses.....	30	38	44	112	44	156
“ Barns		1	2	3	4	7
“ Stables	5	5	33	43	16	59
“ Acres of Land under Indian Cultivation	50	60	250	360	200	560
“ In their possession					500	500
Extent of Meadow or Hay Land...	100	120	780	1000	*	1000
No. of Bushels of Indian Corn.....	100	150	750	1000	180	1180
“ “ Wheat					23	23
“ “ Oats	100	150	750	1000	40	1040
“ “ Pease and Beans.	8	25	200	233	68	301
“ “ Wheat		2	100	102		102
“ Tons of Hay	3	5	35	43	79	122
“ Bushels of Potatoes.....	60	150	460	670	1496	2166
“ Horses	2	4	32	38	16	54
“ Cows	3	6	45	54	34	88
“ Oxen		2	4	6		6
“ Swine	5	10	56	71	50	121
“ Sheep						
“ Carts	2	2	18	22	10	32
“ Ploughs		1	1	2	2	4
“ Births	12	19	18	49	12	61
“ Marriages	5	4	6	15	4	19
“ Burials.....	9	10	20	39	21	60
“ Spades and Hoes	The number not ascertained.					

* Not known.

It will appear, per the Statistical Return of the Lake for 1841, that the population of the Villages amounted to 1070 souls; but as the Return for 1842 was made with the assistance of the Missionaries at that Station, it must be the most correct. At St. Francis, the extent of meadow or pulverised land is not known, the hay being chiefly cut on a small Island in the River St. Francis, and most of the hay is wild and coarse.

(Signed) JAMES HUGHES,
Supt. Ind. Dept.

Montreal, January, 1843.

APPENDIX No. 8.

Evidence of the Reverend P. Béland, (having reference to the Abenquois of St. Francis.)

TO COLONEL NAPIER.

Answers to the questions concerning the state of the Abenquois Indians of St. Francis.

1st. I have had the Abenquois Indians of St. Francis under my care since the 12th October, 1834.

2d. The Indians were then very much addicted to intemperance, which was the cause of a great many evils among them; they were besides corrupted in their religious faith by an individual of their Tribe, who, by preaching a doctrine favourable to insubordination, had rendered them

almost unmanageable. It was only by dint of vigilance and instruction that I succeeded in bringing them back to their good principles. The Temperance Society then came to my assistance, and the greater part of the Indians have forsaken the degrading vice of drunkenness; so that it may be said that the village of St. Francis contains a population of Christians, fervent Catholics, with the exception of a very few.

3d. See the Answers of Mr. Louis Gill, Agent of the Seigniori of the Indians.

4th. Ditto, ditto, ditto, ditto,

5th. Ditto, ditto, ditto, ditto,

6th. Ditto, ditto, ditto, ditto,

7th. Ditto, ditto, ditto, ditto,

8th. When an Indian is in possession of a piece of land, he is safe from all intrusion on the part of the other Indians; and he has the power of transferring the possession of the land to his Indian heir.

9th. The Abenquois Indians are very little versed in the Art of Agriculture; what they most understand is hunting in the woods.

10th. The Indians get the whites to plough their small portion of cultivated land.

11th. The Indians have no other implements of Agriculture than hoes.

12th. Some of the Indians have horses, cows, and pigs, which they pay very good attention to in the winter.

13th. They set the whites to cultivate their land, excepting potatoes and Indian corn, which some of them cultivate themselves by means of hoes.

14th. See answers of Mr. Louis Gill.

15th. Ditto, ditto.

16th } The Indians show the greatest apathy for all
17th } Agricultural work or industry.
18th }

19th. Their fondness for fishing and hunting is just the same as ever, and has not at all diminished.

20th. Spring and autumn are their hunting seasons.

21st. and 22nd. They have no fixed hunting place, but it is generally on the River St. Maurice.

23rd. See answer to question the second.

24th. They are Roman Catholics.

25th. They attend to their religious duties very regularly, and from religious motives.

26th. The Christian Religion has alone reformed the manners of the Indians, who, before their conversion, were full of faults of every nature. The character of the Indians being light and haughty, it can only be kept in check by religion, which alone renders them docile.

27th. I see no improvement in the Indians as far as regards temporal things, since I have been with them; but as regards their spiritual concerns, their condition appears to me to leave nothing to be desired.

28th. I know of no heathens among the Abenquois Indians.

29th. Last year I performed 16 baptisms, and that is about the ordinary number in each year.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

30th. It is the Missionary who instructs them in Religion.

31st. They have a Church in the centre of the village.

32nd. They have Divine service and public instruction every Sunday and holiday throughout the year, besides which, public prayer is said every evening in the Church.

33rd. There is an Elementary School for the instruction of boys and girls in the French language.

34th. The children have very little taste for school, and they would not be very punctual in their attendance, if the master did not take the trouble of going to get them himself sometimes.

35th. About 30 boys and girls attend the school. They show enough aptitude for learning, but their light character hardly allows them to profit by what they learn.

36th. They learn reading, writing, and the first rules of arithmetic, as also the first principles of moral philosophy. In this school they use the spelling book, and the history of the Old and New Testament.

37th. I do not think the Indians are wanting in aptness for the Mechanical Arts, but their unsteady character will not allow them to pay proper attention to them.

38th. There is no Indian tradesmen in the village.

39th. There is no more illness among the Indians than among the whites; the health is as good with the one as with the other, especially since the Indians are not so addicted to intemperance.

40th. The most common disease among them is disease of the chest.

41st. I have remarked no decrease or increase since I have been with them.

42nd. Irrespectively of migration I have remarked no sensible increase or decrease in the population since I have been with them.

43rd. See answers of Mr. Louis Gill.

44th. I do not know what age is the most critical with the children of the Abenquois.

45th. The Indians and whites seldom intermarry.

46th. See answers of Mr. Louis Gill.

47th. Not only the half-breeds follow the habits of the Indians, but often also the whites who intermarry with them.

48th. The intermarriage of the Indians with the whites does not improve the condition of the former.

49th. An Indian woman would be ashamed to live in a state of concubinage here with a white or other man; she likes as well as white women to preserve her honor.

50th. The Indian women seldom give birth to illegitimate children, and the Indians consider as disgraced those who happen to have that misfortune.

51st. I do not know why the Indians are excluded from the enjoyment of the same civil and political rights as all other subjects; but they seldom mix in politics.

52nd. They enjoy them, when required, with the assistance of the whites.

53rd. The Indians are little able to exercise their civil and political rights; wherefore I think it very proper, that they should be under the superintendence of some one who

takes a continual interest in preserving their privileges and property, and of maintaining them in possession thereof.

The whole, as much as possible, conformable to the truth.

(Signed)

P. BELAUD,
Missionary.

To Colonel NAPIER,
Superintendent of the Indian Department.

St. Francis, 15th March, 1843.

To Monseigneur Joseph Signay, Bishop of Quebec.

Answers to the Questions concerning the state of the Indians of the Abenquois Tribe, at St. Francis.

I have had the Indian Tribe at St. Francis under my care since the 12th of October, 1834.

The Indians were at that time very much addicted to intemperance; they were, moreover, perverted in their faith, by a certain preacher of their tribe. This man, born of Catholic parents, turned Methodist, when in the United States, where he had gone to finish his education about twenty years ago. On his return to the village of St. Francis he became enamoured of a Catholic Indian woman, whom he could only marry by becoming again a Catholic himself, which he did without hesitation, in order to attain his object. Shortly after his marriage he again renounced the Catholic religion, to become one of the sect of Methodists, who had promised him an allowance as minister. Now he belongs to the sect of Independents; so that it is easy to judge of this Indian preacher by his conduct in so often changing his religion. His unprincipled doctrines being favourable to insubordination among the Indians, had rendered a great number of them almost unmanageable. It was only by dint of instruction and vigilance that I succeeded in making them return to the Catholic faith, after having convinced them of the errors of the apostate. At present, the greater number of the Indians, having joined the Temperance Society, have renounced the degrading vice of drunkenness.

It may be said that the village of St. Francis now contains a population of fervent Christians, with the exception of a very few.

The Abenquois Indians are not at all skilled in the art of agriculture, hunting in the woods being what they understand the most, and being their principal means of living.

See the answer to Question 2nd.

The Christian religion alone has reformed the habits of the Indians, who, before their conversion, were full of faults of every nature. The character of the Indians being light and haughty can only be restrained by religion, which alone renders them docile, submissive, and attached to the performance of their civil duties. Their social habits are still a little wild.

I see no improvement in the temporal condition of the Indians since I have been with them; but as for their spiritual condition, it seems to me to leave nothing to be desired.

I know of no heathen among the Abenquois Indians.

In my opinion, the best means for promoting the religious advancement of the Indians, would be to place them under the care of a zealous and vigilant priest, who should never lose sight of them, their levity of character requiring them to be watched as children.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

The Indian children are not wanting in talent, and learn at school with sufficient facility.

In my opinion, a simple elementary and moral education would be sufficient for the Indians, as experience proves, that their haughty and light character almost always causes them to make abuse of a better education.

I have no suggestions to make on the expediency or the means of establishing schools for industry among the Indians; their natural inclination being for roaming and hunting, I consider as almost useless any attempts which would be made for that purpose.

I think the Indians would not be wanting in talent for the mechanical arts, if their character allowed them to pay proper attention to them.

There is not more sickness among the Indians of the village of St. Francis than among the whites who reside in the neighbourhood. The health is as good with the one as with the other, especially since they are not so much addicted to the use of intoxicating liquors.

The number of Indians here is about the same now as it was when I was appointed missionary; there are, nevertheless, a few more baptisms than burials; I know of no other cause but emigration which prevents their increasing in number.

The use of intoxicating liquors would be a cause of mortality and disorderly conduct among them; it is, therefore, absolutely necessary to take every possible means to prevent the distribution of intoxicating liquors to them.

It happens very seldom that the Indians intermarry with the whites.

Not only the half-breeds fall into the habits of the Indians, but often also the whites who intermarry with them. I see no improvement in the condition of the children born of Indian and white parents; they are generally born with the Indian character.

An Indian woman here would be ashamed to live in a state of concubinage with a white or other man; she is as careful of her honour as a white woman is.

The Indian women here seldom give birth to illegitimate children; and those to whom that misfortune happens, are looked upon in an unfavourable light.

I see no reason why the Indians should be excluded from the enjoyment of the same civil and political rights as every other subject of Her Majesty. They do not, generally, mix in politics.

They are little able to exercise their civil and political rights; I think it, therefore, very proper that they should be under the superintendence of some one who would take a continual interest in securing their privileges and property, and in maintaining them therein.

In my opinion, the Indians not having the privilege of selling the Presents which they receive from Government, almost always make a good use of them. These Presents, although diminished a great deal the last few years, are still of great assistance to them for their clothing, which they stand in great need of. There could be nothing more proper than these presents to render the Indians attached to Her Majesty's Government. As to the annual rents which they receive from their Seignior, as I have nothing to do with their temporary concerns, I do not know what use they make of them; all that I know is, that their *Pitangan*, or public chest, which I think ought to contain some little money, for the relief of the frequent wants of the Indian poor, and for other public necessities, is always empty.

This is all, my Lord, which the little time I have at my disposal, allows me to state to your Lordship, in

answer to the Questions which have been submitted to me on the state of our Indians. If anything be wanting I will do all in my power to remedy the omission as soon as I shall have received orders to that effect.

I have the honour to be,
My Lord,
Your Lordship's most humble and
respectful servant,
(Signed) P. BELAND,
Priest.

St. Francis du Lac, 14th March, 1842.

APPENDIX No. 9.

Evidence of Mr. Niverville, formerly Interpreter of the Indian Department; having reference to the Abenagois of Bécancour; Algonquins of Three Rivers; *Têtes de Boule* of the River St. Maurice.

In answer to the Questions made to me:—

1st. From 1812 to the end of September, 1837.

2nd. Part of them have certainly made some progress in their moral conduct and their religion, but none whatever in industry.

3rd. As to the Abenagois, they are settled in a village at Bécancour; the Algonquins lead a wandering life, with the exception of one of them, who has a farm at Batiscan, and of three others who own lots in the town of Three Rivers; as to the *Têtes de Boule*, they are all scattered about the woods.

4th. The village of Bécancour may contain about six arpents in width. There are only eleven small houses, all of wood. An Abenagois Chief has a house and emplacement in the town of Three Rivers. As to the Algonquins, a Chief has erected a house on his farm, at Batiscan; and three other Algonquins have small houses on their land at Three Rivers: the whole are built of wood. The *Têtes de Boule*, of River St. Maurice, have no land nor houses.

5th. It is more through poverty than choice that they reside in miserable wigwams, for if they could live in houses they would much prefer it; but they are too poor to do so.

6th. They have not cleared any land since they have been under my superintendence. They cultivate the same land as in 1812; it consists of three small islands, at Bécancour, on which the Abenagois have each their small piece of ground marked out, and which they cultivate. Some have a little more than others. I may remark, that their village was once a little larger, but the white settlers have taken possession of a large portion of cleared land: whether it has been conceded to them by the Seignior, or whether they have taken it themselves, I cannot say. The Indians tried to oppose this spoliation, but their means having failed, they were obliged to abandon the contest. I even think they would have some new land, if a part of their lands, containing about a league and a half in front, by twenty arpents in depth, had not been taken from them, and of which only about six arpents in width have been left them.

7th. With respect to the Abenagois, a Chief told me that, including the village and islands, they may have about thirty arpents of cultivated land. It is impossible to state the extent of ground cultivated by each family; they are small undivided lots of ground. They give these lots to several poor Abenagois who have taken refuge in their village. Every one, whether they cultivate

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

or not, are obliged to make snow shoes, dress skins, and make baskets, in order to gain a living: in the winter the men who are able, hunt during a short time, and when they are fortunate enough to kill anything, they divide with their brethren. In the summer, after their potatoes and Indian corn are covered in, scarcely three men remain in the village. Those who are able, travel; the others establish themselves on the borders of some rivers, where they fish: they also make baskets. Several of them even go as far as Quebec. As to the Algonquins, they are almost always hunting, except in the spring, when they return to sell what they have killed. They then remain about a month, and then return to their hunting, which, however, is much diminished. They do not cultivate. The Chief at Batiscan has a farmer on his land.

8th. No Indian disturbs his neighbour in the possession or enjoyment of the piece of land chosen by him. He can transfer it to whomsoever he wishes, provided it be to one belonging to the tribe; but it is almost always the direct heirs who succeed to the property or enjoyment.

9th. They have made no progress in their mode of cultivation. I think it is because they have not enough land, and what little they have is covered with wood, which they keep to warm themselves in winter. They do not cultivate in common, but in the manner stated in my answer to a former question.

10th. None, to my knowledge, have cleared new land; and the only instruments they then made use of, and still use, are the axe, the hoe, and the rake.

11th. The above-mentioned agricultural implements, of which they have very few—some of them have even none at all—they lend to each other. They take good care of them, and understand their use pretty well.

12th. The stock which they possess is so small that it is not sufficient for the whole year. They live upon it as much as possible during the winter.

13th. They use the hoe and scraper in the same manner as the whites. If the piece of land is large they get the whites to plough it, and pay them for their trouble: the little hay which they make they sell to the whites while standing, and the sum which they receive in exchange is put into the *Pitangan*, or treasury. This money is kept for the purpose of paying the travelling expenses of those whom they send on business to other tribes, or for receiving the principal members of the other tribes who visit them.

14th. They sow Indian corn, a few potatoes and a few beans; and those who have a larger piece of land sow a few pease. I saw one who had twice sown a bushel, or a bushel and a half of wheat.

15th. For the last several years the fly has destroyed their crop of wheat. I see, from the statistical returns made by me in 1834, '35, and '36, that they had a crop of wheat and oats. By that of 1836, it appears that they (I mean the Abenagois, for the Algonquins and the *Têtes de Boule* have no crops), had a crop of 356 bushels of wheat, no oats, 49 bushels of Indian corn, 10 bushels of pease and beans, 169 bushels of potatoes, and 760 bundles of hay of a bad quality. It must be observed, it was one of their worst crops: besides, their crops vary so much from bad weather, or the quantity of grain which they sow, that it is difficult to state even the mean quantity.

16th. The sowing is generally done by the old men, by the boys who are too young to hunt, and by the women; the young and active men being absent about that time.

17th. Their working hours are not regular, for they often begin to work at day break, they then rest during the heat, and begin to work again at the close of the day, or when the heat is over.

21

18th. They have no regular meal houts, like the whites; they eat when the kettle is ready, and sometimes they have nothing to eat.

19th. Some of the Abenagois are still very fond of hunting, but the Algonquins and the *Têtes de Boule* are as partial to it as their ancestors; but they have not the same good fortune, for the hunting has greatly diminished for the last few years.

20th. Those who go to hunt and fish, choose the autumn and spring, and are two or three months, and often even four months away. These are their only means of existence, many of them having no land to cultivate.

21st. Some of them resort to the river St. Maurice; others go south; and some of them go even as far down as Quebec. The hunting is so scarce that they go where they can get most game, so as to procure some means for their living.

22nd. It is the settlement of the lands which, by driving away the wild beasts, obliges the Abenagois to go about everywhere to hunt. But the Algonquins, and the *Têtes de Boule*, hunt almost continually along the river St. Maurice, as the settlements are not so far advanced there as they are towards the south.

23rd. They are all Roman Catholics, except a portion of the *Têtes de Boule*, who have not had the good fortune to have missionaries; but for the last six years missionaries have been sent there, and the Indians make great progress in religion.

24th. They all belong to the Church of Rome.

25th. They attend the churches regularly, where there are any, and with great devotion.

26th. Their moral conduct has certainly improved since their conversion, and several of them have joined the Temperance Society and still belong to it.

27th. They appear well disposed to improve their condition, and to make progress in the practice of good works.

28th. There are no heathens or idolaters in my department.

29th. With respect to the Abenagois, their baptisms were three in 1841, and in 1842 none. I was told by a Chief that from three to four baptisms took place each year. As to the Algonquins and the *Têtes de Boule*, they had five baptisms in 1841, and nine in 1842; all at the Roman Catholic Church.

30th. It is the Catholic Priests who teach them their catechism and religion.

31st. The Abenagois go to the Bécancour Church, and the Algonquins partly to the Church at Three Rivers, and the remainder to the Batiscan Church; the *Têtes de Boule* say their prayers in the woods, or where they happen to be.

32nd. They practice their religion in public as well as in private; nothing prevents them from praying.

33rd. They have no institutions nor schools, and have never had any.

34th. Having had no schools, their children cannot have attended them.

35th. Answered by 33 and 34.

36th. Ditto ditto.

37th. None of them being tradesmen, I cannot speak as to their aptness for the mechanical arts. They are not, however, wanting in talent, as their works show.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

- 38th. None of them are tradesmen.
- 39th. Their health is subject to the same changes as that of the whites; small pox, however, seems to be more fatal to them.
- 40th. They become overheated by running after wild beasts.
- 41st. It is about the same.
- 42nd. Yes, especially the Abenquois; they have diminished in number from migration. As to the Algonquins, they have been reduced, by the cholera, to a small number. The *Têtes de Boule* increase.
- 43rd. This is answered, as far as regards baptisms, by No. 29.
- 44th. It is partly caused by the distress they endure in the woods; their other causes are the same as the whites.
- 45th. It seldom happens.
- 46th. One-sixth among the Algonquins, one-twentieth among the Abenquois, and three among the *Têtes de Boule*.
- 47th. No; for they are all considered as Indians of pure blood.
- 48th. I see no improvement; for they are, in general, good, and good housekeepers.
- 49th. This is out of my knowledge.
- 50th. Very seldom; and I have remarked, that the Indians treat the illegitimate children kindly, and without making any reflections. I will state, for example,—a young man in this town, who, instead of being annoyed by any one, is sought to be protected by everybody.
- 51st. Yes.
- 52nd. They enjoy the same civil and political rights as the white settlers.
- 53rd. No: they understand hunting very well, but as to everything else they require a mentor; for they are continually imposed upon by the whites. I know this by experience; for since I have left them, they are often obliged to request my services on divers occasions. Not being authorised, I cannot act for them as I might have done.

Three Rivers, 27th February, 1843.

Dear Sir,—Herewith you will find the answers to the Questions proposed to me by you; and I hope they will be a little better than the former ones; for, as to them, my son being absent, I had a bad interpreter, but I think you will find these to meet your views. I assure you I have done my best, and that my answers are as just as possible, and made with the greatest care. I am afraid I have kept you waiting, but as the subject was a difficult one, I preferred keeping my answers a little longer, so as to draw them up more carefully.

I am, Sir, with consideration,

Your most humble and obedient servant,

(Signed) CHEVALIER DE NIVERVILLE.

Lt. Col. D. C. NAPIER,
S. I. I. A.

APPENDIX No. 10.

Appendix
(T.)

24th June.

Evidence of the Rev. L. Fortier, Missionary, having reference to the Hurons of Lorette.

Answers to the Questions proposed by the Commissioners of the Indian Department, to the Missionary of Young Lorette.

1st. I have had charge of the Hurons of Young Lorette for the last seven years.

2nd. For the last two years, especially, they have made remarkable progress in morality and religion. As to industry, their progress is far from being as remarkable.

3rd. They are all, with the exception of two families, settled in a village.

4th. Their village, situate on the river St. Charles, nine miles from Quebec, contains about twenty arpents. It consists of thirty-four houses, two of which are of stone and the others of wood, nine barns and sheds.

5th. They all live in houses.

6th. There is no cultivated land in the village; but on an extent of forty square arpents, situate two miles from the village, and belonging to them, each family, at least those who own land, and have the means of cultivating it, cultivate such portions as they have cleared, and wherever they think proper.

7th. There are about forty arpents of cultivated land. Those who have the means, cultivate an extent of about three or four arpents: they, as well as those who do not cultivate, live by their industry, that is, by hunting, fishing, making moccasins, snow shoes, and several other little things, which they sell in the city or to strangers.

8th. When an Indian is in possession of a piece of land no one can take it from him: he can leave it to his children, or sell it to a member of the tribe.

9th. They cannot make much progress in agriculture, because they have not the means; besides, they may be said to have no land, the forty square arpents having been given to them, and being only fit for their firewood and timber for building purposes.

10th. The number of those who cultivate has not increased during the last seven years. They use the same implements of agriculture as the Canadians.

11th. As they cultivate little, they cannot be well provided with the implements necessary for the purposes of agriculture: they hire them from the Canadians, and make use of them as well as they do.

12th. Those who cultivate, do so with as much care as the Canadians.

13th. Their system of agriculture is the same as that of the Canadians.

14th. They sow oats, pease, Indian corn, and cultivate potatoes and vegetables.

15th. Those who sow, take in a crop every year of about four hundred bushels of oats, twenty-five bushels of pease, six bushels of Indian corn, and a thousand bushels of potatoes.

16th. Not having the means, they get the Canadians to till the greater part of their land.

17th. They work in the same manner as the Canadians, and are as fond of it.

Appendix
(T.)

24th June.

18th. They take their meals at regular hours, like the Canadians.

19th. They are still, certainly, as fond as ever of hunting and fishing, but they cannot pay so much attention to these occupations, as there is almost nothing to be had from them.

20th. They hunt and fish during three months in the spring, and three months in the autumn.

21st. and 22nd. Their hunting and fishing places are towards the north, from the river St. Maurice to the Saguenay.

23rd. For the last two years, especially, their progress in religion has been worthy of all praise.

24th. They are all Roman Catholics.

25th. They attend church regularly, and with full liberty; their motives for doing so being the fulfilment of their religious duties.

26th. Under the management of the Jesuits, who had a great deal of authority over them, it may be said that they were very religious and pious; but they afterwards became corrupted by their intercourse with the city. For the last two years their religious sentiments have been very good.

27th. They wish to improve their condition, and try to do so; but, without the assistance of the Government, I am afraid they will never succeed.

28th. They are all Christians.

29th. In 1842, nine baptisms, six burials, and one marriage took place.

30th. and 31st. They have a chapel, at which they attend Divine service, morning and evening, every Sunday and holiday. They often, also, have Divine service during the week.

32nd. Their religious exercises are the same as those of the Canadians.

33rd. There is one school established in their village.

34th. The children who are not too poor attend regularly.

35th. Twenty-five children attend school, and are sufficiently apt at learning.

36th. Their school is kept in the same manner as that of the Canadians, and they make use of the same kind of books.

37th. They show as much aptness for mechanical arts as the Canadians. Formerly they had good masons, carpenters, blacksmiths, and joiners.

38th. Now they have only two masons.

39th and 40th. Their health is as good and as perfect as that of their Canadian neighbours.

41st. Their state has been about the same, since their civilization, as before.

42nd. Every year poverty obliges some one of the Indians to abandon the village.

43rd. There are generally two children in each family.

44th. The age at which mortality is greater among children, is from their birth to the age of two years. The cause is the same with them as with the children of the whites.

45th. The Indians sometimes intermarry with the Canadians.

46th and 47th. They are all half-breeds.

48th. The marriages which take place among themselves succeed better than those with the Canadians.

49th. No Indian woman lives with a white man, unless she is married to him.

50th. During the last two years illegitimate births have been less frequent.

51st, 52nd, and 53rd. They have the same civil and political rights as the Canadians; they enjoy them in the same manner, and are as well able to exercise them.

In fine, the village contains forty-four families; sixty-three children above the age of fifteen, and thirty-one under that age.

APPENDIX No. 11.

Evidence of the Bishop of Quebec (Roman Catholic.)

Quebec, 19th April, 1843.

Sir,—After having received the letter addressed to me by you, on the part of the Commissioners to inquire into the state of the Indian affairs, and the series of Questions accompanying the letter, I thought I could not do better, in order to procure for the Commission the desired information, than transmit the Questions to the Priests, charged with the care of the three Indian Missions in my diocese. Two of those gentlemen, Mr. Shaw of Ristigouche, and Mr. Fortier of Young Lorette, having since informed me that they have sent you their answers to the same Questions, which you had also addressed them; there is nothing left for me than to transmit you herewith, those which have been made to me by Mr. Béland, missionary of St. François du Lac, and to state my reflections on the object which the Commission appears particularly to have in view, that is, the improvement of the condition of our Indians, as regards civilization; for, as to the subjects detailed in the series of Questions, I can say nothing further than what is said by the missionaries, who, for several years, have had continual intercourse with the Indians.

I consider it as certain, that our Indians (I mean those residing in villages), have no desire whatever of making more progress in civilization than at present. Their wild life has always attractions for them, and they will have no intercourse with the whites, unless what they consider their interests is concerned. Hence their fondness of hunting and fishing, their absence from their homes during a certain part of the year, while they are quite indifferent as regards education. One may succeed in imparting to them a slight knowledge of letters in their younger days, provided they do not bear the expense; but experience has shown, and that experience is founded on fruitless attempts made by the Government itself, to give several young Indians, of Indian Lorette, a course of studies; experience, I repeat, has shown, that it would be losing one's time to attempt to create in them a feeling of disgust for the roaming life which they think themselves destined to lead. These are even the ideas of the Huron nation of Young Lorette, who would seem to be more approaching to perfect civilization than the others, as at present it does not contain one individual of pure Indian blood.

I consider it, therefore, as perfectly useless, to attempt to impart to our Indians any other knowledge than that of their religion; and in case it should be competent for the Commission, in whose name you have written me, to

Appendix
(T.)

24th June

Appendix
(T.)

24th June.

inquire into the religious state of our Indians, I will take the liberty of suggesting, through you, that if it be desired that these Indians should have for their religious faith that attachment and respect, without which they are continually exposed to stray from the paths of honour and of honesty, it is important that those preachers should not be admitted amongst them, who, without any mission whatever, and under the pretext of preaching the gospel, carry division and trouble among the tribes, who will always be peaceable and united as long as they are faithful to the religion of their forefathers.

By giving lands gratuitously to the Indians, some of them might, perhaps, acquire a taste for agriculture; but I do not think that a measure of that nature would justify the expense of the experiment, as long as hunting and fishing, and the manufacturing of a few little articles in skin and bark, afford them almost sufficient resources.

I am therefore of opinion, that, for a few years to come, there is nothing better to be done for our Indian tribes, than to give them good elementary schools, the masters whereof should have sufficient salaries to enable them to hold amongst the Indians that rank which it is proper for teachers to have, and who, with respect to their morals and their doctrines, should be entirely under the superintendence of the missionaries.

As regards the latter (the missionaries) I venture to hope that it will not be thought out of place, if I observe, that it is extremely important that nothing should be neglected to preserve their influence and support their authority over the flock confided to their charge; and that, in order to facilitate the attainment of that object, it is essential that the Indians should be aware that their pastor will always be supported in the performance of his duties by the Officers of the Department.

I have the honour to be,

Sir,

Your most humble and obedient servant,

(Signed) † JOS: Cath. Bishop of Quebec.

APPENDIX No. 12.

Evidence of Major Plenderleath Christie, respecting
Schools for the Indians.

CHRISTIEVILLE, near St. Johns,
26th December, 1842.

Sir,

I have the honor to acknowledge your letter of the 2nd instant, containing a list of queries from the Commissioners for inquiring into the affairs of the Indians, accompanied by a letter from the Rev. P. Jones. I rejoice in the hope that good is likely to result to that long injured race by the appointment of such a commission by His Excellency.

My present state of health does not allow me to enter into long details. For this reason I have requested the Teacher of Indians in this place to furnish some particulars, which I enclose.

The Indian instruction in this quarter was first commenced at Chateaugay, 13 years since, and has been the means of educating several young men, and of raising the standard of the native character. Some of them hold respectable situations, and one died happily about a year ago, near Quebec, having been well grounded in Holy Scripture, which is the basis of the instruction of our pupils, and should, in my view be so in every establishment which may be set on foot for their welfare and improvement. The chief obstacle that we have encountered in

attempting their amelioration, has arisen from the continual secret opposition given by Romish Priests, more particularly the one who rules at Caughnawaga, against whom frequent complaints have been made by the native villagers, who petitioned his Bishop for his removal, but without success. On this subject permit me to observe, that as the Priests who are stationed in the Indian Villages in this part of the Province are Military Chaplains of the Indians, who are considered auxiliary force, and were so employed during the recent revolts, it is extraordinary, that they who are receiving salaries from the Government should thwart, instead of promote its benevolent views in favour of the untutored Aborigines. But the secret is made plain, when you are informed that those poor creatures are taught to read, write, and speak the language of Government. But the Priests dread much the introduction of the English language into Lower Canada, fearing thereby the loss of their despotic influence over the minds of the Indians and French Canadians. It may not be generally known that at the capitulation of this Province, there was a special article concerning the Indians whom the French Commander wished to retain under Popish bondage, but the British General wisely refused to accede to it. If I can lay my hand on it I will transcribe the article.

Art. 40.—“The savages, or Indian allies of His Most Christian Majesty shall be maintained in the lands they inhabit, if they choose to reside there; they shall not be molested on any pretence whatever for having carried arms, and served His Most Christian Majesty; they shall have, as well as the French, liberty of religion, and shall keep their Missionaries. The actual Vicars General, and the Bishop, when the Episcopal See shall be filled, shall have leave to send them New Missionaries when they shall judge it necessary. Granted, except the last article, which has been already refused.”

It is greatly to be lamented that our Government has so long delayed to carry out the intentions of the British General, by nominating Protestant Chaplains to superintend the education of the Indian population. Had this been done soon after the conquest, we might long since have seen a large number of sober, industrious, civilized, and Christian Indians in this part of the Province, instead of the drunken, debased, heathen barbarians, who now disgrace the community.

The Rev. Mr. Jones' opinion as to the practicability of forming Industrial Schools for Indians, coincides with attempts made at the first settlement of the British Provinces, now the United States, and with more recent efforts there, and in our own settlement near Hudson's Bay. I transcribe the following from the records of the Church of England Missionary Society of London, for 1841—“General state of the settlement.” “The settlement bears every mark of rapid improvement in a temporal point of view, for last spring most of the farms were in extent double their size, and the crops now look healthy and promising. The cattle are increasing very fast, amounting now to above 200, exclusive of horses and pigs. I believe there are about 20 horses; it would be difficult to say how many pigs, as few have less than two or three, and many have more than 20; a number of ploughs have been brought into the settlement, and during the summer seven new houses have been built, of a description far superior to any before erected, each having two rooms on the ground floor, with a cellar underneath to keep potatoes, and a chamber for grain, &c. The Christian Indians have now become as industrious as many of the labouring classes in England. In conclusion may we not say ‘what hath God wrought! for assuredly it is His work.’ Again, since my arrival last autumn, I have nearly doubled the size of the farm. I find the produce of immense importance, as enabling me to provide for the schools, and for the aged and sick; another great advantage arising from the farm, is the employment which it gives to the Indians, leading them almost insensibly into the habits of civilized life. I find them, for the most part, work well; they are prompt in doing any thing they see me do; and they endeavour to model their own farms after mine. Indeed

Appendix
(T.)

24th June.

"they appear to be making determined efforts not to come behind me; for 6 new ploughs have been brought into the settlement this spring, and a considerable quantity of new ground cleared and ploughed."

For the above reasons I conceive that it is practicable to train up Indian lads to Agriculture and Horticulture; also to teach them the trades of Carpenter, Blacksmith, Tailor, and Shoemaker, &c., and the girls, sewing, washing, knitting, making clothes, and other branches of domestic economy; besides, for both sexes, English reading, writing, arithmetic, natural history, a little geography, more particularly that of North America, all which I think might be effected in our central establishment, where might be collected, in the first instance, all Indian orphan boys and girls from the whole Province, or of this part only, according to circumstances; besides such other Indian children whose parents would consent in writing to place them for education (say for three years) in the Institution. Preference for the second class should be given to older boys and girls, capable of work, and of learning useful trades. The age of admission for this class to be from ten to fourteen years. I think it would be well that the Institution should be built on a farm, in order to train to Agriculture, and to supply the chief articles of food. A farmer or farm servant might be hired to work the land, and teach the culture to the boys, who would assist in it. No laborers need be hired but the farm servant. The whole establishment I don't think might be managed by a head schoolmaster and his wife, with an assistant schoolmaster. The trades might be taught in the winter, by hiring a Carpenter, &c. (when work is scarce) for the season. The main building should comprise lodgings for teachers; a farm house, barn, and stable would also be required, and work shops for the different trades; all the buildings should be plain, substantial, and commodious, and the establishment conducted on a frugal plan. When the educated children return to their homes, they could not fail to gradually infuse knowledge and civilization into the community; some would exercise their trades, others cultivate land. A well ordered establishment must, I conceive, prove highly beneficial to the present generation, by the moral influence which the educated children would have on their parents; and this might be expected to increase in the next generation by the marriage of the educated, who would become heads of families. I do not imagine the cost of establishing and maintaining it would exceed £2,000 for the buildings; if so, it would be a small sum for such an object. The following estimate might not be far from the mark:—Head school master and wife £250 per annum, and lodgings. Assistant ditto, £75; (if married) £100, and lodgings. Farm servant, £50 and a house. Provisions besides produce of farm, materials for clothing, firing and lights, buildings, furniture, implements, stock; £2000 outlay.

Few of the queries apply to this quarter, I will however remark on two or three.—Agriculture: I believe the Indians in all the settlements in Lower Canada have a block of land which I fear is not well managed, chiefly by Agents of their own choosing; nor can I ascertain if it is otherwise than in common. I allude particularly to one of the most ancient—Caughnawaga—within 9 miles of Montreal. I do not think the tract is even subdivided into farms, which perhaps all the Indian tracts should be, and allotted to families to give them a deeper interest in the soil; still they might be restricted from disposing of the land by lease or sale for a certain number of years.

Conversion of Indians.—The school master who has had charge of this school from the commencement, is restricted from any systematic attempt to convert them; they are generally Romanists by name, though really Heathens. Some few have declared themselves Protestants after some stay in the school. To further conversion the restriction should be removed, no communication allowed with Popish Priests, and they should be wholly instructed by pious Protestant Teachers, otherwise they will continue Romanish Heathens in perpetuity.

Living with white men.—To judge from the lighter complexions of a large number of the villagers of Caugh-

nawaga, and other parts, there can be no doubt of an illicit intercourse having long existed between whites and Indian women, and I am told this is viewed as an honor by the last.

Civil and Political rights.—The Indians are said to be under the rule of the Chiefs, who are themselves under the dominion of the Priests, the Dictator. Thus have these poor creatures been held in a double chain of barbarism and mental servitude ever since the cession of Canada, now more than 80 years. Men and women wear to this day their half savage costume, and even the offspring of whites is degraded by the Blanket Mantle and other badges of Indian slavery. I am not aware of any rights they possess, but they are all subject to the laws of the land. The despotic power of the Priest may be exemplified by the following: Some years since, I visited Caughnawaga, in company with the Medical Officer; we went together to the Priest's house, where all the sick and ailing, able to walk, were assembled, in order to make known their ailments to the Officer through the Priest, who interpreted them to him in French. The Officer was imperfectly acquainted with French, and once I was obliged to explain the Priest's words to him in English. The same course was observed when directions were given through the Priest about the remedies. At that time the last had just completed an Iroquois Dictionary, begun by his predecessors. I requested a sight of it, which was granted, when the following dialogue took place between the Priest and myself: I congratulated him on the termination of his labor, I hoped he would send it to the press, as many persons would be glad to purchase such a curiosity. He replied that he had no such intention. I then inquired, of what use it was? His answer was, for the Mission. Thus it appeared that the labor which may have commenced before the conquest, was only designed to give the Priest control over the Chiefs, and through them to rule the community. For neither Chiefs nor people were ever taught the language. One thing which requires some consideration is the disposal of some of the educated youth. A young man of some abilities, who was educated by Mr. Forest, returned to his native village of Lorette, near Quebec, professedly a Romanist, but as he had a pretty good knowledge of the Scriptures, I had purposed to employ him as a Scripture reader among the French Canadians; a friend of mine at Quebec having had frequent conversations with him, he at length avowed himself to be a Protestant. While matters were pending, previous to any proposal being made about employing him, the Priest got information of his opinions, and fearing to lose him, he was privately sent to Three Rivers, where the Priest made him his Clerk, and thus cut off all intercourse between him and all Protestants.

I would therefore urge a serious attention to this point, so that we may have the full benefit of the educated Indians, some of whom may be fitted as school masters and scripture readers, to enlighten their brethren; but I beg to repeat, that if Priests are suffered to tamper with them, or to have any thing to do in the projected Institution, it is hopeless to attempt to make them Christians, or better members of Society; their case is desperate, and past remedy.

I had nearly omitted to mention a few particulars concerning a native of St. Francis Indian Village, who received his education in the States, and on his return obtained the situation of School Master under Government in that village. He professed himself a Protestant, which soon drew upon him the anger and opposition of the Village Priest, who used all means to break up the school he had formed, even to the excommunication of some of the parents. He also made heavy complaints against him at the Government House, of quarrelling with the Priest in discussion. The Priest and his party repeating their accusations of disturbance, &c. he was deprived of his situation under Government, and was then taken up by a Society in Boston for educating Indians; after remaining there some months, he returned as the Rev. Peter Paul Osun Ratime, and again set up a school there on his own account, and preached to them in spite

Appendix
(T.)
24th June

of the Priest, and had several followers. He afterwards proposed building a Protestant Church for them, assisted no doubt with means from the States. This was furiously opposed by the Priest, who entered an action against him, under the pretence that the Donor of the land, where the Village stands, had prohibited a Protestant Church ever being erected there. The native was encouraged by Protestants to contest the matter, and he at length gained his suit against the Priest, and continues to this day preaching Protestant Doctrines to his countrymen. He would gladly furnish information if he were applied to.

If the Government would undertake to form an establishment, such as I have suggested, on an extensive scale, sound principles, and Christian model, I would cheerfully aid it by giving for the purpose a good and eligible situated farm of 120 acres, in the Village of Cornwall, U.C., the cost of which is about £700. It lies on the river, is half cleared, and commands a beautiful view of the St. Lawrence, and Indian Village of St. Regis. There is a farm house and a barn on it. It fronts both the river and 2nd concession line in the rear.

The foregoing observations have been penned under considerable inconveniences, arising from my bodily state, and I must plead my excuse for all imperfections, and omissions, my object being the welfare of the much injured Indians. I confidently submit them as they are, to the candid consideration of the Commissioners.

And have the honor to be,
Your respectful servant,
(Signed,) W. P. CHRISTIE.

GEORGE DYETT, Esquire,
Secretary, Kingston.

APPENDIX No. 13.

Evidence of Mr. Charles Forest, respecting Schools.

The difficulties seen by the Honourable Commissioners, with a reply to the same, relative to the Education of the Indians, &c.

1st. The difficulty of obtaining the knowledge of the appropriate means to defray the expenses of their board and education.—One of the undermentioned resources may be successfully applied to for the pecuniary means, if the whole cannot unite to promote the object, namely, 1st. An annual allowance from the Provincial Chest for a limited period, for the benefit of the present rising Indian youth. 2nd. The appropriation or rental of Indian lands. 3rd. The renewed benevolence of the Home Government, affording additional support to the Indian Department, for the civil, mental, and moral elevation of the poor and loyal aborigines of the country.

2nd. The difficulty to induce the parents to allow their children to go from home.—As the difficulty of obtaining the Indian youth has not been equal to the retaining of them after admission, through the indulgence of their parents and other interference, it may be greatly obviated by some contract to provide for the Indian scholars, from the age of eleven to the age of fourteen, with the condition, that they should visit them three times during the year; and in case of the parents withdrawing their children before the termination of three years, without proper cause, they should become responsible for the expenses of their past board and tuition.

3rd. To remove their prejudices and habits, opposed to order and discipline.—As antipathies, indolence, and habits are common only to persons advanced in life, they will not be found to operate with any force in the minds of children, to defeat the ordinary means of instruction and discipline.

Questions proposed by Honourable the Commissioners, replied to, relating to Indian School at St. Johns.

1st. What was the expense of the establishment?—The Indian school at St. Johns being reduced to a comparatively private character, through the late rebellion, by which it was deprived of the place, property, and prospect which it enjoyed, by possessing the premises of the old Garrison, and the land attached to it, for the use of the Indian boys, has not been attended by any expense in the erection of buildings, &c., as the property is rented at the annual rate of twenty-five pounds currency.

2nd. What are the annual expenses and earnings of the Indian boys?—The annual expense differs according to the numbers admitted, and the periods of absence; there being an allowance paid for each boy, and a deduction made for days of absence. The average annual expense may be about £130 currency, which liquidates every demand for board, clothes, mending, washing, tuition, rent of buildings, and salary for teacher. There are no annual earnings, in consequence of having no land, and the boys being chiefly too young to labour.

3rd. What is the number annually under tuition?—The number varies, there being at some periods five, six, or more, but not exceeding ten.

4th. What is the system of teaching, moral and industrial?—The mode of instruction is according to the British system as far as practicable. Their moral tenets are directed by French Priests. The boys being Catholics, the teacher is directed not to interfere in any manner with their religion. The Indian boys do any kind of work connected with the establishment, and appear to be as industrious as other boys.

5th. What effect is produced by education, &c.?—From the observations of many years practice in teaching the Indian youth, it may be confidently affirmed, that their minds are capable of development, expansion, and moral improvement; and that the effects of mental culture differ but little in their degree and quality, when emanating from Indian youth, than from others.

6th. What is the destiny of the Indian scholar?—Whilst the destiny of many are perfectly unknown, others are performing offices of trust and usefulness, such as clerks, teachers, agents, tradesmen, and labourers, thereby evincing the benefits received from the institution established by the Government for their benefit and comfort.

OBSERVATIONS.

The teacher of the Indian establishment at St. Johns, was originally employed by a society established in London for the promotion of education and industry amongst the Indians and destitute settlers in Canada, patronised by the Duke of Sussex; and after his arrival in the country was appointed to teach the Indians at Caughnawaga. His labours at that place continued to be successful until the unwearied opposition of the French Priest compelled him to leave that sphere of useful labour, and endeavour to prosecute his object in instructing the Indians in a more limited and private manner at Chateaugay.

The commencement of the education and support of Indian boys, under the direction of the Government, originated in a petition from some Indians at Lorette, praying that their sons might be educated in the English language, and placed under the care and tuition of the teacher of the Chateaugay school. That petition was recommended by the Governor, Lord Aylmer, and referred to the House of Assembly, which determined, in Committee, that £45 should be paid to a French Priest, to educate them in the French language.

That procedure being dissatisfactory to the Indians, His Excellency determined to support a limited number of Indian boys in the English language, under the direc-

Appendix
(T.)
24th June

Appendix
(T.)

24th June.

tion and support of the Indian Department, and placed them, agreeably with the tenor of the petition, under the care of the teacher at Chateauguay. The removal of the boys to St. Johns was occasioned by an opportunity to occupy the buildings and land of the old Garrison, as an establishment of education and industry, for the benefit and use of the Indian youth.

The benevolence of the Home Government, and the increasing and invariable attention of the Superintendent of the Indian affairs for the Lower Province, would have been much better repaid by the successful results of the Indian institutions, had it not been incessantly affected by the unfavourable prejudices of the French Priest against the English language. It may be said, without hesitancy, that nearly the whole of the present generation of young men, of the village of Caughnawaga, would at this time have been capable of speaking the English language and enjoying the fruits of a common education, had no opposition existed to intimidate their parents and to prevent its accomplishment.

The necessity of instructing the Indian youth in the English language, appeared very conspicuously at the period of the late rebellion; as the most prudent, loyal, and useful Indian men, were those who spoke English, and who had been educated by the Government.

The most effectual method to insure the improvement of the Indians of the Lower Province, is to make the subject of labour and "earning" a minor consideration, and to redeem all the time possible to teaching them the English language and a sound education, lest the tardiness of the progress, and their unexpected removal by their parents, and other causes, should waste the advantage and defeat the object.

The surest manner, the least expensive, and the best method to secure the principle and habit of industry, is to raise the mind to a state of cultivation and dignity to feel its wants.

(Signed) CHARLES FOREST.

APPENDIX No. 14.

Extracts from Evidence of Mr. Robert M'Nab, formerly of the Indian Department, (having reference to the Tribes in Canada East.)

From Memorandum shewing the present condition of the INDIANS OF CANADA EAST.

There are six Indian Villages in Eastern Canada:—

1st. The Micmacs, at the Village of Restigouche, at the lower extremity of the Province, near New Brunswick; of them I know nothing, therefore cannot offer any remarks respecting them.

2nd. The Hurons, at the Village of Lorette, a few miles from the City of Quebec.—This village contains a population of about 200 souls, descendants and remnant of part of same Tribe who inhabit the Western part of Canada West; they were the first Indians converted to Christianity, and several hundred families, through the encouragement given by the Jesuit Missionaries, were induced to leave their native home and settle in Canada East. A considerable portion of land was allotted them in the vicinity of Quebec, but which the Jesuits eventually apportioned to themselves, leaving the poor Hurons a few acres merely for a village plot, and a few hundred acres of wood land. The Tribe have repeatedly applied to the Government, and made several missions to Britain to obtain redress of their well founded grievance; their

deputations were always well received at the Colonial Office, got presents of tinsel laced coats, medals, pictures, &c. &c., at same time dismissed with fair promises that they should be reinstated in their rights—but as yet these promises have not been fulfilled.

As fire-wood is a primary consideration with the Indians, the Hurons wish to save the little they possess for their descendants, consequently do not clear much land, and having no revenue from any source whatever they are obliged to subsist entirely by their industry. The Hurons are the most intelligent of the Indians settled in Eastern Canada, their manner and mode of living similar to the whites, in fact there are no more pure-blooded Indians among them, and very few even speak the language.

They all speak French, a few speak English, they all profess the Roman Catholic faith.

3rd. The Abenquois, or St. Francis Indians, at the Village of St. Francis, in the District of Three Rivers, about 70 miles from Montreal.—These Indians, so far as I can learn, were originally from the Alleghany Mountains, in the State of Pennsylvania, and emigrated to Canada about the time of its early settlement by the French. The Village contains about 400 souls; they possess large tracts of land, considerable part of which is conceded on annual rent; I cannot state the quantity conceded, nor the amount of rent received; their business is managed by an Agent appointed by Government, for which he is allowed 10 per cent commission on all receipts; they nearly all cultivate the soil more or less, some are good farmers, a few only subsist by the chase. They are Roman Catholics, with the exception of a few lately become Methodists, having been educated at Dartmouth College, in the State of New Hampshire. Very few, if any full blooded Indians are to be found amongst them, being all mixed or half-breeds, and descendants of Europeans captured in the British Colonies, (now the United States,) whilst the French possessed Canada.

4th. The Iroquois of Caughnawaga, opposite Lachine, near Montreal.—The Village contains a population of about 1000 souls, descended from the Mohawk Tribe originally settled in the then Province, now State of New York, and emigrated to this country upwards of 200 years ago, and settled at LaPrairie, about 9 miles below the present Village; they subsequently had given to them by Letters Patent from Louis XIV, in 1680, the Seigniory of Sault St. Louis, which they still possess; it contains upwards of thirty thousand acres, about 15,000 conceded on the feudal tenure, reserving for themselves about 20,000 acres of cleared and wood land; the soil is of first quality, inferior to none in Eastern Canada, rich and valuable timber of various kinds, such as oak, elm, pine, &c.; a considerable portion of the reserve is considered by the Indians as barren, when in reality it is quite the reverse, being exceedingly valuable, composed of lime stone of superior quality, covering several miles in extent, and might, by proper management, be turned to good account, by leasing to private individuals the quarries which are now open. I may observe that the Contractor of the Lachine Canal Locks obtained from these quarries all the cut stone used in the construction of the Locks forming the upper section of that work, which for durability and beauty is not excelled by any in the Province, the lime also was procured here. I may also observe, that one of the Contractors of the Beauharnois Canal is getting cut stone from the quarries here for that work; and what has been quarried has been pronounced to be equal to any on the Continent of America.

With all the advantages which this seigniory possesses, the annual "Rent Roll" is only about £250 currency, and of this trifling sum not more than half is ever collected, out of which they allow their Agent (appointed by Government) 10 per cent. commission on all receipts; the small amount of revenue collected may be attributed partly to the neglect of the tenants and partly owing to their bad crops for a few years past. The Indians had a Grist Mill on their Seigniory which yielded some years

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

£200 and upwards, but in consequence of all the Tribe being masters, and none really responsible to the whole in looking after such valuable and useful property, the Mill was allowed to go to ruin; it is scarcely necessary to observe that they are unable to manage their affairs, and so long as they are kept in ignorance must be dependent on others. Sound Scriptural education alone will enable them to take that place among their fellow subjects which their many natural abilities justly entitle them. At present the whole revenue is insufficient to meet the various demands, such as support of the Missionary, repairs of the Church, keeping up the public roads (about ten miles); besides this being the Great Fire or Seat of Indian Government, the Tribe expends large sums on extraordinary occasions, part of which ought in justice to be defrayed by the Tribes generally; when a number of Indians of the different Tribes meet here to treat upon and stipulate all Indian matters and things during their sojourn or sitting, the Chiefs of the Village are obliged to support them; which, with the limited means of the Tribe, falls very heavy upon them.

This Seigniorship joins that of LaPrairie, which is part of the Jesuit Estate; according to Indian tradition, whilst the Jesuits had the management of the latter they asked the Indians to give them a small slip of land for a Kitchen Garden, this small slip consisted of about half a league in front by two leagues in depth, which includes within its boundary an excellent Grist Mill; the Indians remonstrated against such flagrant injustice, but never could they get even the least satisfaction from the Reverend Gentlemen, or restoration of the land, since the extinction of the order in 1800, and reversion of their estates to the Crown; the Indians have repeatedly applied to Government for restitution of their property, and in 1829 they sent a deputation to England, who were well received, but told by the Colonial Secretary, that he could not interfere with matters that wholly concerned the Colonial Government. He, however, gave them a bell for the Village Church, and £250 sterling for the repairs of the Church, and promises that all just grievances would be redressed, yet matters remain in the same state, and demands that justice be done.

Within a few years past the Indians of this Village have made considerable progress in Agriculture; already there are several good ploughmen, and there is no doubt but if Government would give proper encouragement the condition of the Tribe would be very much improved. In this village not more than three or four persons are said to be of pure Indian blood, the remainder are of mixed breed, or descendants of Europeans captured in the British Colonies (now the United States) at the time the French possessed this Country.

5th. The Indians of the Lake of the Two Mountains, on the north side of the Ottawa, about 30 miles from Montreal.—This Village contains a population of between 800 and 900 souls, viz: Algonquins, Nipissings, and Iroquois; the Village plot and Seigniorship belonging to the Priests of the Seminary of Montreal.

The greater part of the Algonquins and Nipissings subsist by the chase, and have very extensive hunting grounds, on which no other Indians are permitted to hunt without special leave; but I presume they make but a precarious subsistence, as the various animals are becoming more and more scarce, and furs commanding but a small price; such of the Tribe that remain at home and cultivate the soil, make out much better than those who wander about the forest nine and ten months in the year; as they generally leave the Village in the month of August and return in June following. There are more pure-blooded among these Tribes than any other in Canada East.

The Iroquois of this Village number about 200 souls, are, I am informed, descendants of the Oneidas in the State of New York, but have no full-blooded Indians amongst them, being all mixed and descendants of British captives; having no lands of their own, and the quantity

allotted to them by the Priests very limited, consequently make but little progress in agriculture.

6th. The Iroquois of the Village of St. Regis, at the upper extremity of Canada East, on the boundary line dividing Canada from the State of New York.—The Village population is about 400 souls, descendants of the Iroquois of Caughnawaga, and located at Saint Regis, about 80 or 90 years ago, and appropriated to themselves large tracts of main land and islands on both sides of the St. Lawrence, embracing from 80 to 100,000 acres, but hold no legal title. A considerable portion has been leased out, affording an annual rent, I understand, of about £700; their business is managed by an Agent, appointed by Government. Notwithstanding the immense quantity of land under their control, and large amount of revenue, they are exceedingly poor, from what cause I am not prepared to say. The situation of this Tribe, particularly, should be closely inquired into; their Caughnawaga kindred have not half the quantity of land or amount of revenue, with nearly treble the population, yet are far more comfortable.

It is said, there is not a solitary pure-blooded Indian in this Village.

The Education of the Indians:—

I have now arrived at a point upon which depends the future happiness or misery of the different Indian Tribes, I mean Education. It is frequently said, even by those whose judgment on other matters is received as sound, that the Indians are not ripe for education; that a direct contradiction to the assertion can be at once given; I shall merely remark, that of the six Villages enumerated, containing together a population of about 3,000 souls, not 200 are pure Indians, the remainder either mixed or of pure European blood. To advance their moral improvement, by means of education, what has been done? Nothing. The British Government continue to grant them bountifully annual presents of Clothing, &c., and pay a number of sinecure officers for issuing the presents, but at same time encourages a state of dependency that ought not to exist.

The amount voted by the House of Commons for a few years past for the Indians of Canada, amounted to £20,000, previously £50,000 and £100,000, even as much as £300,000, exclusive of other charges incurred in the Province. Say on an average since the conquest, £100,000 per annum for 80 years, would show the enormous expenditure of £8,000,000. And yet it is said the Indians are not ripe for education. Such, with some truth, might be said of the Tribes who inhabit the Rocky Mountains, or the shores of the Columbia River, being yet barbarians; not so of those residing in Canada East. I have known several half-breeds from the north-west Territory, educated at Montreal and in England, who were good scholars, and held situations of great responsibility; there exists not a shadow of a doubt but all the Tribes are now as ripe for education as ever they possibly can be; good English Schools only require to be established in every Village, and parents compelled, on pain of forfeiting the Government presents, to send their children to School, and thus educating the rising generation would, in my opinion, work a wonderful change in a short time, and incline them more to industry, at same time exercise a trade for literary and scientific pursuits. There have been a few natives of Caughnawaga and St. Regis educated at Dartmouth College, in the State of New Hampshire, richly endowed by Lord Dartmouth, in the early settlement of America, for the education of the Indians, who on returning to their native Villages after a long absence, and unaccustomed to Indian labor, became restless and unhappy, and eventually dissipated, and their minds not properly directed and employed, become in a short time for ever lost. But if education became general, a spirit of rivalry and a desire to excel each other in the pursuits of knowledge, would, in a short time, tend to rouse the Indian character and fit them for holding situations of usefulness and trust. The great stumbling block in the establishment of Schools among the Indians is placed and maintained by those whose duty it should rather be to encourage, I mean the

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

Missionaries, who are openly and obstinately averse to English Schools. I would recommend that the Government adopt the plan of refusing the Indians their annual allowance, and informing them if they will not have English Schools, they shall not have English presents.

The State of Agriculture in the Indian Settlements:—

Proprietors in most cases of large tracts of waste lands, nothing has been done for them by instruction or even introducing the most simple forms of agriculture. I would suggest the immediate formation of Manual Labor Schools, similar to those now very general in the United States, in which various mechanical instructions might be taught, affording as it would, the youths an opportunity of acquiring a knowledge of the various trades common to the whites, but chiefly the introduction of agricultural instruction; the Indians generally are of an inquisitive disposition and desirous of obtaining information; for that reason, I would anticipate much good by the formation of such Schools in every Village; to commence with, say that a trial be first made at Caughnawaga, and the youths of other Villages be permitted to attend, and if found to answer, that similar institutions be then introduced amongst the other Tribes.

Had the Officers of the Indian Department been as industrious in instructing the Indians in useful knowledge as they have been in encouraging drunkenness and quarrelling, the Tribes would certainly at this day have presented a more pleasing picture than they now do. A reduction in the expenditure of the Indian Department might be safely made of about £500 per annum, which could be very beneficially applied towards the improvement of Agriculture, purchase of implements, awarding premiums for good ploughing, best crops, clean fields, &c.

Indian Mechanics.

To the mechanical arts the Indians of Canada East lay no pretension, and so long as they are kept in their present uneducated and ignorant state, such knowledge cannot be expected or looked for; that they, under different circumstances, are competent to receive such knowledge, I may mention the fact of several half-breeds born in the north-west, but educated in Montreal, who served apprenticeships, and were first-rate mechanics, such as Coopers, Blacksmiths, Carpenters, Cabinet-makers, Tailors, Shoemakers, Watchmakers, &c.

All of which is humbly submitted.

(Signed,) ROBERT M'NAB.

Caughnawaga, 9th September, 1843.

APPENDIX No. 15.

Evidence of the Chief Superintendent, respecting bands under his immediate superintendence, viz.:—

Mohawks of the Bay of Quinté; Mississagas of Alnwick; Rice, Mud, and Balsam Lakes; River Credit; Chippawas of Rama, Beausoliel Island, Saugeen, Owen's Sound, Snake Island, and Lake Simcoe.

Questions to be answered by Resident Superintendents of the Indian Department in Canada.

1st. I was appointed to the office of Chief Superintendent of Indian affairs, in June, 1837.

2nd. The Indians who have been collected and established in villages, are unquestionably much improved in their moral and religious character, and have certainly become more industrious.

Appendix
(T.)
24th June.

Not many years ago sobriety among them, where intoxicating liquors could be obtained, was a seeming impossibility: at present, inebriation, as a prevailing vice, rarely occurs. The young men, when they visit the towns, will occasionally indulge in the too free use of ardent spirits; but such conduct rarely occurs when at home in their village.

The general habits of both men and women, as respects their domestic duties, are much changed for the better. They remain more at home, and pay strict attention to matters which pertain to the comfort of their families: their gardens and small farms are better cultivated; and they evidently show they are awake to the necessity of providing means of subsistence, by agriculture, for the winter season.

They have become far more cleanly in their persons; their houses are regularly swept and scrubbed, and as neatly kept as the generality of farm houses in the country.

With respect to their religious improvement, it is, beyond a question, highly satisfactory. The principal families, in many villages, have both morning and evening prayers; and before partaking of their meals, grace is said by the head of the family. Their chapels, on the Sabbath, are well attended by men, women, and children; and their prayers are offered to the throne of grace with great earnestness, and apparently with most sincere devotion. They frequently meet at each other's houses for private worship; and generally once or twice a week, at the chapel or school house, for the same purpose.

3rd. The Resident Superintendents will state for themselves the location of the tribes under their particular charge. There are many settlements, however, which have no Resident Superintendents; they are the following:—

The Mohawks of the Bay of Quinté.

The Mississagas of Alnwick, Rice Lake, Mud Lake, Balsam Lake, and the River Credit.

The Chippawas of Snake Island, Lake Simcoe, Rama, Beausoliel Island, Machudash Bay, Owen's Sound, Lake Huron, and Saugeen Lake Huron.

Every settlement which has of late years been formed to the northeastward of Toronto, has been on the principle of apportioning to each head of a family a certain quantity of land, and upon it erecting a house for his accommodation. These lots having narrow frontage, the settlement assumes the appearance of a straggling village. The Mohawks of the Bay of Quinté have pursued a different course; their reservation being extensive, they have chosen to scatter themselves a good deal.

4th. The village of Alnwick consists of thirty-six houses, six barns, one large school house (in which divine worship is performed), one saw mill.

The Rice Lake village consists of thirty houses, three barns, one school house, one chapel, to which is attached a bell.

The Mud Lake village contains one mission house, twenty dwelling houses, three stables, one school house, one chapel now being built.

The Balsam Lake village contains one school house, twelve houses, one barn.

The River Credit village contains fifty houses, three barns, one school house, one chapel, two saw mills, one warehouse.

The Snake Island village consists of twelve houses, two barns, one school house, in which divine worship is performed.

Appendix
(T.)

24th June.

Rama village consists of twenty houses, four barns.

The Beausoliel village consists of fourteen houses, one barn.

The Owen's Sound village consists of fourteen houses, one barn.

The Saugeen village I am unable to give an accurate account of, as the greater number of these Indians live for a long time in very small log houses, and in houses made of elm bark. This village was situated about two miles up the river. I have been informed they have abandoned it, and are engaged in building more substantial houses for themselves near the mouth of the river.

The most of the houses occupied by the Indians, in the foregoing villages, are made of round and square logs, and roofed with shingles. In the village of Alnwick, however, there are several framed houses.

5th. I am not aware that any of the Indians in the before enumerated settlements, from choice, live in wigwams.

During the extreme heat of the weather, in the months of July and August, it is quite usual for many families to build bark lodges in front of their houses, in which they cook and perform most of their household work; but as soon as the weather changes, they return to their more substantial dwellings.

6th. I have before stated that, in the formation of new settlements, it has been my endeavour to apportion to each head of a family a lot or piece of land, sufficient for the support of that family, and to erect a house upon the same; but the Indians do not confine themselves always to the lot thus set apart for them. At some of the villages, the land is subdivided into twenty-five acre lots: at others, the lots are of larger dimensions; and again, at some of the settlements, there is no regularity whatever in the shape of the clearings.

The Indians most generally select for themselves the spot of land they intend to cultivate; unless, as above stated, the tract is subdivided into small lots for them.

7th. It is quite impossible to answer this Question without an accurate survey.

The Mohawks of the Bay of Quinté may have under cultivation about five hundred acres, under tillage, &c.; 1368 acres cleared.

The Mississagas of Alnwick, about 360 acres.
The Mississagas of Rice Lake, about 400 acres.
The Mississagas of Mud Lake, about 200 acres.
The Mississagas of Balsam Lake, about 200 acres.
The Mississagas of the River Credit, about 500 acres.
The Chippawas of Snake Island, about 150 acres.
The Chippawas of Rama, about 300 acres.
The Chippawas of Owen's Sound, about 120 acres.
The Chippawas of Saugeen, about 300 acres.
The Chippawas of Beausoliel Island, about 100 acres.

The quantity of land under cultivation by individuals, varies very much. In the Tyendinaga settlement some few of the Indians have full fifty acres under cultivation; but the average quantity to each individual would not, I should think, be over ten acres.

In the township of Alnwick, a number of twenty-five acre lots have been laid out; every Indian family settled on those lots has at least half of that belonging to it under cultivation, and several of them nearly the whole under cultivation.

At the Rice Lake settlement the land is subdivided into fifty acre lots. At this settlement there is more land cleared, but the culture is by no means so good as at Alnwick. At nearly all the settlements I have named,

with the exception of Tyendinaga and the River Credit, the land under cultivation presents one large field, surrounded by a very imperfect fence, but not subdivided; each individual Indian has his own patch of land marked out merely by a few stakes driven into the ground.

Every family belonging to the before-mentioned settlement cultivates the land to some extent. If the produce is insufficient for the maintenance of a family during the winter, the different members of it apply themselves in various ways to make up the deficiency: the men go to a distance and hunt; the women employ themselves in making baskets, moccasins, ornamental bark work, &c., which is taken to the nearest town or village, sold for money, or exchanged for provisions or wearing apparel.

8th. I think he is perfectly secure from the intrusion of other Indians. I have never known an instance of the contrary, unless the interference of the Chiefs has been provoked by the misconduct of an individual; and when such has been the case, the offender has usually been expelled from the village.

The right of an Indian to dispose of his improvements to another Indian of the same community has never, I believe, been disputed, or objected to by the Chiefs; such sales or exchanges of property are frequent among them.

When the head of a family dies, his property remains in the undisturbed possession of the family. It sometimes happens that an Indian makes a will, and divides his property among his family; such was the case with the Chief, Hill of Tyendinaga. This man was remarkable for his industrious habits, and for a desire to accumulate property. Besides the homestead, in the cultivation and improvement of which he had paid more than ordinary attention, he became possessed, by purchase, of several of the farms and improvements of other Indians; and at his death left them, by will, to particular members of his family, who are to this day in full enjoyment of them.

9th. The mode of agriculture among the Indians is certainly much improved: formerly, the hoe was the only implement of husbandry used by them; and such is the case now among many bands or tribes settled along the eastern coast of Lakes Huron and Superior.

Indian corn, potatoes, and squashes, are the principal vegetables cultivated by them. The Indians who have been collected and settled upon small farms, plough and harrow the land, and manage their fields with some degree of system; every family sows a few acres of wheat, barley, or oats, or perhaps a small patch of each; in fact, just what may be considered sufficient for the winter consumption. They do not, however, manure the land in a proper manner, neither do they understand the system and advantage of a succession of crops. They will continue, year after year, to plant and sow the same field until it is worn out, and then proceed to make a fresh clearing.

The Indians of Rama have lately become very industrious; for the last two years they have raised large quantities of wheat, oats, barley, corn, or maize, potatoes, pumpkins, squashes, &c., besides the produce of their small gardens, which generally are immediately attached to their houses, and worked and attended to by the women. Their crop of potatoes, in 1841, was sufficiently abundant to enable them to dispose of four or five hundred bushels to the white settlers in Orillia and Medonte, without inconvenience to themselves.

The Indians of Snake Island and Alnwick have been actuated by the same laudable spirit, and have made many extensive improvements at their respective stations.

The settlement at Alnwick, from the circumstance of each family having apportioned to it a certain quantity of land, and each possession being subdivided by good and substantial fences, has all the appearance of a well-regulated white settlement.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

10th. The only Indians who have commenced tilling the land by aid of the plough, since I joined the Department, are those collected at the Manitoulin Island, at Owen's Sound, and Saugeen.

The tribes or bands settled within the surveyed and inhabited parts of Canada, had all been partially instructed in the use of both the plough and the harrow, by the resident superintendents, missionaries, or the neighbouring settlers. Before the introduction of the plough and harrow among them, the soil was cultivated by the hoe.

11th. The exact quantity of agricultural implements now in possession of the different Indian tribes, it is not in my power to state. Large quantities of ploughs, harrows, hoes, spades, shovels, axes, and logging chains, have been supplied them annually whenever application has been made to me. They are not careful of their implements, and frequently leave them in the field during the whole winter, exposed to the weather. They understand the use of them thoroughly.

12th. They do not, generally speaking, possess a large quantity, or great variety of stock, neither do they take particular good care of it during the winter. However, the Indians of the Grand River and Amherstburgh, have vast numbers of horses, cattle, and pigs, which are allowed to run wild in the woods in winter and summer, and are seldom sought after until wanted. The tribes settled in the London, Home, and Newcastle Districts, have, within the last few years, had many barns erected at their respective settlements, which enable them to house their cattle, and be more attentive to their comfort. But I have generally observed, that all their stock invariably is in low condition in the spring of the year.

13th. The mode of agriculture among the Indians settled in villages, or in small farms, is the same as that pursued by white settlers; but it is of rare occurrence to meet with an Indian farm well fenced or neatly cultivated. Very few of them raise produce for the market, the extent of ambition seems to be to obtain sufficient food for the purpose of their families during the winter season; consequently, the quantity of land cultivated by a family is small. They seldom pay attention to the shapes of their fields, or the stability of their fences; and it is no unusual occurrence for an Indian to have his crops destroyed by stray cattle.

14th. Many of them raise small quantities of wheat, barley, rye, oats, pease, potatoes, and turnips; but the favourite and universal crop is the Indian corn or maize, potatoes, pumpkins, and squash.

15th. I cannot.

16th. I have generally observed that the breaking up of the land, and putting it into crop, is performed by men, young and old, but principally by the young. The hoeing of the corn, and gathering in of the crops, and even the planting of potatoes, is a labour in which men, women, and children participate.

17th. Not particularly so; they have, naturally, an aversion to hard labour. In the spring of the year they will work steadily until their crops are in the ground; but they seldom pay attention to their plantations afterwards, until its absolutely necessary to preserve them from the effects of the weeds.

18th. In many of the villages they do so; indeed, I may say in all, the majority of the inhabitants conform to this practice: there are, however, many of the young men who consider the practice a restraint, and follow their old custom, or habit, of eating when they feel hungry, without reference to the period of the day.

19th. Among the young men, I think, it prevails as much as ever. The older members of the respective communities do not make fishing and hunting so much a business as formerly; they remain more at home attending to other domestic duties.

20th. Those Indians who follow the pursuit of fishing and hunting, devote the greater part of their time to it; others, again, who partake of it as a pastime only, indulge in it a few days in the spring and autumn.

21st. Generally in the vicinity of their villages. In the Home, Newcastle, and Midland Districts, the deer abound; but if they are in pursuit of the otter, beaver, &c., the fur of which is valuable, they have to proceed far to the north in search of them.

22nd. It has had the effect of making the hunt more laborious and fatiguing, for although the deer abound throughout the country, they are far less numerous than formerly; and with respect to other animals, such as bears, wolves, beavers, otters, martins, &c., few are found within the settled parts of the Province. The distance to travel for them, and their necessary preparation, which is always attended with inconvenient expense to an Indian, prevent many from embarking in the pursuit.

23rd. The progress of Christianity among the resident Indian tribes has been great within the last few years. Ministers of different persuasions, but chiefly Methodists, have established themselves in many of the settlements, and others have been appointed to visit them frequently, and teach them the principles of Christianity; and I think much success has attended their efforts. No stronger proof can be adduced, than the fact, that vast numbers have given up the use of ardent spirits, have become less ferocious in their manners and habits, are obedient and submissive to their spiritual teachers, abstain from all labour and amusement on the Sabbath day, and are regular in their attendance at divine worship.

24th. The great majority of what are termed civilized Indians, are either Baptists, Methodists, Roman Catholics, or members of the Church of England.

25th. They are very regular in their attendance at church or chapel; and, as far as outward appearances go, seem influenced by the most proper motives for attending divine worship.

26th. Most certainly, in every possible respect.

27th. The strongest evidence that such is the case, is the fact of every village or settlement having a school-master established in it, and the number of Indian adults, as well as children, who have been taught to read and write. As far as my observation goes, I have no hesitation in declaring, that it is my opinion, that the strongest desire prevails among the Indians to have the children educated, and thus placed on a par with the white population.

28th. There are no Indians, that I am aware of, under my immediate superintendence, heathens. There are a few on the Grand River, under the superintendence of Major Winnett; in the District of London, under the superintendence of Mr. Clench; and Walpole Island, under the superintendence of Mr. Keating: to these gentlemen I must refer for the numbers, and the efforts that have been made to convert them.

I would, however, remark, that the efforts of the Church of England missionaries, at Brantford, in the District of Gore; at Caradoc, in the District of London; and at Walpole Island; have been endeavouring to introduce the light of the gospel among those people, and, I believe, with partial success.

29th. I have not the information necessary to enable me to answer this question; nor do I think the information can be obtained. There may have been a registry kept at a few villages, where Clergymen have resided for any length of time; but even such cases, I apprehend, it would be found very imperfect.

30th. The means of religious worship and instruction are very inadequate to their wants. There are only three Episcopalian Clergymen who receive any remuneration

Appendix
(T.)

24th June

Appendix
(T.)

24th June.

from the Indian funds; one of them is stationed at the Manitoulin Island, another at the town of London, and the third at the River St. Clair. There are, however, a number of itinerant Methodist preachers constantly among them, and a few have become stationary in their villages. It has been found very beneficial to the Indians to have spiritual advice resident among them.

31st. At Tyendinaga the Indians have an Episcopal Church. At the village of Alnwick they have a large building, which answers the purpose of a chapel and school house: these Indians are Methodists. At the Rice Lake village is a small Methodist chapel. At Mud Lake there is a small Methodist chapel. At Balsam Lake is a commodious school house, in which the Indians have divine worship performed. At the River Credit is a Methodist chapel. At Snake Island, divine worship is performed in the school house. At Rama, the same. At Beausoliel the greater number of Indians are Catholics: they have no place of worship as yet. At the Grand River and the River Thames, the Resident Superintendents will afford the necessary information. At Anderdon, there is no church or chapel. At Walpole Island, there is no place of worship: at this place the Indians are nearly all Heathens. At Port Sarnia the Indians have a commodious school house, in which divine worship is performed.

32nd. The Indians, as I have before stated, are very regular in their attendance at divine worship, and the parents generally bring with them all their children; many having been taught to read, pronounce the responses in their own language, with much apparent fervour and devotion. They often assemble in their chapels and school houses on week days, for the purpose of prayer; and many families have morning and evening prayers, to which a few of the friends of the family are not unfrequently invited.

33rd. In replying to this question, I shall confine myself to those Stations and Indian Settlements at which there are no resident Superintendents. At Tyendenaga, there is a School which is under the supervision of the Rev. Mr. Givins. At Alnwick, in the Newcastle District, it is under the supervision of the Rev. Mr. Case. At the Rice Lake, the School is occasionally visited by the Rev. Mr. Case. At Balsam Lake, a new school house has been erected, and a respectable teacher has taken charge of the youth. At Snake Island, a School is established, and a respectable teacher is in charge of it. At Rama, the school house is commodious, and a respectable teacher in charge. At Beausoliel there is no school established; this Village was only formed last year. At Owen's Sound no school has been established; this likewise is a new Village. At the Saugeen there is a School. At the River Credit a School has been established.

34th. In some places they do; but in the course of my visits to their Settlements, I have heard frequent complaints that the teachers find great difficulty in enforcing a regular attendance of the children, particularly during the sugar season, and the gathering of the crops in the autumn.

35th. A great deal of anxiety prevails among the parents to have their children taught, and consequently the attendance at school of the children, although not particularly regular, in general, throughout the Tribes; the parents seldom exercise any rigid discipline over their offspring, and hence the difficulty of enforcing a punctual attendance at school; as far as my observation goes, the children shew a good deal of aptitude in acquiring knowledge, they are naturally quick and discerning.

36th. The mode of teaching is very much the same as that adopted in the common schools throughout the several Districts of the Province, and the books used in them are generally the same; being obtained, in most instances, from the repositories of school books which exist in most of the principal towns and villages.

37th. I think they do; accustomed from their infancy to depend much upon their own resources, few will be found, males or females, unable to construct a hut for themselves, build a canoe, a skiff, make their own clothing, and manufacture shoes or moccasins for their feet; many have acquired a very competent knowledge of several trades, such as carpenters, shoemakers, blacksmiths, tailors.

38th. In the Village of Alnwick there are several young men who have arrived to that degree of proficiency in the trade of carpenter, that they can perform any of the ordinary work of the craft with as much correctness as most white men brought up to the trade; the same may be said of other villages; but I have it not in my power to state the numbers in each village who have made the most proficiency in the different trades.

39th. It is quite as good; the Indians, however, at times suffer severely from epidemics, but this may be attributed to their mode of life, exposure to wet, and the absence of prompt Medical advice when first attacked.

40th. I have not observed that they differ from the diseases and complaints incident to white settlers in the neighbourhood of the Indian Settlements.

41st. I have had no opportunity of contrasting the diseases of the Indians at the present period, with what they were when they lived a wandering life; but I am, nevertheless, of opinion, that the improvements in their domestic habits, their sobriety, the protection from the weather, which their comfortable houses now afford them, must contribute greatly to their general health.

42nd. I am of opinion, that the Tribes settled in Villages are on the increase, although slowly, compared with the white population.

The Tribes which have no fixed place of residence, and which periodically come in from the forest to dispose of their peltries, I apprehend, are on the decrease; the excessive use of ardent spirits and the want of wholesome food during their stay at towns or trading posts; the neglect and exposure of their children to the inclemency of the weather, and to hunger, during the period the parents are in a state of intoxication, produce disease, and consequent mortality among them.

43rd. I should think five an average number born, out of which in few instances are more than two or three reared.

44th. The greatest mortality amongst Indian children takes place between the ages of three and four years. I think this may be attributed to their irregular habits and mode of life. The parents of Indian children seldom correct or restrain them in any way; as soon as they can walk they are permitted to follow their own inclination: if the weather be hot they go about naked, or nearly so, and near to water which is generally the case, to bathe frequently during the day. In winter they are imperfectly clothed, the covering of their feet being moccasins, is no protection against wet, and consequently an Indian man, woman, or child of whatever age, seldom has a dry foot during the wet season of the year; hence it follows that children of tender age and of weak constitution fall a prey to violent colds, consumptions, and various other complaints, which becomes aggravated by such a mode of life.

45th. The Indian women more frequently intermarry with white men than Indian men with white women; there are vast numbers of French Canadians married to Indian women, and there are many instances of half-breeds intermarried with white women.

Mr. Ironsides, Superintendent of Indian Affairs at Amherstburgh; Mr. Askin, Clerk of the Peace of the District of London; Mr. Peter Jones, a Missionary; his brother Mr. John Jones, are all of them married to white women.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

The only full blooded Indian that I can at present name, who is married to a white woman, is a son of a Chief of the Rice Lake Village, whose name is George Copaway; this person was educated in the United States for a Methodist Missionary; he married, about two years ago, the daughter of a Scotch emigrant, settled in the Township of Pickering; he has since thrown aside the Indian dress and assumed the habiliments of a preacher.

46th. It is very difficult to answer this question; complexion of the numbers composing a Tribe are not uniformly the same, and a very few of the Tribes have what is generally considered the Indian complexion. In many Tribes will be found every variety of shade, from the swarthy black to the clear white, and this variety of shade is not unfrequent in the same family when both parents are living together. The half-breeds residing with the Indians, who are known to be the offspring of Indian women, and white men with whom they have cohabited, bear a very small proportion to the number of the Tribes, such half-breeds being generally the offspring of French Canadians, adopted as they grow up the manners and customs of their fathers, and become in fact more French than Indian in their habits and mode of life; they consider themselves a superior race to the full blooded Indian; to whom they apply the cognomen of "Savage" when speaking of them.

47th. The habits of the half-breeds resemble very much the habits of the lower order of the French Canadians, from whom they are principally descended; the most of them speak French, English, and their native language. I think the half-breeds are a more industrious class than the native Indian, except when the latter is in pursuit of game; they are exceedingly fond of music, dancing, and indeed any pastime which produces excitement at the moment. Their tastes for Agricultural pursuits is much on a par with the native Indian's, few of them doing more in that way than to raise a few vegetable for their own consumption.

They are generally stronger and more capable of enduring violent exercise and fatigue than the native Indian, and for that reason are generally preferred by the traders as canoeemen.

They are, however, much addicted to the use of *ardent spirits*, and when in a state of intoxication become frequently very insolent and abusive.

48th. Not in all instances; but generally the Indian woman who marries a white man betters her condition in many respects. She leaves her Tribe, and by degrees adopts the manners and mode of life of her husband, which in most cases afford her more substantial comfort than she could command when living with her Tribe. I think when a separation takes place between a white man and squaw who have intermarried, the fault most generally is on the side of the man.

As long as harmony exists, and not unfrequently after it has ceased, the husband continues to provide the wife with comfortable clothing and provisions in proportion to his means. If continued ill-treatment prevails on the part of the husband, she will at last leave him and rejoin her Tribe.

49th. I think many of the Indian women belonging to the bands or tribes of the North do cohabit in this way with white men, and particularly with the traders who live among them; but among those tribes residing in villages along the frontier I could not name a single instance of the kind.

50th. Certainly not since the use of ardent spirits has been discontinued among them. I should say that such occurrences are less frequent among the Indian women than among the white settlers; an Indian girl who commits herself in this respect (among the settled Tribes) is quite looked down upon.

During the last summer a girl in the Village of Alnwick was detected in an impropriety of conduct with the

young Indians of the village; she was made to appear before the elder members of the community, from whom she received a severe rebuke; being a second time detected in a similar impropriety, she was seized by the married women, bound hand and foot, and while in that state the hair of her head was closely shaved, and then she was discharged, to be pointed out and scoffed at by all the females of the Tribe; she took refuge in her mother's cottage, and remained concealed for many weeks.

51st. Certainly not; their want of education, their language, manners, habits, and customs, preclude the possibility of their participating in all the rights, political and civil, enjoyed by Her Majesty's white subjects.

With regard to their property, the Crown as their guardian is bound to protect it from injury or spoliation.

In questions of property acquired by their own industry, the Courts of Law are as open to them as to white people.

In criminal affairs committed by an Indian, or against the person or property of an Indian, the Courts adjudge without making any distinction as to the parties being red or white.

The Indians, however, have not, as a body, that I am aware of, exercised the elective franchise, nor sat upon juries; but there is no reason against it if they are qualified in respect of property, and understand the English language.

The Chief "Asschurack" owns a farm property of 200 acres of land, in the Township of Medonte, a Patent of which he received from Government, as a reward for his services during the war in 1812; he is a most intelligent man, reads, writes, understands figures, and speaks the English language with tolerable fluency; this man is unquestionably entitled to exercise the elective franchise, and I think would make a better petit juror than three fourths of those who are usually summoned for that duty. John Brant, son of the celebrated Captain Thomas Brant, was once elected a Member of the Provincial Parliament of Upper Canada.

52nd. None that I can recollect, with the exception of those I have mentioned; there are a number of young Indians in course of education who, I have no doubt, will be qualified for the exercise of such rights.

The natural abilities of the Indians are excellent, and if cultivated would render them as fit for the enjoyment of all the civil and political rights as nine-tenths of the lower class of settlers.

At present their want of education, a competent knowledge of the English language, to enable them to read and understand the principles upon which the civil and political rights of Her Majesty's subjects are based, disqualify them for the exercise of such privileges.

(Signed,) SAMUEL P. JARVIS,
Chief Sup. Ind. Affairs.

APPENDIX No. 16.

Opinions of the Chief Superintendent, with respect to the improvement of the condition of the Indians, and their future management.

Monday, 30th January, 1843.

Gentlemen,

In reference to that portion of your letter of the 17th December, 1842, wherein you express a desire to receive from me any suggestions which my experience may lead me to offer, for the improvement of the condition and management of the Indians, I cheerfully avail myself of

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

the opportunity thus given me, of expressing my opinions on this interesting subject. It is one which has most engaged my attention since my appointment to the Chief Superintendency of the Department; and has afforded me matter of repeated and earnest communication with His Excellency Sir George Arthur, during his administration.

It would be necessary for me, in the first place, briefly to premise, that prior to the year 1835, the sole business of Chief Superintendent appears to have been limited to the distribution of presents, and that no regular system has ever yet been established for conducting the business of the office; the several offices of Commissioner of Crown Lands, Surveyor General and Receiver General, and Commissariat, each claiming and exercising powers which, in my opinion, would be more advantageously vested in the Indian Department. This matter having, however, already occupied the attention of the Government, and having been the subject of a report made to His Excellency, the late Lord Sydenham, when Governor General of this Province, by the present Vice Chancellor, Mr. Justice Macaulay, and William Hepburn, Esquire; Commissioners ap-

Reference to Printed Report of Mr. Vice-Chancellor, Mr. Justice Macaulay, and Mr. Hepburn.

pointed for that purpose, I beg leave to refer to that report, and to the suggestions therein contained, remarking, however, that none of these suggestions have as yet been acted upon in any manner; a circumstance from which I have had to encounter great difficulties, arising from the daily increasing and onerous duties to be performed.

The extent and value of the Indian possessions, and the manner in which they could be turned to account for the benefit of the Indians, seems not to have engaged the attention of my predecessor, Colonel Givins; indeed, the management of the Indian Lands having been always conducted by the Commissioner of Crown Lands, no regard was paid to them more particularly than to any other lands belonging to the Crown.

Immediately upon my assuming the duties of the office, the condition of these large and valuable estates engaged my most serious consideration. I found them, in all parts of the Province, intruded upon to an alarming extent, the prey of the most unlimited speculation and plunder; difficulties with respect to them appeared to increase the more the subject became matter of reflection.

In the year 1836, the complaints made by the Indians of the Bay of Quinté, against the wholesale intrusion of Squatters, and the frauds and speculation committed by them, induced the then Attorney General, Mr. Jameson, to institute proceedings at law, by information, at suit of the Crown, for intrusion against several of the most notorious offenders, which, after a long-contested litigation, terminated in favour of the Crown; at an expense, however, which showed the utter inefficiency of this process to procure the removal of the intruders.

Immediately upon the writs of dispossession being executed by the Sheriff, the parties returned, and resumed occupation of the lands from which they had been removed; rendering, thereby, a repetition of the same legal proceedings necessary. The Attorney General, finding that the Squatters, being at no expense of cost to the Crown, could not be deterred by this process of information, was reluctantly compelled to abandon further proceedings, attended as they were with considerable expense.

The Indians' estates upon the Grand River, Walpole Island, and, indeed, almost all their other possessions, were similarly situated, and the complaints and remonstrances to the Government were renewed. Finding the then existing law ineffectual for the purpose of protecting the Indian lands, upon the restoration of tranquillity, after the rebellion, I consulted with the then Attorney General, Mr. Hagerman, who, in consequence, under the direction of His Excellency Sir George Arthur, introduced, and had passed, in the Provincial Parliament, the statute 2nd Victoria, chap. 15, which provided a summary process against intruders, and imposed fines upon them, which, it

was thought, would be sufficient to prevent a repetition of similar offences.

Before the passing of this Act, namely, in 1838, an old Imperial Statute, 9th Geo. 3rd., chap. 48, was put in force upon the Mohawk tract, in the Bay of Quinté, which, although some doubts were entertained of its validity in this Province, had the effect of removing the intruders. Immediately upon the issuing of the Commission, provided for by stat. 2nd Vic. chap. 15, this Act was put into operation on the Grand River Tract and Walpole Island, in the River St. Clair. From the latter place the greater number of the Squatters, being American land jobbers and speculators, whose proximity to the Indians was very injurious to them, were absolutely removed; upon the former, fines were imposed on the persons who had been guilty of the greatest trespasses.

As this tract was the most valuable belonging to the Indians, and, from its position, the most open to intrusion, His Excellency Sir George Arthur desired particular inquiry to be instituted regarding it; and as I have had the honour to bring this matter before the Government, on different occasions, I shall have occasion to refer to the different reports made upon the subject. Instead, also, of burthening this statement with lengthened details,

I annex hereto some other of the most important communications I have had the honour to make to the Government, relating to the condition of the Indians, in order to explain more fully the views which I have entertained, and to put the Commission in possession of the details which I have been enabled to collect.

Upon the Grand River there were found to be settled from 600 to 700 families, the greater portion of whom had entered with the consent and at the suggestion of the Indians themselves. It was thought that their removal would have been impolitic and injurious to the Indians, and that by suffering them to remain under title from the Crown, means were presented of materially increasing the Indian funds. The Statute 2nd Vic. ch. 15, accordingly was not enforced to its fullest extent, but the matter was in the month of February, 1840, referred to the Governor in Council.

Upon this occasion I had the honor to make a report to His Excellency Sir George Arthur, to which I beg leave to refer, as also to forward for the information of His Excellency in Council, the Report of a professional gentleman, who had been appointed by direction of Sir George Arthur to carry out the provisions of the Statute, and to report upon the condition of this Tract, some extracts from which I shall here insert, as having been then pressed by me upon the attention of the Government.

Mr. Gwynne, the gentleman so appointed therein, says:—"However visionary the hope may be to work any good in the minds of those advanced in years, to reclaim the youths, presents a fair field for the exercise of humanity, from which the humane mind would reap a rich harvest, in the speedy and marked improvement of the race. The Indian youth appears to be endowed with no small portion of active civilized intelligence, capable of being successfully directed to a cultivation of the Arts. The exertions of the Society of the Mohawk Village are limited at present it is true, being confined, as I am informed, to the instruction of 25 children; but there cannot be a more interesting spectacle than to visit that establishment, nor can there be a more convincing proof of the possibility of improving the Indian condition. A system extending early education to all would be attended with the most satisfactory results, and exhibit in a few years a race of beings totally different from the present, who would not continually require the interference of Government to protect them from injuries from the white man, but fully able to compete with the mass, and differing from him only in the cast of his features.

The success which has attended the efforts of the English Society (limited as they have been,) is an additional motive to increase the funds of the Department,

Appendix
(T.)
24th June.

for the purpose of attaining so desirable an object as the improvement of the race; and to apply them in this manner would be, I respectfully suggest, a most legitimate and judicious appropriation. Without this early education, the youths being brought up by their parents, accustomed to their habits of wandering, for the purpose of hunting, will inherit that exclusiveness which pervades the elder portion, and unfitness for society; their present helpless state, when brought into competition with the white man, will be perpetuated; and when the country around them becomes more thickly inhabited, which from its advantages and fertility it speedily must, surrounded upon all sides by a dense population, with whom they have no feelings in common, the only possible remedy to make them happy, according to their nature and inclination, will be, half reclaimed, to compel them to remove far away from the scenes of civilization, until the Indian will become extinct before it can be ascertained how far his character is capable of improvement, and before that interesting experiment has been fairly tested.

By direction of His Excellency Sir George Arthur, a further inquiry was in the months of July and August, 1840, instituted with reference to this tract, which, with the Report thereon, I had the honor to forward to His Excellency, in the terms contained in my Report, dated 12th September, 1840, copy of which is hereunto annexed.

Reference to Report made in September, 1840, a copy of which is annexed and marked.

His Excellency in Council was thereupon pleased to make the Order in Council hereunto annexed, dated 27th November, 1840.

Order in Council, annexed and marked.

Reference to instruments signed at Grand River in 1841, a copy of which is annexed hereto, and accompanying papers marked.

hereto annexed.

In the month of April, 1841, I had the honor to call the attention of His Excellency Lord Sydenham, then Governor General, to this subject, by my letter, dated 17th of that month, directed to his Secretary, a copy of which is also hereto annexed. In answer to this communication I obtained the permission of His Excellency the Governor General, to have the Grand River Tract surveyed and valued in accordance with the views contained in the different Reports above referred to, with the object of increasing the Indian funds. This survey has accordingly taken place, and the lands are now being valued; thus the preliminary steps necessary to increase the revenue of the Six Nations of the Grand River has been taken. The same steps I consider absolutely necessary in all the other possessions of the Indians in the settled parts of the Province, as essential to the carrying out the views which I entertained in relation to the best means of advancing the cause of civilization, and their moral, religious, and political improvement, the details of which after giving synopsis of their different Estates, I shall proceed to explain.

The Estate belonging to the Mohawks of the Bay of Quinté, consists of about 92,700 acres, their population of about 354 souls: of this estate after deducting sufficient for the occupation of the members of the Tribe, at least 60,000 acres might be disposed of, equal in value to £35,000, or to £2,100 per annum; their annuity amounts to £450 per annum, making in this manner their available funds £2,550 per annum.

The Estate of the Mississagas of the Bay of Quinté, consists of about 8000 acres, the whole of which, as this Tribe have removed to reside at Alnwick, in the Newcastle District, might in like manner be made available, equal in value to about £6,500, or to £390 per annum, to which, adding the annuity, £642 10s., makes their available Estate £1032 10s. per annum, to be applied for the benefit of the tribe, consisting of about 233 souls.

The Estate of the Mississagas of the Rice and Mud Lakes, consists of 3120 acres, the whole of which should be reserved for their occupation. Their annuity amounts to £740 per annum, for the benefit of the tribe, consisting of a population of about 320 souls.

The Estate of the Mississagas of the River Credit consists of 3200 acres, at the mouth of the River Credit, where they now reside, the whole of which, as this tribe are desirous of removing to Munsee Town, on the River Thames, might be disposed of for their benefit, equal in value to about £17,000, or to £1,020 per annum. They have also 6450 acres already surrendered for sale, for the proceeds of which references must be made to the Crown Lands Office; but averaging, at the lowest, at 12s. 6d. per acre, is equal to £4,031, or to £241 16s. per annum, which, added to their annuity of £523 10s., makes their available funds amount to £784 6s., to be applied for the benefit of this tribe, consisting of about 254 souls.

The Estate of the Six Nations of the Grand River consists of about 160,000 acres, besides lands remaining ungranted, in the Townships of Dunn, Cayuga, and Brantford, and besides 19,000 acres granted to Benjamin Canby, to which I shall have occasion presently to refer. Of this, independent of the lands in the above Townships, about 110,000 acres might be disposed of, equal in value to about £150,000; or, including the lands in the above Townships, their estate in lands, immediately available, independent of the grant to Benjamin Canby, may, at the lowest calculation, be estimated at £200,000, equal to £12,000 per annum. Upon this tract there are a number of eligible village sites, on the route of the Grand River Canal, and other sources of profit, consisting of mineral springs, plaister beds, &c. Their stock in the Grand River Navigation Company amounts to £33,000; stock paid in, which, at six per cent, supposing this interest paid, £1,980 per annum; interest on money invested in England, about £900 per annum.

By a report of the Executive Council of Upper Canada, of the 14th of May, 1830, presented to His Excellency the then Lieut. Governor of Upper Canada, Sir John Colborne, it appears that the above-mentioned 19,000 acres, granted to Benjamin Canby, was agreed to be sold for £5000; but the purchase money never was paid, nor in any manner secured, nor has any interest been paid thereon. The Council, on inquiry, satisfied themselves that the patent had been obtained surreptitiously by Mr. Canby, without complying with the conditions of the grant. They suggested the propriety of a reference to the Law Officers of the Crown, to determine whether a recital in the grant, "that £5000 is due as the purchase money, for which sum security had been given by the grantee, to David William Smith, William Clans, and Alexander Stewart, Esquires (Trustees on behalf of the Indians), would operate as a charge upon the land; if so, that steps should be taken at law to enforce payment. Whether the Crown Officers were of opinion that no legal steps could be taken for this purpose, I know not. Nothing, however, has yet been done in the matter. Since then, the establishment of a Court of Chancery in the Province, has opened facilities to the remedy of this fraud, by repeal of the letters patent, unless the heirs of Mr. Canby, who is deceased, comply with the terms of the grant, and pay up all arrearages of the interest upon this sum, now unpaid for about forty years, amounting to £12,000, added to the principal of £5,000, is equal to £17,000, or £1,020 per annum. The annual income, therefore, of the Six Nations, which could be immediately made available, may be calculated at £15,000 per annum; which sum would increase annually, by the increased value of village lots, and other advantages, which should be reserved on this most important and rapidly improving section of the country; to receive, for the use of the Indians, the increasing value incident on improvement and civilization, until their income would amount to from £20,000 to £30,000 per annum. The population consists of about 2214 souls.

The Estate of the Moravians of the River Thames, consists of about 51,160 acres. Of this, about 30,000 might, in like manner, be disposed of, equal in value to

Appendix
(T.)
24th June.

about £25,000, or to £1,500 per annum; add to this their annuity of £150 per annum, makes their available funds £1,650 per annum, to be applied for the benefit of a tribe consisting of about 154 souls.

The Munseys, consisting of 255 souls, live on the Moravian Lands, but have no right to a share of their property.

The Estate of the Chippawas, of the River Thames, consists of about 15,360 acres. I have said, that the Mississagas of the River Credit desire to remove to the River Thames. It is to the neighbourhood of these Indians. The tribes are the same; the Mississagas and Chippawas being identical, although their estates are distinct. Lands have been purchased for these Indians in the neighbourhood of those at the Thames, at rather a high rate. I think that a portion of the above 15,360 acres, being more than sufficient for the actual use of the Chippawas of the Thames, might be purchased for those of the Credit, at a more reasonable rate than they are now obliged to pay to landholders in the neighbourhood; and thus their funds, arising from the sale of their lands in the Credit, might be more beneficially applied to their use. In this case, the 15,360 acres on the River Thames would be sufficient for the joint tribe; and the further advantage be also gained, that the money, which must be spent in purchasing for the Mississagas, instead of going into the hands of strangers, would be invested and applied for the benefit of their own tribe of the River Thames. The annuity of the Chippawas of the Thames, amounts to £600 per annum. The population consists of about 385 souls.

The Estates of the Chippawas of Chaniel Ecarté and St. Clair, consists of about 17,950 acres, independent of Walpole Island, unsurveyed, but containing about 10,000 acres, specially reserved for Indian occupation. Of this they might, in like manner, dispose of at least 13,350 acres, equal to about £12,500, or to £720 per annum; add to this their annuity, amounting to £1,100 per annum, makes their available funds equal to £1,820 per annum, to be applied for the benefit of a tribe, consisting of about 600 souls. The residue of the tribe being emigrants from the United States, consisting of about 700 souls, are not entitled to any portion of the annuity.

The Estate of the Saugeens consists of about 400,000 acres. This is an unsettled part of the country, situated on Lake Huron, north of Goderich, from about sixty to ninety miles. At present, therefore, it is useless to reserve any portion for sale or lease. Their annuity, however, amounts to £1,200 per annum, for the benefit of a tribe consisting of about 520 souls. This tract is in the immediate neighbourhood of the finest fishing grounds in the Province, which might be turned to great advantage; and although the land itself is at present unsaleable, in progress of time a large income may be derived from it.

The Estate of the Wyendott and Huron Tribes, situated at Anderdon, consists of about 22,390 acres. Of this about 13,000 could be disposed of in like manner, equal to about £10,000, or to £600 per annum. This tribe has no annuity. Their population consists of about 230 souls.

The Estate of the Chippawas of Lake Huron and Simcoe, consists of about 20,000 acres. Of this about 12,800 acres might be disposed of for their benefit, equal to £8,000, or to £480 per annum; add to this their annuity, of £1,200 per annum, makes their available estates equal to £1,680 per annum, to be applied for the benefit of this tribe, consisting of about 480 souls. Independent of all this property, the Manitoulin Island consists of about 85,200 acres. The Christian Island, in Lake Huron, is now estimated at about 10,000 acres, which have been set apart for the occupation of all Indians who wish to reside there. There is also about £9,000 invested in Debentures; reference must be made to the Crown Lands Office, to ascertain the tribes among whom the same is to be distributed.

The greater part of this property which I have proposed should be thus disposed of, it is to be borne in mind, that it is situated in the centre of rapidly increasing sections of the country, and therefore the more easily made available. Public policy, as well as regard for the interest of the Indians, requires that these valuable tracts should not be suffered to remain waste and uncultivated, in the heart of thriving settlements; past experience sufficiently shews the absolute necessity of the Government, in tender regard to the Indians themselves, taking upon itself the disposal of their lands for them; nothing else, I am satisfied, can prevent the intrusion and plunder of white settlers. I have no hesitation in saying, that every individual white man, from the merchant to the laborer, who, residing in the neighborhood of the Indians, advises otherwise, does so from interested motives. In Indian property one and all are land jobbers and speculators. Whether it be land, money, or even presents, that the Indians possess, they soon find their way into the possession of his white neighbor, without any consideration. One instance of this I would mention, the most glaring I have witnessed, but I have no doubt that many similar transactions upon a smaller scale have repeatedly occurred; after giving credit unlimited to the Indians, in the expectation of being paid when they received their money, the white dealer tempts the Indian with articles he does not want, and if not paid to the uttermost farthing, instances have occurred of arrest of his person in satisfaction. A Mr. Roach, who settled as a Merchant on Rice Lake, made up an account in 1839, against the Indians there settled, of £700. The glaring absurdity of such a charge prevented his seeking its recovery by proving his claim in the Courts of Law; he contrived, however, by some means, to obtain the signature of nearly every individual of the Tribe, including men, women, and children, to a confession of judgment, making their persons responsible for the amount; and after entering judgment, and taking out execution against their chattels, had the boldness to apply to the Government for payment, setting forth that their chattels were not sufficient to meet the demand, and threatening the incarceration of the whole Tribe, which could only obtain relief by application made by me on its behalf, to the Court of Queen's Bench, when the judgments were set aside as having been obtained in the manner above stated, against infants, and as having been entered against persons who never signed the confession, though their names were included in the stile of the cause. This oversight alone of Mr. Roach's saved the Tribe; for the Court in giving judgment intimated, that there was no law which protected the Indians any more than the white man from the effects of their obligations.

Upon the investigation of this matter, it appeared that some of the Indians had subscribed their names, being informed that the document was a petition to the Government, asking for money for themselves; and others positively swore they had never seen or subscribed it, though their names appear as parties thereto. Too many instances could be adduced of the signatures of the Indians being obtained in this manner to papers, the contents of which were purposely misinterpreted to them, which when explained they were themselves the first loudly to exclaim against, and wholly to disavow. The contradictory petitions repeatedly presented to the Government prove this but too clearly, independent of many cases within my own knowledge of the Indians being thus made the dupes of designing persons.

I cannot here also refrain from expressing my opinion, that the existing manner of managing the Indian Estates in several offices is very injurious to them; and I have always thought, and still think, that even the Executive Council do not take the proper view in relation to their lands, or pay that regard to them which the subject merits. They appear to me to entertain a kind of apprehension of subjecting themselves to imputations of injustice in refusing the claims of petitions for grants of Indian Lands, and they do not sufficiently draw the distinction which existed between these and the Crown Lands. I have always endeavored to have this distinction established, but have in a great measure failed. This evil would be removed by taking the supervision of these lands from out of the hands of the Commissioner of Crown Lands,

Appendix
(T.)
24th June.

and placing them, as well as all other affairs of the Indians, under the direction of the Department, whose duty it is to make the most of the Indian property, and to establish rules for increasing its value, precisely in the same manner as any private individual would do with a similar Estate, instead of making them the subject, as too often occurs, of the bounty of the Crown at the expense of the Indian. In confirmation of this view I would refer to the claim of a Mr. Wilkes, whose repeated applications to the Government for a grant in Brantford have been laid before the Council. I subjoin hereto the Minutes of the Council on this claim, by which they recommend the grant of property to Mr. Wilkes, in the Town of Brantford, equal in value to about £1500 or £2000, in consideration of his having had the sagacity to discover the advantages which this place held forth to settlement, and having at an early period squatted (as the term is) upon the Indian Lands.

His Excellency Sir George Arthur, however, who had a lively interest in the Indians, upon desiring me to report to him personally on the matter, a copy of which I hereto annex, was pleased to decline complying with the recommendation of the Council.

While on this subject I would merely add, that Mr. Wilkes, independent of the grant above sought, had previously received a grant of Town Lots at a very low rate, much below their value, expressly to reward him for his alleged services in settling, or rather discovering the natural advantages which Brantford possesses, and at this moment is pressing his claim of £1,200, or £1,500, upon the Grand River Navigation Company, for injuries which he alleges he will sustain by the destruction of the tail race of a mill, built without authority upon the Indian lands, upon no natural site, and for the supply of water to which he has drowned about twenty or thirty acres in the town of Brantford, belonging to the Indians.

In the disposal of the annuities, the practice originally was, to supply, through requisitions on the Commissariat, goods for the several amounts; which were distributed in bulk to the various Chiefs, who subdivided them among the members of the tribe. This plan led to deep and well founded dissatisfaction among the Indians, for in most cases partial and unfair divisions of the property (intended equally to benefit all), were made by the Chiefs. Too much power was, in fact, placed in their hands; relations and favorites obtained by far the greater share.

The temptation thus placed in the hands of the Chiefs, was too great for them to resist, unrestrained as they were, for the most part, by religious and moral obligations.

The great inconvenience of this system, and its obvious defects, led to the adoption of the present plan, of occasionally paying them in money. This disposition, though more equitable, in as much as the Superintendents calculated the amount to which each individual is entitled, and deliver it to him, is, nevertheless, productive of little or no good to the Indian tribe.

The few dollars which each person receives cannot procure him any substantial comfort, or useful agricultural implements. The trader with his tempting wares assailing him on the one side; the needy squatter and vender of spirits, watching the time of payment, and endeavouring, by every cunning art, to dispoil him, united, form too powerful an array for him to resist: the result of all which, necessarily is ruin and impoverishment, instead of an improvement of the Indian's condition, and increase of his social comforts.

The Government are the undoubted guardians of the Indians; they should have the sole and total control over all their affairs; with them rests the onus of management and responsibility for their welfare, the judicious disposal of their funds, the means of promoting their temporal happiness, and their spiritual and moral instruction. Under this view of the case, I consider it worse than useless to consult the Indians upon the mode of applying

their funds; for, in truth, their remonstrances and complaints are, for the most part, the emanations of the white speculator, perpetually instilling into their minds distrust of those who have their real interest at heart, and who desire to promote their true happiness.

I conceive that the experiment of improving the moral and social condition of the Indian, has never yet been fairly tested; of the possibility of that improvement I am thoroughly convinced. Besides the instances which will be found adduced in the papers annexed hereto, I would mention John W. Hill, of the Bay of Quinté, a good carpenter and blacksmith, and a fair practical farmer. John Hill, of a different family, at the same place, a most intelligent young man, well advanced in religious knowledge, and an assistant of the minister of the Church of England. George Coppoway, an Indian of Rice Lake (who is married to the daughter of a comfortable Scotch settler), an intelligent and active minister among his tribe of the Methodist persuasion. A number of Indians have likewise been employed by me in building houses for themselves, many of which have been finished in a style superior to those built by white men.

But it is needless to multiply instances, the fact is proved by the result of the institution of the Mohawk Village on the Grand River, and a similar institution on the Rice Lake, under the direction of Mr. Case, a Methodist Minister, and which has occasionally received aid from the Indian Annuities.

Hitherto, from want of funds, the experiment has never been tried in any degree proportional to the importance of the subject. I feel assured, that the true way of attaining this desirable object, is not to remove them to wild and uncultivated tracts, and leave them to their own efforts to subdue the forest; but, on the contrary, to keep them in the neighbourhood of white settlements, the Government, at the same time, strictly providing against the encroachment of improper characters into their immediate vicinity, and the frauds that are continually practised upon them.

The Indian funds, which I have above pointed out as available, are now, however, sufficient to warrant this humane task being generally and liberally undertaken.

These funds, judiciously managed, would, in a very short time, render wholly unnecessary the greater part, if not all, of the Parliamentary grant. The Indian Estate, managed in a uniform system, as a private individual would, if it were his, I consider, soon be amply sufficient not only to provide education for all the Indian youths, but also to pay all the expenses of the Department. I feel assured of this, if it be disposed of for its real value, instead of being the subject of free, or at least, grants for nominal consideration.

I am of opinion, that a general education should be provided for the Indian youths, both male and female, on an uniform system, something similar to the New England Company's establishment. The children should reside at the establishment, and be placed under the constant supervision of a competent and attached tutor, who should pay to their habits the same attention as to their minds. The course of education should consist of reading, writing, and arithmetic, and religious instruction, under the superintendence of the minister of the church to which they belong. They should also be instructed in such mathematical arts as they display an aptitude to acquire; and in the theory and practice of husbandry. The more talented should be encouraged by a more liberal education, to enter into Holy Orders, and become the resident minister among their tribes. The girls, besides a similar elementary education, should be instructed in such useful acquirements as are possessed by white people of the inferior class. The proceeds of their labours, as well as of the boys in the mechanical arts, might be profitably disposed of in the neighbouring towns and surrounding country.

This constant employment of their intellectual and bodily faculties, will alone rescue the Indians from extinction, and elevate their condition.

Appendix
(T.)

24th June.

The difficulties in commencing such a system, or any doubts some may entertain of its results, should not prevent the experiment being tried. The Indian funds, I repeat it, properly managed, would soon be sufficient to bear the expense without the assistance of the Parliamentary grant; and I conceive such an application of them not only the best, but the most just and unexceptionable.

It is cruel to suffer these people to remain without education, when they themselves have the means of providing it, and to suffer others to reap the benefit of their property. In relation to the elder branches, I would endeavour to get them (and they are well inclined to the plan themselves, and would readily comply, could they be assured of protection in future from encroachment), to settle in compact communities, with farms adjoining. I would have all their lands surveyed like any other part of the Province occupied by white people, and put each family in possession of a lot, larger or smaller, in proportion to their habits of industry. The roads should be laid out here as in the townships.

The Indians, under the direction of the Resident Superintendent, might elect their own township officers, path masters, and road keepers, &c., and do labour on the roads on this reservation, and be thus accustomed, within themselves, to exercise the most useful political privileges of the white man, upon a plan similar to that practised in the townships, without, however, statutory obligations. Above all things, an act should be passed, giving the Resident Superintendent full power, summarily to remove and punish any white person who should presume to intrude or trespass upon the Indian reservation, without being subjected to repeated and harassing prosecutions, for acts done in the discharge of their duty of protecting the Indians. The Act 2nd Vic. chap. 15, has been found so inefficient for this purpose, that it is almost wholly impossible, or at least highly inexpedient and even dangerous to attempt to carry out its provisions, as affording no sufficient protection to the Commissioners in the most necessary and lenient interference on behalf of the Indians. Unless they are protected in this respect, they will lose all confidence in the Government, and offer hinderances to the progress of any system which may be established for their amelioration.

This measure would insure to the Government the lasting gratitude and confidence of the Indians, as a proof that, at length, they were to be protected from the rapacity of the white man. I do not mean that the Indian should be deprived of the example and benefit of the white man's industry and knowledge; on the contrary, should any Indian wish to have a white man to till his farm, as some do now, to advantage, it should be permitted; but such person should be under the control of the Superintendent, and liable to be removed at any time, should his presence become obnoxious to the Indians.

The present system of giving presents to the resident tribes in settled parts, although an undoubted right secured by the faith of the Government, and solemnly pledged, might, by a judicious disposal of their property, be dispensed with. The benefit which accrues from the manner of distribution in no measure counterbalances the evils incident upon the indolence thereby encouraged. Seed labour, in seed time and harvest; provisions, in time of scarcity; comfortable clothing, not at stated periods, but when required; improvements on their farms, houses, barns, and premises; implements of agriculture; stock for their farms; and education for their children: these should be their presents, and all their funds, from whatever source derived, should be applied to these purposes. Savings Banks, under the direction of the Resident Minister and Superintendent, might be established, to encourage them to increase their private means from the proceeds of their labour.

In many places, especially in the neighbourhood, and within the limits of the Indian possessions, fish abound. The Indians employ themselves much in fishing, but with little profit, being obliged to sell upon the spot to traders, for provisions, trifling sums of money, and often for ardent spirits. They should be given means, encouraged in the art of curing, and be assisted in conveying them to

the best market. Stores might, in these places, be provided with all the necessary articles for their use; and they should be assisted in converting this (to them) source of amusement into one also of profit. Saw and flour mills should be erected upon their own property, and worked by them, under the direction of the Department, in such places as would be found convenient, not only to themselves, but also profitable, by supplying the wants of the neighbouring settlements.

The Resident Superintendents should have the supervision of the School, and the general control over offenders on Indian lands. All contracts should be made by him, when anything is required to be done for the Indians.

Their property, farming implements, &c., should be protected by Legislative enactments, from execution; this would put an end to the unlimited credit given by the merchants. Every thing which the Indian can require should be supplied by the Department, from time to time, as occasion may demand; they should be encouraged to supply their wants in this manner, instead of contracting personally with the dealer, who is always prone to take advantage of them.

It is melancholy to contemplate the effect the laws of the white man (which they are taught to believe equitable and just) have upon the poor Indian. Innumerable cases have occurred where the process of the law has been put in force to deprive him of his improvements, which have been sold at Sheriff's sale, under execution against his goods and chattels, obtained by suit in the Courts of Law, for some improvident contract. White persons having, in this manner, been put in possession of lands, make these claims the foundation of their demands upon the consideration of the Government. It is at the same time a matter of deep interest, to observe the patience with which the Indian, under a belief of the justice of such conduct, instilled into him by the white man, calmly resigns his dwelling, builds himself a hut in the neighbouring forest, and clears a little patch to grow some corn, to be, perhaps, again removed in like manner, if improvident enough to incur similar obligations. But it is matter of reproach to British justice, to suffer such imputations any longer to tarnish its splendour.

The details of the management of the Schools might be arranged by the teachers to be appointed, with the assistance of the minister, and laid before the Government for approval.

The great Manitowaning Island has been set apart for the occupation of all wandering tribes on Lakes Huron, Superior, &c., who could not be induced to settle in concentrated communities, under the immediate eye of competent superintendents. This tract should be kept inviolable from intrusion; upon it no white man, except such as are introduced by the consent of the Government, to shew all example to the Indians and to assist them, should be admitted.

There being no property which can be applied towards supporting the establishment commenced here, as in the case of the settlements in the cultivated parts of the Province, make it peculiarly the subject of the Parliamentary grant. It is almost the only place which in a very short time would require any assistance whatever from that fund, and that not by any means to its present amount; a great reduction might be made in this grant without in any manner impeding the plan for undertaking the amelioration of the Indian, in the manner I have proposed, on a liberal scale; but until means can be provided from the Indian Estate sufficient to bear the expense of any system which may be adopted for their improvement, I cannot see how any adequate Parliamentary grant can be dispensed with by the remote Tribes.

The vast tracts of land which have been ceded for trifling consideration, the injury which the Indians have sustained from careless and improvident grants of their property, the unprofitable investments which have in some cases been made of their capital, the frauds which have been too long suffered to be committed upon them by the

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

white men, notwithstanding their services and attachment to the Crown, and the still surviving confidence which they repose in Her Majesty's Government, give them peculiar claims upon its benevolent consideration, and demand a timely and vigorous interference to be made to protect the residue—to husband their resources and secure a proper disposition of them, in such manner as to give hopes at length of their more rapid improvement.

In order efficiently to carry out these views, the Indian Department should be put upon a very different footing from its present. The whole affairs of the Indians should be placed in the Department, under the immediate direction of the head of the Government, instead of being divided among several Public Offices, each of which in the discharge of their duties, present obstacles to the proper and efficient management of the Department. While their lands are under the direction of the Commissioner of Crown Lands, the public will not understand why a different policy with respect to them should be pursued.

Hitherto this evil has been severely felt, and there is too much truth in the assertions made by all the squatters, that they have received direct and indirect encouragement to enter upon and improve them, in the expectation of receiving Patents at the last upset price, as had always been the case when persons had entered upon wild lands belonging to the Crown, besides that uniformity of system which is expected can only be attained by the establishment of an efficient Department, invested with full power to protect the Indians against all species of interference on the part of Her Majesty's white subjects, and to dispose of their property to the best advantage. It cannot be expected that any other Department will take the same interest in the welfare of the Indians as that especially established to ascertain their wants and defend their rights. The correspondence carried on with the Resident Superintendents place this Department in familiar possession of facts, and more intimate knowledge of the best means of guarding against improvident grants, and of the most judicious manner of disposing of their property.

Great inconveniencies arise from keeping books and Accounts in different Offices, to which in many cases it is necessary for this Department to refer to for information concerning Indian affairs, which ought to be in the possession of the Department. Where investments are made of the proceeds of their lands, according to the present system, the Department is not in possession of information as to which particular Tribe the investment properly belongs, and in many cases it will be found that several Tribes are probably interested in the same investment, but what Tribe, or in what proportion, the Department has in itself no means of ascertaining.

The numerous petitions which are made to the Government for grants—the mis-statements which are frequently contained in them, for the purpose of strengthening the alleged claim of the Petitioners, which could be corrected by references to the Department, would seem to require such references before any action is taken—the conflicting claims which several persons have to the same lot, also the particulars of which are more in the knowledge of the Department, and appear to form a part of its duties to ascertain, can never be so well considered in the Office of the Commissioner of Crown Lands, nor can it be expected that that office will take the same pains to arrive at the decision most beneficial to the Indians. It does appear to me therefore advisable, that before any orders in Council are made upon any petitions in relation to Indian matters, the Chief Superintendent should at least be referred to and required to give his opinion, and report upon the matter; and that all the details of any system for disposal of Indian property should be carried on by the Department, it would decidedly ensure a more complete uniformity of decision, and be more beneficial to the Indians, whose interests, in my opinion, are entitled to the greatest consideration. Too much attention cannot be applied in receiving the glossed statements, for the most part, made in all cases of claims for grants of Indian property.

The views which I entertain on the subject of the amelioration of the Indian condition, I have found, in almost all cases where I have made it the subject of conversation, and they are frequently entertained by every intelligent person who has reflected on the subject, and considered its practicability. In many cases the similarity even of expression, which have characterised their observations, has been so remarkable as to confirm me in my opinions.

Mr. Justice Macaulay, in his elaborate report, says—“It is contrary to nature, and unreasonable to expect rapid success, but it may be brought about by judicious tuition of the young, in a few generations; the first step no doubt, should be to induce the wandering Tribes to become fixed residents, by supplying their physical wants at local points, not occasionally, but regularly, and constantly, and while the adults are thus provided and encouraged, every attention should be bestowed upon the children. Again, I concur with those who think their villages should not be remote from the white settlement; if too far removed and deprived of intercourse with, and opportunities of seeing those whom they are expected to imitate, the benefit of example must be lost, and the door be shut against that amalgamation and identity of character, which would be the first of perfect civilization.”

“Some of the resident Tribes are entitled to pecuniary payments of annuities, for lands ceded to the Government, or sold for their benefit, and may insist upon cash payments; but I question whether the same sums, judiciously expended in actual necessities, or in clearing and cultivating their Reserves, would not ultimately prove much more conducive to their permanent benefit.”

“The Officers of the Department should superintend and aid in managing all their property, in seeing them provided with victuals, attire, and lodged; in protecting their rights, redressing their wrongs, and in leading them on by precept and example.”

“The duty of the Schoolmaster is obvious, and it should be a point steadily pursued, to bring up natives for future interpreters and teachers, and for the Church; the few who have been so trained prove its propriety. The teachers should of course assist them in the arts of tillage, mechanical trades, &c.; hand in hand with general, moral, and religious instruction, should be the civilized arts most useful to ensure comfort and competence.”

“The more promising youths might, when of proper age, be sent to the District Schools, and the College at Toronto, where they would mix constantly with white boys, acquire their language, and a taste for their dress, amusements, and habits; and might be thus prepared to become themselves instructors, and take a leading part in managing the affairs of their brethren.”

Speaking of protecting the Indians against overreaching contracts, by legislative enactments, he says:—

“This appears to me to be a subject on which the Law Officers of the Crown should be called upon to advise; for until fully competent to incur the responsibilities of social life, it is reasonable and right that they should be, in analogy to infants, or other persons deemed incompetent in law, protected against indiscretion and improvidence.”

Speaking also of titles being granted to the Indians, he says:—

“How their wishes are to be gratified without exposing them to the burthens of taxations, improvident debts, and the frauds of the designing, presents a difficulty.”

“I decidedly think restrictions against improvident alienations, debts, or contracts desirable, and that the Government and the head officers of the Indian Department should have an approving voice in any contracts for their disposal to purchasers.”

Appendix
(T.)

24th June.

Appendix
(T.)

24th June

Much other information will be found, and many useful suggestions made throughout Mr. Macaulay's Report generally, to which I beg leave to refer.

While preparing this paper I was waited upon by certain Indians from the Grand River, who were deputed in full Council, to communicate to me their desire of removing to one settlement on their tract, pointing out the place which they preferred, containing about 50,000 acres, and to adopt the views suggested to them in the Council, of January, 1841, in this respect; expressing a confident hope, however, that here they should in future be protected by the Government from all species of intrusion from white people; and saying that, unless this be done, they see no prospect before them but utter removal. They therefore, in confidence, place themselves under the beneficent protection of the Crown. I think the plan should be immediately encouraged in the manner I have pointed out. The estates of these Indians are more than amply sufficient for the experiment; and even if they were the only tribe who could bear the expense attending the details of the system proposed, they at least should have the benefit expected to be derived from it. They would immediately, upon the plan being put in operation, cease to be any burthen to the Government whatever; the 50,000 acres above mentioned is abundant for their actual occupation, the rest might be disposed of to increase their funds; the manner of disposition, viz., whether by lease or otherwise, is worthy of consideration. I am of opinion that a very large portion should be reserved for lease only, in order to keep sufficient to enlarge the Indians' farms in case of their increase and improvement. Many persons would be glad to get leases as affording them means of cultivating their farms more extensively. The system has proved highly beneficial to persons of moderate means in the case of the Clergy Reserves, by enabling them to save money to purchase, at the expiration of their leases, lands in fee simple; and if the objection of the occupiers of lands under leases for years having no vote, be considered an impediment, this might be got over by leases for lives. However, regard for the Indians requires that sufficient should be reserved to meet an increased demand; and if the locatees have no objection to leasing, many of whom I know have not, I cannot see why any obstructions should be thrown in their way by the Government, especially when it would be so profitable to the Indians.

In estimating the quantity which might, in like manner, be disposed of in the other Indian locations, in settled parts of the Province, I have not calculated it upon the plan of reserving any number of acres in particular for each head of families, but from observation of what the Indians have now improved, in proportion to the aggregate, and from inquiry as to how much is necessary for their immediate occupation. I do not approve of giving to each head of a family an equal quantity, nor to a distribution with regard to rank; but solely to habits of industry and the ability to keep their land in cultivation. There are some Indians, it is true, who have 150 acres cleared; but these farms are either worked by white men on shares, or left for the most part untilled. There is a great difference between land cleared, which means divested of timber, and being cultivated. The majority will be found not to have twenty acres, on the average, cultivated; and I conceive they who, as yet, have shown no aptitude to farming, should be confined to small farms until they improve, and then receive additions thereto in proportion to their improvement; while even for the best farmers among them 100 acres is more than sufficient, or they can keep in good state of cultivation. To give them a greater quantity, I think inadvisable; it only leads to the system of subleasing to white men to keep it in cultivation, which is now so common, there are many, I am satisfied, who, for some time, would not keep in good cultivation even ten acres. The question of the propriety of giving titles to the Indians, with the view of conferring upon them political privileges, has often been the subject of solicitude to the Government. Although there are some Indians at this moment fully competent to exercise these rights, yet, for different reasons, I think it not advisable, for some time, nor until a great improvement takes place in their condition, to grant them.

1st. If alienable titles should be now given to any one, it would be difficult to avoid the necessity of conferring them upon all. The majority are decidedly unfit to receive them, and would not clearly comprehend the propriety of their being withheld, or of a distinction being made.

2nd. Those who are now competent to receive titles, might entertain a desire to dispose of them, and how provident soever they may be, subject them to execution. I cannot see, in such a case, how the advantages expected to be imparted to the less civilized, by keeping them from too great a proximity with white men, can be secured; for thus white men might enter upon these lands, and no power whatever, in such case, could remove them.

I think, however, that if any plan could be devised to prevent alienation, and, at the same time, confer the political privileges incident upon having titles to lands, without, also, incurring the consequences incident upon their liability for debts in the Province, titles might be given as a reward to industry and capacity; but I apprehend great difficulties will be found to stand in the way of such a plan. If entailed upon them in the ordinary way, the lands would be subject to all the laws affecting the property of other persons, for the purpose of docking the entail. The only way I can conceive the Indian property can be protected from these laws, would be by Legislative enactment, exempting them from the consequences of them; but here I again see a difficulty, namely, that this protection being secured by Provincial Statute, would be liable to repeal at the will of the Legislature; and I have no doubt that such repeal would, in a very short time, pass both Houses; for, at this moment, an anxiety exists in the public, and, I have reason to think, in the House of Assembly, to take the direction of the Indian lands from out of the hands of Government. The Government would then be driven to exercise the prerogative of dissenting from the Bill, and thus, perhaps, come into collision with the House, or else submit to the will of the House, and thus divest itself of the peculiar trust which is reposed in it, of solely protecting the Indians' right, and acting as their sole guardians.

I apprehend serious injury to the Indians, should their property in any manner be affected by Legislative interference. The only plan which appears to me practicable, is to give to the most deserving, as a reward for industry, License of Occupation in perpetuity, to them and their children, but not transferrable to a white man; which, retaining the fee in the Crown would protect them from alienation, and, I think, satisfy fully the desire of the Indians themselves. The Law Officers of the Crown, however, are the proper persons to devise a scheme calculated to obtain the desired object.

I have thus endeavoured to convey to the Commissioners what information occurred to me would be useful in the discharge of their duty, and to refer to such documents and details as have hitherto been compiled and collected on this subject. By a judicious management of the Indian property, under the supervision of a responsible Department, invested with sufficient powers, I feel satisfied that, at no distant period, the moral and religious improvement, and civilization of the Indians will be secured, with very little assistance from Parliament, and that after some time, that assistance could be wholly dispensed with, and the Indians, when improved by the blessings of education, relieved from the state of tutelage in which they now necessarily are, and endowed with all the privileges, civil and political, enjoyed by Her Majesty's other subjects in this Province.

I have the honour to be,
Gentlemen,
Your most obedient servant,

(Signed.) SAMUEL P. JARVIS,
Chief Supt. I. Affairs.

To the Commissioners on
Indian Affairs.

Appendix
(T.)

24th June

Appendix
(T.)

24th June.

INDIAN OFFICE,
Toronto, 20th September, 1838.

SIR,

I have the honor to acknowledge the receipt of your letter of the 30th ultimo, enclosing for me to report upon the Despatch No. 46, from the Secretary of State for the Colonies, bearing date the 28th March, 1838.

The subject of Indian titles referred to in Lord Glenelg's Despatch of the 28th March, has been repeatedly brought under the consideration of the Provincial Government.

His Lordship appears strongly impressed with the idea that great uneasiness exists among the Indians in regard to their lands. This opinion I do not hesitate to say is erroneous. The applications of the Indians for Title Deeds for their Lands did not originate with them, but with persons, who, I fear, have ulterior objects in view, so soon as their point can be accomplished.

It is well known to every one at all conversant with the disposition and habits of the North American Indians, that a more contented and docile race of people do not exist, but it must be admitted that they are credulous and easily led astray by artful and designing men, and such has been the case, I think, in the present instance.

The project of obtaining alienable titles to the large reservations, made for the exclusive benefits of the Indians and their posterity, by the British Government; if it did not originate with the Methodist Missionaries in Upper Canada, has for some years past been pressed upon Government by them, with a degree of steady perseverance not easy to account for. It is a claim which the Indians themselves, I believe, never thought of making, until persuaded and urged to do so by the Missionaries. The advantage or disadvantage to them of such a measure they do not at this moment understand; but from constantly hearing asserted, that they may at any time, when it suits the caprice of a Provincial Governor, be ejected from their lands, and driven to seek other homes, they have at last yielded to the solicitations of their advisers, and some of them have asked for titles.

But I will venture to affirm, that if the Government depart with the control which, as guardians of these children of the forest, it legitimately possesses over their interests, many years will not pass away before every acre will have changed hands, and the unfortunate Indians be deprived of their only means of support.

Until very lately the Indian population have relied most implicitly upon the faith of the British Government. What, it may be asked, has destroyed this long enjoyed confidence? Has the British Government failed in the performance of any of its obligations or undertakings to them? Has the British Government ever molested them or disturbed them in the possession of any lands especially reserved for their use? Has it failed in the payment of the annuities for lands ceded by the Indians? On the contrary, has it not on every occasion manifested the strongest disposition to protect their rights and to promote their welfare?

But admitting the propriety of the suggestion, that Title Deeds should be drawn up in writing, and recorded in the Office of the Commissioner of Crown Lands, &c., which by the way is not an Office of Record for Patents, to whom are these Patents to be made, and what are the conditions.

The Indian Tribes are scattered over an immense extent of country, extending from the Eastern boundary of the Province to the shores of Lake Superior.

The mode of conveying lands to a Tribe of Indians, and their posterity in perpetuity, so as to invest them with the right of soil, but at the same time to exempt them from the liabilities to which lands held by the white population, in free and common soccage, are subjected, I am

unable to point out. It was never, I believe, intended by Government, that the Indians and their posterity, for the use of whom the several reservations were set apart, should have the power of alienating any part of them, (without the express consent and concurrence of the Government) even when particular lots of lands have been purchased for their use; the titles have always been made to Trustees, for the express purpose of guarding against the possibility of the Indians being defrauded by their white neighbors.

These reservations being made for the benefit of them and their posterity, no individual Indian has more than a life Estate, and most assuredly nothing more was ever intended by Government.

If a greater Estate should now be erected, by the mode suggested by His Lordship, the lands, as a legal consequence, would be liable to their debts, and the improvidence of a few thoughtless individuals might occasion to a Tribe the loss of a whole tract.

Another objection to an Indian reservation passing into Patent, under any form or condition, is that the land would immediately become subject to the same taxes, rates, and assessments, as the other grants within the Province, and if not punctually paid, would of necessity be liable to forfeiture and sale. Many of the reservations are extensive, and very small proportion of any of them yield a profit. The taxes, nevertheless, would be exacted for every acre, whether profitable or otherwise, and the amount, I am sure, would not be paid by the respective Tribes before resorting to the sale of a part of the Estate.

Mr. Alder, in his letter to Lord Glenelg, alludes to a communication received by Sir Augustus D'Esté, from Ish-te-na-quette, a Chippawa Chief, residing on the borders of Lake St. Clair, who, he says, describes in a very impressive and effective manner, the strong desire that is felt by himself and his people for a Title Deed, recognizing their right to the lands which yet remain to them, and securing to them and their posterity, the peaceable possession of the remnant of their inheritance, and lays much stress on the circumstance of this application coming from a place so distant from the residence of John Sunday and Peter Jones, and their people, with whom he asserts Ish-te-na-quette has had no communication. Mr. Alder, however, does not state what he could hardly have been ignorant of, that these Indians have been influenced by the Missionaries of his own Church, and at his own suggestion, to adopt the course they are now pursuing respecting their lands. That it has been by exercising an undue influence over the minds of these unsuspecting people, that their confidence in the British Government has been shaken, and even their loyalty to the Crown, in some instances, rendered doubtful. But it is nevertheless the case, and it is my duty, as Chief Superintendent of Indian affairs, to state to the Government that I have seen a letter, to which were affixed the signatures of Sir Augustus D'Esté and Mr. Alder, addressed to the head Chiefs of several Tribes of Indians of this Province, wherein, among other things, they are strenuously advised to demand of the Government, and repeat their demands again and again, until they compel the Government to grant Title Deeds to their lands.

Through such means have these Indians been led to believe that the British Government have acted unjustly towards them, in withholding Titles to their lands; but when we reflect upon the simplicity of their characters, it should excite no surprise to find them following the advice of men who they have been taught to believe, have the single object in view of promoting their welfare.

I am decidedly of opinion that no grant or deed of these lands should pass the Great Seal, and that they should remain in the Crown as heretofore. But I am of opinion that a Diagram, accompanied by a correct description of the miles and bounds of each Indian Reservation, designating the Tribe to which each belongs, should be prepared by the Surveyor General, and deposited in the

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

Office of the Secretary and Registrar of the Province, there to remain as a matter of record and reference, accompanied with a formal declaration of the Governor in Council, that such lands are held by the Government, for the express use and enjoyment of the Indians for ever, and are never to be alienated or appropriated to any other purpose, without the assent of the Tribe, given in a regular Council; and a copy of the Diagram, and of this solemn declaration, should be given to principal Chiefs of the Tribes. And considering what has always been the conduct of the British Government to the Indians, if this measure be not satisfactory to the Indians and their advisers, I cannot but think that it must be because there is some other object in view beyond their security and welfare.

With reference to that part of His Lordship's Despatch, in which His Lordship requests that His Excellency will advert to the statement in Mr. Jones' letter, respecting the annuity granted to the River Credit Indians, in return for their lands, and supply His Lordship with an explanation of the alleged reduction of the sum which had been agreed upon as a permanent payment, I beg leave to observe, that had Mr. Jones, previously to his departure to England, applied to me, he would have found me not only disposed to examine into his complaint, but, if necessary, to unite with him in an application to the proper source for redress.

On examining the Provincial agreement of the 28th October, 1818, by which the surrender of 648,000 acres was made to the Crown, by the Mississagas Tribe of Indians, I find a stipulation on the part of the Government, to pay the said Tribe the sum of £522 10s. currency, per annum, for ever; and I find no document in the Office, or even reference to a document, which alters or changes the original agreement.

I likewise find that up to the end of the year 1820, the full amount of £522 10s. was regularly paid to them; from that period to the end of the year 1835, the sum of £472 10s. currency, appears only to have been paid. But why this reduction took place, or by what authority, I am entirely without any information, nor do I find any documents in the office which affords any explanation. But I beg permission to remark, in justice to my predecessor in office, Colonel Givins, that an investigation into the causes which led to the reduction of the annuity, had been commenced by him, and was in progress when he retired from office; that the full amount of the annuity was paid in 1836, and has been continued since that period; and further, that Mr. Jones was given to understand by Colonel Givins, that the difference between the full annuity and the reduced sum should be made good to the Tribe, as soon as the correct data could be ascertained.

The difference between £522 10s. and £472 10s., appears justly due to the Tribe, from the 1st April, 1821, to the 1st April, 1836, a period of fifteen years, making a balance in their favor of £750, currency.

But during the years 1836 and 1837, to enable the Tribe to fulfil their engagements in paying up the instalments on their Stock in the River Credit Harbour Company, there was advanced to them in the year 1836, the sum of £849 0s. 8d., and in the year 1837, £762, making a total of £1611 0s. 8d.

The amount of their annuity for these two years was £1045, leaving a balance overdrawn of £566 0s. 8d., and this sum, deducted from the arrearages claimed, viz.: £750, leaves the Government in debt to the Tribe in the sum of £183 19s. 4d. currency, and this sum, I respectfully recommend, should be immediately paid them.

I have the honor to be, &c. &c.

(Signed.) SAMUEL P. JARVIS,
Ch. Sup. Ind. Affairs.

The Hon. John Macaulay.

INDIAN OFFICE,
Toronto, 7th March, 1839.

Sir,

I have the honour to acknowledge the receipt of your note of the 2nd instant, enclosing a letter from the Rev. Mr. Flood, to the Rev. Mr. Grasset, on the subject of being remunerated for his services as a Missionary among the Indians settled on the River Thames, in the London District; and requesting me to state, for His Excellency's information, whether there are any funds from which I could suggest the relief desired by that Reverend gentleman.

In reply, I beg leave to refer you to my report of the 30th of August, 1838, in reference to the appointment of a resident missionary at the great Manalawawing Island, in which I pointed out what I considered the two legitimate sources from which the services of all Indian missionaries, now, or hereafter to be appointed, should be remunerated: first, from the surplus (if there be any) of the annual Parliamentary grant to the Indian Department, after defraying all necessary expenses of conducting the Department, and the cost of the Presents required for annual distribution, which I humbly conceive to be at the disposal of the Lieut. Governor, to be expended for the general benefit of the Indians. And secondly, from the proceeds of the sales of those large tracts of lands which have been, from time to time, ceded by the Indians to the Crown, for small annuities; bearing, however, no proportion to the value of the territory thus acquired. As for instance: the Mississagas of the River Credit, in 1818, ceded to the Crown a tract of country comprising 648,000 acres, for the sum of £522 10s. currency, per annum. This cession embraces the principal settlements which now form the Home and Gore Districts.

In 1822, 2,748,000 acres, in the Newcastle, Midland, and Johnstown Districts, were ceded to the Crown by another band of Mississagas, for an annuity of £530 currency.

In 1827, 2,200,000 acres, in the London and Western Districts, were, in like manner, ceded for an annuity of £1000 currency.

And again, in 1836, a tract of country adjoining the lands granted to the Canada Company, on Lake Huron, supposed to contain nearly a million of acres, was surrendered to the Crown for no other consideration than a gratuity of about one hundred pounds, and a promise from the Lieut. Governor of Upper Canada, to extend to the tribe (which made the surrender), the fostering care and protection of Her Majesty's Government.

These and other tracts, which now form the Province of Upper Canada, and from which nearly half a million of white inhabitants derive their support, have been thus acquired by the Crown from this weak and unsuspecting people.

It is true that they generally reserve to themselves small blocks, in order that they might not be entirely without a home; but in making these reservations for themselves, their usual improvidence and shortsightedness were but too conspicuous, for they do not seem to have contemplated that the game upon which they principally relied for support, and with which the forest then abounded, would be destroyed or driven away to more distant parts, as the land which they ceded became cultivated and thickly inhabited by a white population. Had they looked forward to such a result, it is reasonable to suppose that they would have stipulated for an equivalent commensurate with advantages now and for ever gone from them. By entering into treaties with the Aborigines of the country for the purchase of lands, the Government has acknowledged the right of soil to be in them; but I think that it would have better comported with the established character for justice and liberality of the British Government, had the agents employed to treat with the Indians, for the surrender of their lands, been instructed to pledge

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

the Government for at least such an equivalent as would be adequate to feeding, clothing, and providing them with religious and moral instruction.

I believe I may assert, without fear of contradiction, that in every instance where, through the intervention of Missionaries, the conversion to Christianity of a tribe has been effected, the manners and habits, and, I may add, the very disposition of that tribe have gradually changed for the better, becoming less ferocious, less inclined to roam about and wander, less addicted to the use of ardent spirits, and always manifesting a desire to assimilate themselves to the habits of the white people, and imitate them in the culture of the soil.

But it is not yet too late to render justice to these unfortunate people. Of the numerous tribes which, little more than half a century ago, were in lawful possession of the whole country, which now forms the Province of Upper Canada, scarcely eight thousand souls remain.

The immense tracts which, in their unbounded confidence in the British Government they have ceded to the Crown, have not yet been entirely disposed of; many thousands of acres, in every District of the Province, remain uncultivated and ungranted; to these, or the value of them, I respectfully maintain, the Indians have an equitable claim.

But setting aside this claim to the ungranted lands within the settled Townships of the Province, the tracts surrendered in 1836, the consideration given for which was merely nominal (indeed so nearly so, as to render it doubtful whether the agreements should be considered valid either in law or equity), I trust the Government will direct these to be appropriated to the establishment of a fund for the general benefit and improvement of the resident tribes, and such others who may hereafter become residents.

If this plan should be adopted, I feel persuaded that, in a short time, with proper management, the condition of the Indians would be changed from a state of most abject poverty and degradation, to one of comparative independence and comfort.

I believe it can be made to appear, that in no one instance has anything like a fair and reasonable compensation been made by Government, for any tract of land ceded by the Indians.

The appointment of competent missionaries to instruct the resident tribes in the doctrines of revealed religion, is a subject which does not appear to have received that mature consideration it most certainly merits. The few which have been converted to Christianity are principally indebted to the zeal of the sectarians who, disregarding the privations to which they were exposed, continued their exertions in the cause, with a degree of steady perseverance alike creditable to them as men and Christians.

But the time has arrived when I think the Clergy of the Church of England, in conjunction with the Government, should assume the duty and responsibility of superintending the moral and religious instruction of the Indians. It is but justice to say, that those few ministers of the Established Church who have had under their charge particular tribes, have been eminently successful in their endeavours.

I therefore beg leave respectfully, but earnestly, to urge, for His Excellency's consideration, the propriety of advancing, from the Territorial Revenue, such sums as may be requisite for the reasonable support of a limited number of Protestant Ministers, to reside among the Indians until a fund can be formed from the sale of lands, to which these Indians may be considered to have a fair and equitable claim.

The case of the Rev. Mr. Flood is one of peculiar and pressing hardship. Should he be under the necessity of

removing from his present mission, serious consequences may follow. Not more than half of the tribes under his pastoral care have yet embraced the Christian faith; and it is much to be apprehended, should he be forced to withdraw from that part of the country, for the reasons stated in his letter to Mr. Grassett, that those Indians who have been converted will relapse into vicious habits, and perhaps go back to the state of heathenism from which they have so recently emerged.

I therefore earnestly recommend that a sum, not less than one hundred pounds per annum, be paid to Mr. Flood, for his services to the Indians during his residence at Caradoc, out of one or the other of the funds I have herein alluded to.

I have the honour to be,
Sir,

Your most obedient humble servant,
(Signed,) SAMUEL P. JARVIS,
Chief S. I. Affairs.

The Hon. John Macaulay.

INDIAN OFFICE,
Toronto, 10th June, 1839.

Sir,

I beg leave to submit the following observations, on a Petition to the Honourable the Commons of the United Kingdom of Great Britain, referred to me by His Excellency the Lieut. Governor.

The project of forming an Indian Settlement on the Great Manitoulin Island, in Lake Huron, originated with Sir John Colborne, in the year 1835, and not with Sir Francis Head, in 1836, as will appear by a letter addressed to A. C. G. Foote, by order of Sir John Colborne, dated 23rd September, 1835, communicating to Mr. Foote the plan and arrangements contemplated by His Excellency, and directing a suitable supply of Presents and Provisions to be annually provided, upon a requisition from the Indian Department.

The Establishment was placed under the charge of Mr. Superintendent Anderson, who proceeded to this Island, built several houses, and cleared some land. Mr. Anderson was subsequently recalled, to superintend the Cold Water Indians; but returned to the Island in 1837, by order of Sir Francis Head, and has since remained there.

The views and motives which induced Sir Francis Head to revive the settlement at Manitoulin, are, I think, misunderstood by the petitioners.

Sir Francis never used, nor did he ever intend to use compulsion with the Indians to effect the object. He merely invited them to adopt the Island as a permanent residence; and, as an inducement, promised the assistance of Government in building houses, clearing land, and providing them with moral and religious instruction.

The Island, in place of being a barren rock, as represented in the Petition, is an immense tract of most fertile land, clothed with almost every description of the finest hard wood timber. The Island to which Sir Francis had reference, in the Despatch quoted by the Petitioners, are a numerous cluster of barren rocks, extending along the northeastern coast of Lake Huron, from the Christian Islands, near Penetanguishine, almost to the entrance of St. Mary's River, and not to the Great Manitoulin.

The waters which surround these Islands teem with fish of the finest quality; and the neighbouring tribes, and many of the white settlers in the neighbourhood of Penetanguishine, thither resort in the spring and autumn, to obtain supplies of fish and game.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

With reference to the remarks on the subject of the Moravian surrender, Mr. Macaulay, in his report, has placed the transaction, I think, in a proper light; but the declaration of the Petitioners, that two thirds of the tribe, in consequence of this transaction, emigrated, in 1838, to the United States, is incorrect.

Mr. Luckenback, the Moravian missionary, in his letter to Col. Givins, dated Fairfield, 18th May, 1837 (after alluding to certain misunderstandings which existed among the Indians), states that one party was influenced by a Moravian Chief, named Elisha Hunkapore, who was endeavouring to persuade them to remove to the United States, and follow him to Green Bay.

The Chief succeeded in inducing a few discontented and troublesome persons to go with him. The remainder are still residing on the Reserves; and, if any dependence is to be placed on the statements of the Rev. Mr. Flood and Mr. Superintendent Clench, they are in a very promising and progressive state of civilization.

The system of Sir John Colborne, so much approved of by the Petitioners, was not even suspended by Sir Francis Head.

It is true, Sir Francis Head recommended the various resident tribes to remove to the Island, but not one of them ever did; but, on the contrary, they are all, at this present time, residing in their respective villages, and, to all appearances, happy and contented. In the frequent communications I have necessarily had with the principal Chiefs, they have invariably expressed themselves grateful to Government for the solicitude evinced towards them; and have repeatedly declared their fixed determination to follow the example set them by white people, and cultivate the soil.

These sentiments were lately expressed to His Excellency in person, by several of the Chiefs of the Chippawas, Moravians, and Mississagas, from Rice Lake.

I feel desirous that His Excellency should not lose sight of the fact, that the Indians who now form the population at the Great Manitoulin Island, are not a part of the resident Tribes within the surveyed and settled parts of the Province, but are composed of families who formerly had no fixed place of residence, and acquired a precarious livelihood by hunting or fishing along the North Eastern coast of Lake Huron. There has recently, however, arrived in the Province from the United States, a large number of Indians, who are now on their way to Manitoulin, with the intention of remaining there, under the protection of the British Government.

The Petitioners state that the frequent failure of former efforts in their favor, have arisen not in their incapacity, but from unjust laws; such, for example, as disabled them from legal defence in the Courts, and from the ill advised and negligent administration of their affairs; as for example: in the security of their lands, and in the mode of paying their annuities, &c.

As to the first observation, relative to their participation in the advantages of a Court of Justice, the Petitioners have most assuredly been misinformed. The Courts have always been open to the red man, as to the white, and it is no unusual thing for Indians to sue and be sued, not only in cases of debt, but for crimes and misdemeanors, and the testimony of Indians is as fully received as that of white men.

That they should participate in all the rights and privileges of their white and more civilized neighbors, viz.: in performing the duties of Jurors, holding offices of trust and emolument, &c., I cannot admit. I conceive it indispensable that they should first learn to speak and perfectly understand the English language, and read and write it with facility. I know not upon what evidence the asser-

tion is made, that the administration of their affairs has been neglected.

I am aware that, notwithstanding repeated application to Government (to which they have been stimulated by Missionaries, as well as others,) to grant them alienable titles to the respective Reserves set apart for their use and benefit, no such grants have been made, and I trust the British Government has the true interest of the Indian population too much at heart ever to swerve from this determination.

The mode of paying the annuities will, I am persuaded, on explanation, be found to be sound and good, and I feel certain the Petitioners can adduce no proof to the contrary, at least since I have had the honor to hold the office of Chief Superintendent.

It is not within my knowledge that it is either the wish or the intention of the Government to remove any of the resident Tribes from the Reserves which they at present occupy.

To admit a people who can neither read or write, or speak the English language correctly, into all the rights and privileges of British subjects, or to appoint them to offices of trust or emolument, would be attended with consequences as pernicious to Government as to the Indians themselves. But I can assert, without fear of contradiction, that in every practicable instance, all the rights and privileges enjoyed by the inhabitants of the country generally, have been found extended to the Indians.

At this moment a half-breed holds the office of Superintendent of Indian affairs; another is a practising Physician; another holds the important office of Clerk of the Peace, in one of the most wealthy Districts of the Province, and commands a Regiment of Militia; many of them are Teachers, Schoolmasters, Interpreters, among themselves, and attached to the Department.

I coincide in opinion with the Petitioners, that it would be well to examine into the Treaties for the cession of Lands to the Crown, with the view of increasing the means necessary to promote the spread of Christianity, the encouragement of the arts, and the diffusion of education among them; but it would be rather an anomaly for the British Government to harbor, protect, christianize, and I may say support, a numerous body of subjects upon whom it is its wish and intention to confer the privileges of natural born subjects, but at the same time reject the Military services of that people, when required for the defence of the Province.

The broad accusation of general mismanagement of Indian affairs, so unequivocally set forth in the Petition, must be considered a grave charge against every Lieutenant Governor who has heretofore administered the Government of this Province, many of whom are known to have possessed great talent and ability, and I have taken a warm interest in the affairs of the Indians. It is reasonable therefore to presume, that those gentlemen, having the power and inclination to obtain correct information, were better able to form a true opinion upon Indian matters, than a company residing three thousand miles from the Province.

I have the honor to be, &c. &c.

(Signed,) SAMUEL P. JARVIS.

S. B. Harrison, Esquire,
&c. &c.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June

Toronto, 16th July, 1839.

Present,

The Hon. Robert Baldwin Sullivan, Presiding Councillor.
" William Allan.
" Augustus Baldwin.
" William Henry Draper.

To His Excellency Sir George Arthur, K.C.H., Lieutenant Governor of the Province of Upper Canada, and Major General, commanding Her Majesty's Forces therein, &c. &c.

May it please Your Excellency,

The Council have taken into consideration the Petition of James Wilkes, respecting Lands on the Grand River.

The leading facts of the case appear to be as follows:—

Sheldon, Dutcher and Company, five or six years ago, recovered a judgment against Augustus Jones, for a considerable sum of money, and took out an Execution against his goods and chattels in the Gore District.

Augustus Jones was possessed of a Brant lease for a large tract of land, said to contain one thousand two hundred acres of land, which was described by metes and bounds; but containing in fact 1260 acres. He had disposed of a considerable part of this land, but retained and had in his possession two hundred and eight acres or thereabouts.

His interest in these two hundred and eight acres was, with other chattels and property, seized by the Sheriff, exposed for sale in the ordinary way, and William Andruss, one of the Plaintiffs in the suit, purchased it.

A son of Mr. Jones, at his father's request, attended, and forbid the sale, though upon what ground is not disclosed; shortly after this sale, Mr. Wilkes, the Petitioner, purchased from Mr. Andruss the right thus acquired by him.

An attempt was made to obtain the interference of the Court of King's Bench, and to enter a satisfaction on the judgment obtained by Sheldon, Dutcher and Company, without sacrificing this property, but the application failed.

Subsequently an action of ejectment has been brought by Mr. Wilkes, and he has been put in possession of this property, having obtained judgment on his title thus acquired.

The Council therefore are warranted in assuming, that the legal difficulties set forth in the Report of the acting Trustees of the Six Nations Indians of the 4th November, 1836, namely, the want of authority in the Sheriff to seize and sell this Estate or interest of Augustus Jones, and the nullity of the transfer from Mr. Andruss to the Petitioner Wilkes, as being against the statute of Henry 8th, are either untenable, or have been obviated in some manner to the satisfaction of the Court of King's Bench, as if either of these objections, or any of those urged in Mr. Jones' statement had been valid, Mr. Wilkes could not have recovered his ejectment.

With regard to the alleged inadequacy of the consideration, it appears to the Council as a general principle, that if this were allowed to prevail, few sales of Lands made by Sheriffs on executions would hold good, and in the present case it is quite obvious, that the prohibition given by Mr. Jones' son, to proceed in the sale, had an obvious tendency to deter bidders, who would not, of course, give so large a price when they had before them the prospect of a law suit, before they could obtain possession. To allow this argument to prevail in Mr. Jones' favor, would be, to a certain extent, to allow him to take advantage of his own wrong.

The Council therefore are of opinion, that Mr. Wilkes should now be looked upon as if the purchase had been

directly made by Mr. Andruss from Mr. Jones, instead of through the medium of a Sheriff's sale. The Crown in recognizing this mode of acquiring the property, held under a Brant lease, will not be going so far as when they escheated a Brant lease held by one Molloy, an attainted traitor, and sold it at public Auction, for the public benefit.

The Council therefore respectfully recommend, that the prayer of Mr. Wilkes' Petition should be granted, on his fulfilling the arrangements entered into by him with regard to Mr. Thomas.

All which is respectfully submitted.

(Signed,) R. B. SULLIVAN,
P. C.

(Signed,) G. A.

Executive Council Chamber,
Toronto, Tuesday, 12th September, 1839.

Present,

The Hon. Robert Baldwin Sullivan, Presiding Councillor.
" Augustus Baldwin.
" Richard Alexander Tucker.

To His Excellency Sir George Arthur, K.C.H., Lieutenant Governor of the Province of Upper Canada, and Major General, commanding Her Majesty's Forces therein, &c. &c. &c.

May it please Your Excellency,

The Executive Council have considered attentively the claim of John Asten Wilkes, and the accompanying documents.

The Petitioner claims, under a lease from an Indian family, who were in possession of a part of the Grand River tract, upon which part the town of Brantford now stands. Mr. Wilkes asserts the right of the Indians to dispose of their lands, and claims that the lease to him should be confirmed by the Government.

Mr. Wilkes asserts, that in reliance upon the validity of this title he erected many buildings, and went to great expense in improvement, which has been of great public benefit in increasing the value of the lands in the neighborhood, and in the forwarding of the Town of Brantford.

The Town has been since laid out by the Government into streets and lots; many of the latter have been sold and built upon, some of them within the tract claimed by Mr. Wilkes.

This tract consists of 107 acres, the front of which is surveyed into Town lots and streets. Only the front of it, however, seems likely to be included in the valuable part of the Town.

The Council does not consider it necessary to enter into a discussion as to the right of individual Indians to alienate parts of the grant conceded by General Haldimand to the Six Nations, as this right has been repeatedly denied, and this denial has been confirmed by Her Majesty's Government, specially in the case of Nelson Cozens; and the Council beg respectfully to refer to the Report upon that case, of the 18th August, 1836, and to the Despatch of the Right Honorable the Secretary of State for the Colonies, in answer thereto.

It is true, that for the purpose of quieting a long continued possession, His Excellency Sir John Colborne, thought fit to recognize certain leases of part of the Indian tract, made by Captain Brant, as Agent or Attorney for the Six Nations, and in case where Indian families had placed white settlers in possession of lands, such persons were considered as having an equitable claim to pre-emption, at such a price as would amount to the value of the

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

land without the improvements made by the settler. In this way the interests of the Indians were secured, and the white settler retained the fruits of their industry.

Had Mr. Wilkes happened to have obtained possession of a tract of Indian land otherwise situated, it is probable he would have found no difficulty in procuring the lands by purchase, at the ordinary value of farm land in the neighborhood; the difficulty in the case arises from the place being favorably situated for a Town, which Mr. Wilkes had the sagacity to foresee when he obtained the Indian lease.

He accordingly commenced the new village, and justly claims much merit as being the founder of Brantford. The value of the ground was very much increased as a matter of course, and the attention of the Government being thus drawn to the favorable situation of the place, the Town was surveyed, and has now become a very flourishing village.

The Government being in fact Trustees for the Indians, could not, with any regard to their interest, recognize a transaction by which a single Indian family assume to make an alienation of the general property of the Tribe, so very detrimental to its future interests. Mr. Wilkes' claim, therefore, has never been recognized: he has failed in attempting to establish it by law, and he now, after many years attempting in various ways to procure a recognition of his asserted rights, prefers his present petition.

The Council cannot advise Your Excellency to assent to the prayer of Mr. Wilkes' petition, to the extent to which he urges his claim. They are of opinion, however, that his exertions in promoting the interests of Brantford have been meritorious, and worthy of favourable consideration.

The Council, therefore, would advise the utmost favor to be shewn to Mr. Wilkes, consistent with the interest of the Indians. They desire that an actual inspection of the premises should take place by the head of the Indian Department, and that this Officer do report the lots occupied by Mr. Wilkes, upon which he has erected buildings, and the land in actual use by him; and that he should point out such lands as might be held as appurtenant to those buildings, where the same are erected upon Town lots surveyed; and also such ground as may be conceded to Mr. Wilkes as appurtenant to his Mills and other improvements, without interfering materially with the interest of the Indians, or the progress of the Town, and that he should also fix such a price upon the lots so specified, as they would probably have brought at the time the Town was first laid out, and in the unimproved state of the lands.

With this report before them, the Council are of opinion that such lands may be sold to the Petitioner at a fair valuation, such as he might have purchased them from the Government at the time when the project of founding a Town at Brantford was first entertained by the Government; and beyond this recommendation, the Council do not think they can go, in justice to the Indians.

All which is respectfully submitted.

(Signed,) R. B. SULLIVAN,
P. C.

I concur in the propriety of making a complete survey of the land, but until that be done, and a full report is before the Government, I should not think it advisable to hold out any kind of expectation to Mr. Wilkes. It may tend to future disappointment.

The survey should be made under the direction of the Superintendent of Indian affairs, care being taken that the Surveyor be not a resident in that part of the country.

(Signed,) G. A.,
Lieut. Governor.

Provincial Secretary's Office,
Toronto, 21st September, 1839.

Sir,

A claim having sometime since been preferred by Mr. Wilkes, to a tract of about 109 acres of land, in or near the Town of Brantford, under a title derived from Captain David Hill; and the Lieutenant Governor being desirous to obtain the most accurate information respecting the said tract of land, before coming to a decision on a matter of considerable interest to the Six Nations Indians; I am instructed by His Excellency to desire that you will cause an early survey to be made of the before mentioned land, and transmit the same to use, with a Report pointing out the particular lots upon which Mr. Wilkes has already erected buildings, the portion of land which might conveniently be held with these buildings, the land now in actual use by Mr. Wilkes, and the quantity of ground which may be conceded to him, as necessary to the enjoyment of his Mill, and other improvements, with a due regard to the interest of the Indians, and to the advancement of the Town; valuing all the land to be granted to Mr. Wilkes at such a price as it was probably worth at the time the Town was first laid out, and in the unimproved state of the lands.

I have only to add, that His Excellency conceives that the person to be employed in making this survey ought not to be a resident in the neighborhood of Brantford.

I have the honor to be,
(Signed,) R. A. TUCKER,
Provincial Secretary.

To Samuel P. Jarvis, Esquire,
Ch. Sup. Ind. Affairs.

Indian Office,
Toronto, 18th October, 1839.

Sir,

In compliance with your letter of the 21st ultimo, I have the honor to transmit the Report of Mr. George Vardon, the person employed by me to obtain the information required by His Excellency the Lieutenant Governor, with reference to Mr. Wilkes' claim to a tract of land on the Indian Reservation on the Grand River.

I have the honor to be,
Sir,
Your most obedient humble Servant,
SAMUEL P. JARVIS.

The Hon. R. A. Tucker,
&c. &c.

Report of the Survey of the Land claimed by Mr. Wilkes:

The Lots on Colborne, within the lines marked on Mr. Burwell's plan, have been already sold by the Government, and Mr. Wilkes abandons all claim to them. Some of the Lots on the North and on the South side of Dalhousie Street have been sold also by the Government, and buildings are erected on some of the Lots on the North side by the different individuals who have purchased them: but there are no buildings erected by Mr. Wilkes on any of the Lots either on the North or South side of Dalhousie Street or on Darling Street.

The mill and distillery are built on Lot Number 33, on Colborne Street; the race from the mill-pond is enclosed by embankments; there is no reason whatever why it should cross Clarence Street; it might as well be brought from the centre of the dam across the block in the rear of the mill, thus leaving the West side of Clarence Street free; the mill is about to become useless, as the new Canal is to terminate exactly opposite the mill, and will destroy the tail race for which Mr. Wilkes claims, and I am

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

informed is to receive £1,300 from the Canal Company; the mill pond, which is made by embankments, will then be drained, and Clarence-street, &c. then be thrown open.

As it stands now, suppose the race to be brought across the block as before described, a line may be drawn along the East side of Clarence Street, until it strikes Nelson Street, and from the East side of Lot No. 36, on Colborne Street, until it also strikes Nelson Street, thence along the South side of Nelson Street, until it meets the other line; this would afford most ample ground for all purposes required for the mill and distillery, leaving a very large space between the mill and the dam, at present part under cultivation, the remainder in pasture.

The lots on each side of the mill, viz.: 32, 34, 35, and in the rear marked 31, 32, 33, as well as 33, on which the mill stands, have been purchased at the Government sales by Mr. Wilkes.

The Block in rear of the Distillery and Mill are capable of being divided each into twelve lots, valued, at the present time, at about £1, or 25s. each.

(Signed,) GEORGE VARDON.

Executive Council Chamber,
Toronto, Tuesday, 21st January, 1840.

Present,

The Hon. Robert Baldwin Sullivan, Presiding Councillor,
“ “ William Allan,
“ “ Augustus Baldwin,
“ “ Richard Alexander Tucker.

To His Excellency the Right Honorable Charles Poulett Thomson, Captain General and Governor in Chief in and over the Provinces of Upper Canada, Lower Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c., &c., &c.

May it please Your Excellency,

In their Minute of the 12th of September last, on the claims of Mr. John Astin Wilkes, to certain Lands in the town of Brantford, the Executive Council, after having fully detailed the grounds on which Mr. Wilkes' claims rest, and distinctly stated the principle upon which it ought to be governed, proceeded to recommend, that an actual inspection of the premises should take place, under the superintendence of the Indian Department; and that a full report should be made of the present state and condition of the 107 acres of land, which formed the subject of the Indian lease to Mr. Wilkes.

Such a report has accordingly been since prepared by Mr. George Vardon, accompanied with a plan by Mr. Lewis Burwell, and has now been taken by the Council into their attentive consideration.

The suggestions of Mr. Vardon are entirely approved by the Council, and they are of opinion, that this proposition might satisfy the strict justice of the case. They are, however, disposed to regard Mr. Wilkes as a person whose foresight and activity have conducted very materially to enhance the value of the Indian property in Brantford and its vicinity; and they, consequently, consider him entitled to every degree of indulgence consistent with a due attention to the interests of the Indians. Under the influence of this feeling, they were induced to allow Mr. Wilkes to make a verbal explanation of his wishes in relation to this property; and, from his representations, they would respectfully recommend, that “in addition to the Block described by Mr. Vardon, as sufficient to realize the views of Mr. Wilkes, he should also be allowed to purchase, at a fair valuation, the two Blocks bounded on the south by Darling-street, on the west by Charlotte-street, on the north by Nelson-street, and on the east by Clarence-street.

Appendix
(T.)

24th June.

Mr. Wilkes also expressed a wish to become a purchaser, at a valuation, of lots No. 34 and 35, in the rear of his mill; and to this request the Council are likewise disposed to accede, if it shall appear that the lots in question are still disposable.

The Council attach much importance to Mr. Vardon's observation with respect to an alteration in the present course of the race from the Mill Pond; and they recommend that such an alteration as has been pointed out by Mr. Vardon, should be made an indispensable condition of any arrangement that may be entered into with Mr. Wilkes.”

All which is respectfully submitted.

(Signed,) R. B. SULLIVAN,
P. C.

Approved, C. P. T.

In Council, 19th November, 1840.

To His Excellency Sir George Arthur, K. C. H.,
Lieutenant Governor, &c., &c.

May it please Your Excellency,

The claims of Mr. Wilkes have been brought under the notice of the Executive Council, at different times, and in various forms. In all their deliberations upon those claims, the Council have carried to their consideration a just sense of the benefits which are likely to result to the Indians from Mr. Wilkes' sagacity in discovering the great natural advantages which Brantford possesses; and from his activity and energy in ascertaining the development of those advantages, by his spirited and judicious exertions for bringing them into early operation. They have, accordingly, been disposed, not merely to concede to him every thing to which, in strict justice, he might be entitled, but even to grant him every indulgence which a reasonable regard to the interests of the Indians would permit. As far, therefore, as the intention by which their proceedings have been guided is concerned, it unquestionably has been as favourable to Mr. Wilkes as to any applicant whose case has been brought before them; and whilst the Council are desirous that every case should be decided on its own merits, they cannot but strongly deprecate the attempt to draw comparisons between their decisions on different cases, for the purpose of giving a colour to claims, which otherwise would be without foundation.

Actuated as they have already stated, by a desire to render the most ample measure of justice to Mr. Wilkes, the Council recommend, in their Minute of the 21st of January last, that as much land should be conceded to him in the town of Brantford as they then deemed necessary to the full enjoyment of his mill.

It is now proposed that the following alterations in the Minute of Council of the 21st January last, be made:—

1st. That the condition, altering the course of the mill race, be dispensed with, and that it be allowed to intersect Clarence-street, as it now does.

2nd. That Mr. Wilkes be granted, in addition to what he would be entitled to, under the late Order in Council, the eastern half of the Block bounded on the east by Clarence-street, on the west by Charlotte-street, on the south by Dalhousie-street, and on the north by Darling-street.

3rd. That he also be granted the whole of the Lot bounded on the east by Alfred-street, on the west by Clarence-street, on the south by Wellington-street, and on the north by Nelson-street, from which Block it was contemplated, by the Order in Council, that a line of Town Lots should be cut off at the eastern extremity thereof.

Appendix
(T.)

24th June.

4th. That Mr. Wilkes be permitted to purchase Lots No. 22, 23, 24, and 25, in the Block between Charlotte and George-streets, and between Dalhousie and Darling-streets; and lastly, that Mr. Wilkes be allowed, so long as he shall continue to use the mill, to hold and occupy, under a licence, four Blocks in addition to those given him by the former Order in Council; one of those Blocks being bounded on the south by Sheridan-street, on the north by Marlborough-street, on the east by Alfred-street, and on the west by Clarence-street; and the three other Lots lying to the east of Alfred-street, and between Nelson and Marlborough-streets.

All which is respectfully submitted.

(Signed,) R. B. SULLIVAN,
P. C.

I have deferred any decision upon this until I could receive the Report of Mr. Jackson, the Engineer; and having now perused that document, together with the memorandum of the Chief Superintendent, I cannot, in justice to the Indians, concur in the advice of the Council.

(Signed,) G. A.

Executive Council Chamber,
Toronto, Tuesday, 27th Nov., 1840.

Present,

The Hon. Robert Baldwin Sullivan, Presiding Councillor,
“ “ William Allan,
“ “ Augustus Baldwin,
“ “ William Henry Draper,
“ “ Richard Alexander Tucker.

To His Excellency Sir George Arthur, K. C. H., Lieutenant Governor of the Province of Upper Canada, and Major General Commanding Her Majesty's Forces therein, &c., &c., &c.

May it please Your Excellency,

The Executive Council have read and carefully considered the Report of John W. Gwynne, Esq., employed by the Superintendent General of Indian Affairs, to inspect the Territory assigned to the Six Nations of Indians upon the Grand River.

And as regards the expectations of intruders upon the Indian lands, and the encouragement which they are said to have received from Government, or its functionaries, to take possession, with a view of purchase, whenever the lands should be open for sale, the Council, without pretending to define, or account for the expectations said to have been held out by Lieutenant General Sir John Colborne, respectfully disclaim all and every act of this nature since the arrival of Sir Francis Head. And with respect to the cessation of regular sales of Indian lands, during the years 1836, 1837, 1838, 1839, and the present year, the Council beg to remark, that the state of the Province—from political agitation, cessation of immigration, commercial and monetary distress, rebellion and invasion—has been such, that it would have been extremely unwise for the Government to force sales, when it was well known that property in the hands of private individuals was unsaleable, and when sales to any considerable extent must have been completed to the great deterioration of the property held by the Government, in strict trust for the benefit of the Indians.

The number of intruders upon the Indian lands without authority, and the desperate recklessness of men who risked all they had, as well as their future industry, on the faith of illegal agreements with Indians, or on the prospect of their being permitted to purchase on favourable terms, shows, most clearly, the impracticability of preserving lands from intrusion in favourable situations, and the necessity of disposing of the lands according to

some simple mode, so soon as it can be done for the benefit of the trust.

The subject before the Council naturally divides itself into two branches, first, as regards the lands surrendered for the purposes of sale, and secondly, as relates to the unsundered territory; and the Council are respectfully of opinion, that the surrendered lands should be brought into the market without delay.

The Council most entirely concur in the opinion expressed by Mr. Gwynne, against the system of auction sales; in all cases within the knowledge of the Council, they have produced combinations amongst purchasers, impeded settlement, and thrown difficulties in the way of acquiring lands, without, in the slightest degree, producing the intended effect of equal competition, or adding to the proceeds of lands sold in this manner.

The Council having disclaimed all right arising from settlement or compact with the Officers or pretended functionaries of the Government, and having expressed a very decided opinion against sales of Indian Lands by Auction, think that it will not be necessary to enter into any nicety of distinction between one claimant to the surrendered lands and another, and without reference and refusing to have reference to any peculiar circumstances, regarding supposed understandings, which, in no event, ought to affect the Indian interests injuriously; they are disposed to recommend:

First.—That a competent Inspector be immediately directed to visit and set a value upon each lot in the surrendered tract.

Second.—That this valuation should be the full value of the land (without improvements) at the present time, without any reference to former upset prices, or alleged expectations on the part of claimants, the value being the present value in the improved circumstances of the tract, only excepting the value of improvements on the individual lot valued.

Third.—That buildings and improvements be separately valued not at any supposed rate of cost, but at the minimum rate which they are supposed to add to the value of each lot, or half lot in the market.

Fourth.—That all the lots be open for sale to the first applicant, at the price set upon the same by the appraiser, after the same shall have been approved by the Superintendent General, and by order in Council.

Fifth.—That all persons reported as resident settlers, up to the date of the present order in Council, be considered as the first applicants, and entitled to pre-emption for the space of six calendar months hereafter, at the rate fixed upon the land, without paying for the value of improvement.

Sixth.—That if such persons having the right of pre-emption aforesaid, shall not, within the time allowed, pay the first instalment and complete the purchase: thereby the land shall be considered open for sale to the first applicant who pays the first instalment on the land, with the whole value appraised for the improvements.

Seventh.—That the sums so received for improvements shall be paid to the persons equitably entitled to the same, in Indian lands, at the appraised value or not at all.

Eighth.—And for the purpose of preventing timber speculations, that one third of the value of the land (with the whole value assessed upon the improvements) be paid down, without which payment the applicant shall be considered as having no claim whatever. The remaining instalments, amounting to two thirds of the purchase, may be made payable in four annual instalments, with interest.

If these stipulations be rightly and faithfully carried into effect, it is plain the trust fund cannot suffer, as the full marketable value will be placed upon the land.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

And speculators cannot find it their interest to purchase land at a price which it is only worth in the hands of the actual settler. And therefore, there can be no necessity for complicated limitations to purchasers, stipulations of settlement, (with which the fund has nothing to do,) or for the expensive surveillance contemplated by Mr. Gwynne's Report, or which, to say the least, would be necessary to carry into effect.

The Council respectfully conceive that no further regulations are necessary for the disposal of the surrendered lands, unless they should be found to interfere with the Canal, in which case lands should be carefully reserved and marked as such before any sales are permitted to take place. And as regards the unsundered lands, the Council are of opinion that very great difficulties will be found in any medium course, between the expulsion of all intruders, or non interference. Experience has shewn that with all the anxiety to do justice, possessed by the Government, and with all the care exercised to prevent injury to Indian interests; and reasons for complaint among claimants, the interference among Indians themselves continually have created new difficulties, to which there seems to have been no end, and the Government is expected to compromise its own character, by adjudging what is rightly and wisely recommended by the Indians, or what, on the other hand, may be capriciously or corruptly counselled by them.

Perhaps there can no remedy be found for the continuance of this unsatisfactory and embarrassing state of affairs, while the lands remain general property, under circumstances in which it is no reproach to the Indians to say, that they cannot manage the Estate for the general interests of the Tribes.

The Council think that it would be very much for the interest of the Indians to surrender the whole tract, with the exception of such part as they may choose to occupy as a concentrated body, so that the same may be disposed of by Government, in which case the few simple rules already applied to the Townships already surrendered, would apply to the new surrender.

The Council have insuperable objections to the leasing system proposed by Mr. Gwynne; the reasons for which objections, they think, are obvious, but not necessary to be entered into, unless Your Excellency should desire them to be fully set forth. As respects the Indian investment in the Stock of the Navigation Company of the Grand River, although the Council feel, that they never would or could have advised the investment of Indian funds in a Commercial speculation, yet these funds are involved to the amount of three-fourths of the stock; the Indian interests are not represented in the direction, and there is no resource open but the payment of instalments on the stock, until the whole shall be called in. For these reasons, the Council are of opinion, that most probably the purchase of the whole outstanding stock by the Indians, would be for them a beneficial operation, as they will unquestionably be in funds to complete the navigation, and to make it profitable if it ever can become so, and at all events the affairs of the Company can hereafter be managed with an exclusive view to the interests of the Indians. Before this operation, which would in itself imply an intention of completing the Navigation, the Council would recommend an inspection, and report upon the work and its probable results, by a competent and disinterested Engineer. And if Mr. Killaly can be induced to undertake the task, the Council would prefer his report upon this point.

The Council will be prepared to enter into detail, if it should be required on any division of the subject before them. But they have adopted general principles of action after much consideration, and they conceive it useless to enter further into detail, unless the principles hereby recommended by them shall meet with approval.

The Council conclude by disclaiming any intention, even the most remote, of inducing the Indians to remove from the Grand River Settlement; on the contrary, they

wish to see the Indians collected with as much land as they can beneficially occupy, and to see the funds of the Tribes made available for the comforts of their members, and for the purpose of placing them as far as possible on terms of equality with white settlers, and with all the advantage of the paternal care and favor of the Government.

All which is respectfully submitted.

(Signed,) R. B. SULLIVAN,
P. C.

(Signed,) G. A.

A true copy.

(Signed,) W. H. Lee,
Actg. C. E. C.

MEMORANDUM.

It appears that in 1823 Mr. Wilkes first settled on the Indian tract, where Brantford now stands, for the purpose of trading; and entered into a contract with an Indian family, for the leasing of certain lands, a thing which he had been frequently prohibited by the Government.

In his first settling, therefore, Mr. Wilkes can be regarded in no other light than that of an unlicensed intruder upon Indian Lands.

It appears also, that Mr. Wilkes had sagacity enough to foresee, from its position and great natural resources, a Town in that situation must soon become flourishing and prosperous; from the circumstance, also, that that portion of the Indian tract, separated at that time, two rapidly rising and flourishing Districts; he, no doubt, entertained hopes that at no very distant day, a surrender of a portion of the Indian Reserve would be obtained by the Government, for the purpose of settlement. The same idea pervaded the mind of every person who obtained possession of land in that tract; and when such surrender was obtained, that a right of pre-emption or preference would be extended by Government to each occupant of lands.

Influenced no doubt by such considerations, Mr. Wilkes obtained a lease for 200 acres, (as he says,) for the quantity is not expressed in the lease, a circumstance which, by the way, is very common, in order to cover any extent of land which afterwards may be found unoccupied.

The Indians from whom he obtained the lease were Ester Hill (a widow), and John Hill, her son. The term of this lease was 21 years, and the rent payable therefor £3 15s. currency per annum. It will be seen by Mr. Wilkes' own Petition, that there was little clearing on the lot, it being principally wild land; that this possession comes not under the denomination of "An Indian Improvement," the only thing which the Indians were supposed to have a right to transfer. Subsequently, in the year 1826, when only three years of the first lease had expired, Mr. Wilkes imagining (I presume) that in the event of a surrender, a short term of 21 years would give him no right to pre-emption, had dexterity enough to procure from the same parties a further lease, for 999 years, to commence at the expiration of the first term, at the small increased rent of two pounds ten shillings per annum.

In the year 1829 Brantford was laid out, and nearly the whole of this lot, having a mill privilege upon it, and for which Mr. Wilkes only paid three pounds fifteen shillings per annum, became part of the Town. The widow Hill, mother of John Hill, had another son living at the time the lease was signed; he is since dead, leaving four children now living; they in justice cannot be deprived of their rights by the lease of Ester Hill and her son John; on the contrary, these children are in justice entitled to a share of the profits derived from the highest price that can be obtained for the lots.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

If this transaction was to be estimated by the common rules of law and equity which prevail among individuals in the direction of their affairs, I cannot see a shadow of claim which Mr. Wilkes can lay to the quantity of land he has petitioned for, much less to that lately recommended to be granted to him, the lease having been obtained from a part only of the family.

The valuable mill privilege upon the lot, the small portion of Indian improvement made, and the alleged fact which is urged as a ground for favourable consideration of Government, (viz., his having foreseen that a town would be laid out in that position), are circumstances which, in my mind, diminish his claim, and show that the parties were not contracting upon equal terms—a thing essential to the equity of all contracts, when land having such advantages was disposed of for such a trifle.

It is stated by the Indians, that Mr. Wilkes has discontinued the payment of any rent to the Hill family ever since the surrender of the Township of Brantford to the Government: thus in whatever light the transaction is viewed, the Indians are the sufferers.

It appears that Mr. Wilkes, in his petition to the Trustees of the Six Nations, on the 20th February, 1837, rests his claim upon Mr. Goulbourn's letter, therein referred to, dated 2nd January, 1816; but so far from anything contained in that letter being favorable to Mr. Wilkes, it is, if it were acted upon according to its true spirit and intention, wholly subversive of his claim. It is, indeed, acknowledged, that the Six Nations have a right to make allotments for each other, for their own use, and that of their posterity, and to distribute them either among their descendants, or among any other members of those nations who may hereafter join them at the Grand River. There is not a syllable in that letter authorizing or acknowledging the right of an Indian to lease to a white man; on the contrary, it says "the five Nations may divide their lands among the several members of their community, according to their own views of utility and convenience, so far as they do not violate the condition of the original grant." These latter words seem to have been introduced with a view to settle for ever—that a white man cannot hold, by lease or otherwise, from an Indian; for nothing so effectually violates the original grant, as the leasing to white people for long terms at low rents, whereby the quantity of land to be divided among the Indians resident on the Grand River, and those of the same nations who may hereafter join them, is diminished.

It was upon this letter, however, Mr. Wilkes then rested his claim; and it is strange that a man of his intelligence did not at the same time discover that it destroyed its very foundation.

The Trustees, in their Report upon that Petition, state that, by the favourable consideration of His then late Excellency Sir John Colborne, "an arrangement was confirmed favourable" to the Petitioner, by permitting him to receive the Lots he occupied in the "Town, at the public sale of the Commissioner of Crown Lands, upon a very low valuation, as an equivalent to the benefit derived from his exertions;" they were of opinion, "that the utmost consideration had been shown to him," and they recommended the prayer of the Petition not to be granted. However, endorsed on that Report, is a subsequent recommendation, dated 22nd March, 1838, (at a time, by the way, when it was supposed that they had ceased to act as Trustees), not grounded upon any right of the Petitioner, that I can discover; but, in consequence of having learned that, under recent decisions of the Lieutenant Governor in Council, persons who had made improvements on Indian lands had been allowed to purchase. The same privilege is recommended to be extended to Mr. Wilkes, at a valuation to be approved of by the Trustees, and the late Superintendent of the Six Nations; or at such a rate as may be approved of by the Commissioner of Crown Lands.

If the principle now laid down, namely, that a grant to one individual is by no means to be construed into a

precedent, so as to entitle others, apparently in every respect similarly situated, to the same consideration, be established, then the reason for the Trustees altering their recommendation falls to the ground, and the prayer of Mr. Wilkes' petition remains disapproved of by the Trustees.

I admit, however, the full force of the precedent, but I deny analogy in the cases. In the former cases, the grants which have been given to individuals who had made large improvements, were principally farming lots; and, in my opinion, a marked distinction must, in justice, be drawn between a settler on a farming lot, and one on a lot which embraces such an extent of a new and rising town. In the former case, it is the exertion and manual labour alone of the settler, which enhances the value of his lot; but in the latter, the property of individuals is increased in value by extensive circumstances, in which they have no action, and over which they have no direction or control.

In the case of Brantford, I apprehend the services of Mr. Wilkes are vastly overrated, when he is styled its founder, and when it is asserted that he has mainly contributed to its progress and prosperity.

Its great natural resources and central position were, in truth, the true causes of its rapid advancement; and there is not a doubt in my mind, but that Brantford has done more for his advancement than he for that of Brantford. The town was founded by Government; and by converting the wilderness into a town, laid the foundation of Mr. Wilkes' fortune.

If, however, Mr. Wilkes' claim be estimated by the Report of the Trustees of 22nd March, 1838, viz.: that as he has made improvements he be permitted to purchase; and in which, in my opinion, his sole claim to any consideration consists; the extent of his purchase should of course be limited to those lots upon which he has made improvements, and these, as will appear by Mr. Vardon's Report, are few, and they should be sold at a fair valuation of Town property, and by no means at a nominal price.

In considering Mr. Wilkes' claim, the Indian interest should be strictly protected, and I cannot conceive how, giving several large blocks of land, in the midst of a rising Town, where every block is equal in value to 200 acres of farm lands, (while there are improvements only upon one or two acres) to an individual because he had sagacity enough to foresee that a Town would be laid out in that position, and because he had activity and dexterity enough to obtain from an Indian family, incapable of appreciating its true value, and wanting the capacity of foreseeing, as Mr. Wilkes appears to have done, its future importance; a lease of 200 acres in such a situation, upon which was situated a good mill site and stream, for a sum incomparably less than others have given for lands for farming purposes alone; can be considered consistent with a due regard to the interest of the Indians.

It is to be remembered, that the Township of Brantford was surrendered by the Indians in the expectation of deriving the benefit of the sale of a portion at the increased value which Town property always bears. The dividing the Town among two or three individuals, at low prices, as it will in a great measure be, if this grant is made, appears to me to be a violation of the surrender, and a total disregard of the Indian trust.

A reason is alleged to justify this grant to Mr. Wilkes, viz.: the benefit he has conferred upon the Indian property in Brantford and its vicinity. Upon what evidence this benefit has been established, I am at a loss to imagine; in my opinion, so far from this statement being correct, the embarrassing position in which the Government are now placed with respect to the Indian lands in that neighbourhood, may, without injustice, in no small measure be attributed to Mr. Wilkes. It is no matter of wonder to find individuals purchasing from the Indians when they find Mr. Wilkes to have been so successful. Mr. Wilkes' example, the manner in which he has always asserted his

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

right, relying upon the Indian title, and openly denying the right or the power of Government to disturb such titles, has doubtless encouraged many others to settle in the same manner upon the Indian lands.

However strongly it may be deprecated to make comparisons between cases when indulgence has been extended, and other cases under similar circumstances, the comparison will, and in the nature of things, must be made.

In a letter of Mr. Hepburn, acting Trustee, annexed to the Report of the Trustees to the petition referred to him, 20th February, 1837, he admits that the right of pre-emption to persons who have made improvements has been always acknowledged, and it has been the rule which always guided the Trustees in recommending grants. If this grant be made, the Government, I affirm, cannot by any possibility avoid extending the same favor to all the settlers upon the Indian tract, who have leases from the Indians; nor can they refuse to acknowledge the precedent without laying themselves fairly open to the charge of partiality.

There is scarcely an acre in the neighborhood of Brantford which is not occupied by persons whose claim to the lands in their possession, from the improvements made, (large Mills have been built by some,) from the sums paid to the Indians, and from having Indian leases, are not superior to that of Mr. Wilkes.

The prosperity of the Town of Brantford may be said to depend in a great measure on the Grand River Canal. It is said that this work will deprive Mr. Wilkes of water for his Mill, to the damage of £3000 currency, (as he says.) Now the water of which he will be thus deprived will drain a great portion of the land which he claims as marsh and pond, &c. And if the above mentioned sum should be awarded by the Grand River Navigation Company, the Indians being the owners of three-fourths of the stock, will have to pay to Mr. Wilkes £2250 currency, for diminishing the run of water to the mill; they will at the same time be draining his land and converting the same from marsh into valuable Town Lots. The other Town Lots proposed to be granted to Mr. Wilkes will also be increased in value by the advancement of the Town, incident upon the completion of the Canal, so that Mr. Wilkes will receive under these circumstances from the Indians—

For loss of water to the Mill.....	£2250	0	0
Town Lots drained and rendered valuable.	1500	0	0

Making in all.....	£3750	0	0
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The consideration for which is, his having seen what every one else who had visited the place saw, the great natural advantages of Brantford; his having intruded upon the Indian lands to profit by these advantages, and his having succeeded in obtaining from an uninformed Indian widow and her son, the lease of 200 acres of land, on which was a valuable Mill site, at the rate of something less than three pence per acre per annum, and this rental discontinued by him (as I have been informed) since the surrender of the tract, of which the lot in question formed a part.

What can be the reason of the Council recommending a license of occupation to be given to Mr. Wilkes, for the four lots lying on Marlborough and Clarence-streets, I cannot conceive. The right of occupying them as long as Mr. Wilkes has a mill, amounts to little else than a grant; and no doubt, at some future period, he will apply upon his long possession for a grant. My decided opinion is, that Mr. Wilkes has already been amply rewarded for his exertions; that he has no shadow of claim, in justice, to the grant sought by him; and the further favour recommended by the Council, I cannot but look upon as injurious to the Indian interests; and I am satisfied this grant must establish a precedent which will deprive the Indians, eventually, of the value of land in Brantford and its vicinity, and lead to endless contention between claimants and the Government.

(Signed,) SAMUEL P. JARVIS.

Indian Office,
Toronto, 12th September, 1840.

Sir,

Appendix
(T.)

24th June.

In transmitting for the information and consideration of His Excellency the Lieutenant Governor, the accompanying documents prepared from personal observation by Mr. John Gwynne, who was employed by me to proceed to the Grand River during my absence to the Great Manitoulin Island, for the purpose of examining into the actual state and condition of the affairs of the Six Nations Indians, and reporting upon the various and numerous claims of persons now occupying lots, or pieces of the surrendered, as well as the unsundered lands within the reservation. I beg leave to add a few suggestions which, if approved of by His Excellency, will, I think, accelerate the settlement of the very many disputes and misunderstandings which prevail among the white inhabitants residing upon the tract, and between the Indians and those settlers, and perhaps be the means of effectually checking a species of illicit traffic with the Indians for the sale or occupation of their lands, which for many years past has been carried on to an extent almost incredible, and in defiance of the repeated proclamations which, from time to time, have been promulgated by the Government, warning the public against such traffic, and threatening those engaged in it with its severest displeasure.

Annexed to Mr. Gwynne's Report, are two schedules marked A. and B., having particular reference to the lands in the Townships of Dunn and Cayuga. That marked A. contains a list of all the lots in these Townships, numerically arranged, and shews those which are occupied, and those which are still vacant. The schedule B. contains a list of lots actually settled upon and improved, the names of the settlers, and the number of acres improved, upon some of which it appears instalments have been paid. The names embraced in the latter schedule have been selected from that marked A., and are considered by Mr. Gwynne as the only ones which are entitled to special favor or preference. I therefore, in accordance with Mr. Gwynne's views, beg leave respectfully to propose that those persons named in schedule B, and who have 20 acres cleared on each lot of 100 acres, and where no counter claim exists against the lot, be allowed deeds immediately, without sale, upon paying the price 15s. per acre; but when a counter claim is set up, the relative right of the parties to be determined by the Department before the Deed issues. That those who have less than 20 acres cleared be entitled to receive a location ticket upon paying an instalment, and as soon as they have 20 acres cleared, and a house built, they be entitled to Deeds upon paying the price of 15s. per acre. That all the lands in those Townships remaining unsold be advertised as open for private sale, on application to the Indian Department for their value, according to their position, without any general fixed price.

That the condition of such sale be the payment of $\frac{1}{4}$ or $\frac{1}{3}$ down, actual settlement, and the clearing five acres annually, on each lot of 100 acres, until 20 acres have been brought under cultivation, that then, and upon a house being built and the price agreed upon being paid in full, the Deed to issue.

And as the Timber in most of these Townships is very valuable, I would restrict any person from cutting or removing any white oak or pine for sale or otherwise than to be used on the lot, except on that portion which is cleared for actual and immediate cultivation, on pain of forfeiture of the land, or a sum of money until at least three-fourths of the purchase money be paid.

In the Township of Brantford there are a few cases to which the same rule may apply, except that the upset price should be higher than in Cayuga and Dunn.

Having lately seen some of the principal Chiefs of the Six Nations Indians, and conversed with them on the subject of their unsundered lands, I availed myself of the opportunity of pointing out to them the advantage which would result to them by having the unsundered portion of their reservation immediately surveyed into

Appendix
(T.)

24th June,

lots and concessions, and I am therefore enabled fully to corroborate that part of Mr. Gwynne's Report in which he states that the Indians generally expressed themselves most anxious that the survey should immediately take place.

I therefore propose, for a preliminary step, to have all the unsurrendered lands in the District surveyed, commencing from such points as may be found most convenient, and that the Surveyor be required to insert on the plans the names of the persons actually resident, as well Indians as white people, upon each lot of 100 acres, with the number of acres of each under actual cultivation.

That a tract be set apart and reserved for the sole occupation of the Indians, in a position where the majority may be found to reside, or which may be found more eligible.

That the extent of that tract be ascertained by comparison with the number of Indians, and of acres in their occupation in actual cultivation. That no Indian be required to leave the land he at present occupies, but in case any should wish to remove to the reserved tract he should be paid for his improvements upon the lot he leaves.

That the sum to be paid for that improvement be ascertained by the Department, and not by the individual, (or the contract made with the Department by the Indian,) and that it be imposed upon the person who may afterwards obtain a lease of the lot.

That as soon as the claims put in by white settlers upon the remainder of the tract, or any part of it, can be investigated, and disputes decided upon, that they be entitled to leases upon the payment of a rental of at least 6 per cent. upon the wild land valuation, according to the position of the lot, and that all applications be made to the Department which shall ascertain the value of the land.

There are some persons who are now in the occupation of tracts, have obligated themselves to pay annual rent to the Indians (for the improved lands only) for a term of years; many of the leases or agreements will shortly expire, others at a more distant period. This rent, I propose to be added to the interest on the wild land cultivation, and that is to be left to the Department, to determine what appropriation should be made of the rent on the improved portion as leased by the Indians, viz.: whether it should be paid to the individual Indian, or to the Six Nations funds, according to the circumstances of the case.

That the Indians be limited to a certain quantity of land each, that that quantity be ascertained by the Department, with reference to the industrious habits of each individual, and the quantity now actually kept under cultivation, and that the Department may increase the quantity from time to time as they improve.

That licenses of occupation not transferable, in which the metes and bounds of each farm are set forth and described, be issued to each individual occupying a farm, and that the remainder of the tract be leased upon application to the Department.

That all rents, and all sums of money arising from sales of Indian lands, be payable in the first instance into the Department.

The Six Nations Indians being the owners of three-fourths of the Stock of the Grand River Navigation Company, and therefore deeply interested in the completion and success of the work, and having been already severe sufferers, not only in consequence of this heavy investment having as yet proved unproductive, but by loss of a large tract of land inundated from the damming of the river, and by the injudicious sale of tracts by Government, through which it was manifest to the individuals who made the purchases, that the Canal in its progress to completion must of necessity pass, and the land be consequently re-purchased by the Company at any price or

sacrifice. It has become a matter of the greatest importance not only to the Company, but to the Indians generally, that no Deeds upon applications already made or to be made for lands along the river should issue to any persons, until it has been ascertained, beyond all doubt, that such lands will not be required for, nor interfere with the Grand River Navigation Company. With a view of putting a stop to the traffic to which I have before adverted, between the white inhabitants and the Indians for the portions of the reservation; I beg leave to suggest the propriety of establishing as a rule, to be rigidly adhered to, that any person who shall be known hereafter to make any contract with an Indian for a possession, without the express sanction in writing of the Government, communicated through the Department, shall be instantly required to leave the tract, and not allowed to hold a lease in any part of the same.

And that in all cases when the Indians have in their Council agreed to a surrender at a certain stipulated price, without the previous recommendation and sanction of the Government, no regard be paid to such stipulation, but that in all deeds and leases reference be had to the wild land valuation, according to the position.

That when large sums of money have been paid to the Indians for wild lands, the Department shall determine whether any and what consideration can be extended to the purchaser, according to the circumstances of each case, and may have the power of punishing the individual who received the money, by confining him to a small farm or otherwise, as may seem meet.

And further, that any white inhabitant who has been fined for trespass shall not be entitled to a lease until the fine be paid, and that all persons whom the Superintendent may consider to be improper persons to reside in the neighborhood of the Indians, on account of their immoral habits or general bad character, may be summarily removed.

I beg to call the particular attention of His Excellency to one species of fraud which has been successfully, and to a considerable extent, practised on the Indian property, viz.: at some of the public sales of the Indian lands, certain individuals have attended and bid off large tracts at the upset price, but with the evident intention at the time of not complying with the conditions of sale, but having by this stratagem obtained a color of right to the possession and use of the land, they have proceeded to strip it of all the valuable timber, and up to the present day have not paid one farthing either for the timber or the land.

I therefore earnestly solicit, in behalf of the Indians, that the Commissioner of Crown Lands be instructed, on no pretence whatever, to confirm such purchases, or receive the consideration money originally agreed upon to be paid; but that the Indian Department be directed to call upon those persons to make immediate payment for the timber thus abstracted, at the established regulated price.

I transmit, with this communication, a petition to His Excellency, placed in my hands for the purpose of being presented. After perusing it, I inquired of the Chief, who brought it, by whom it was drawn up; and he informed me that Mr. McKenzie had prepared it, and brought it to them for signatures. On conversing with him on the subject of its contents, I found he was quite ignorant of them; and on stating what I had in contemplation, viz., with the sanction of Government, to convert, by a regular system, all the unproductive lands into a source of profit and emolument, he seemed delighted at the plan, and assured me it would meet with the general approbation of the Six Nations.

Mr. McKenzie, as Mr. Gwynne states, has been carrying on an extensive traffic in lands with the Indians, and is, at the present moment, endeavouring to obtain the surrender of another tract.

If the suggestions, now proposed for adoption, should be sanctioned by the Lieutenant Governor, and carried

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

into effect, of course Mr. McKenzie's schemes for acquiring the tract he is in pursuit of, will fall to the ground.

And hence his anxiety to impress on Government the dissatisfaction of the Indians to any other course than the entire removal from the tract of all white inhabitants, in hope, perhaps, that as such a measure would be condemned harsh in the extreme, if not impracticable, the Government would be compelled to exert its influence with the Indians, to obtain a surrender of their lands, for the purpose of being granted in fee.

The facts disclosed in Mr. Gwynne's Report are, I am sure, sufficient to show the necessity of a change in the management of the Six Nations affairs; and as the conclusions he has arrived at, have been formed from actual and personal inspection of the lands, I trust they will meet with His Excellency's entire approbation and support.

I have the honour to be,
Sir,
Your obedient Servant,
(Signed,) SAMUEL P. JARVIS.

Indian Office, Toronto,
5th January, 1841.

The Lieutenant Governor has directed me to inform the Deputation of Chiefs, from the Grand River, that he has maturely considered their speech to him, and particularly that important part of it which relates to the occupancy of their lands by white people without authority.

The Lieutenant Governor is of opinion, that very great difficulties will be found in any medium course between the expulsion of all intruders or non interference. Experience has shown that, with all the anxiety to do justice, and with all the care exercised to prevent injury to the Indian interests, the interference of the Indians themselves continually has created new difficulties to which there seems to be no end; and yet the Government is expected to compromise its own character, by adjudging what is rightly and wisely recommended by the Indians, or what, on the other hand, may be capriciously or corruptly counselled by them.

The Lieutenant Governor is of opinion, that there can be no remedy found for the continuance of this unsatisfactory and embarrassing state of affairs, while the lands remain the general property of the Indians; under circumstances which is no reproach to them to say, that they cannot manage the estate for the general interest of the tribes.

The Lieutenant Governor therefore considers, that it would be very much to the benefit of the interests of the Indians, if they surrendered into the hands of the Government the whole tract, with the exception of such parts of it as they may choose to occupy as a concentrated body, so that the same may be disposed of by the Government.

And the Lieutenant Governor, therefore, strongly recommends that this course be adopted by them; that they immediately select a tract of sufficient extent to give each head of a family, or grown-up man, a farm of one hundred or two hundred acres, as may be thought expedient, for cultivation, in the most eligible situation on the River, together with a further quantity to be reserved for firewood or other contingencies.

That the Indians then remove to this tract, and live together as a concentrated body, upon the farms assigned to them. That the residue of the tract be surrendered to Government, to be disposed of for the exclusive benefit of the Indians.

The Lieutenant Governor is of opinion, that when the Indians are thus settled together, there will be no difficulty in keeping away intruders, or summarily punishing them should they persevere in committing trespasses. The Lieutenant Governor feels confident that the pro-

ceeds of the sale of the residue of the land, and the timber growing upon it, will retrieve the affairs of the Six Nations Indians, as well as confer on that section of the Province a lasting benefit, by bringing into cultivation a large tract of the finest land, now not only unproductive to the Indians, but absolutely useless to them in every point of view; and which is considered by the public a bar to the improvement and prosperity of the districts in which it is situated, and, in fact, a nuisance which they have a right to call upon the Government to abate.

It is unnecessary for the Lieutenant Governor again to express the great anxiety felt by the Queen's Government to promote the interests of the Indians, and to carry out such a system in the management of their affairs as may conduce to this end; and he therefore trusts, that every member of the community will believe him when he states, that if he were not firmly convinced that the plan proposed in this communication was the most proper for adoption, he would not recommend it.

(Signed,) SAMUEL P. JARVIS.
Chief S. Affairs.

Seneca, 15th January, 1841.

To the Chiefs of the Six Nations Indians.

Being convinced, by conversations with several Indians of the Six Nations Indians, since my arrival among you, that my communication of the 5th of January, 1841, relating to the Six Nations lands upon the Grand River, is misinterpreted by them, I have thought it necessary to submit the following explanation of that document, and of the intention of the Government, in order to protect the true interests of the Indians.

The Government are of opinion, that it would greatly conduce to the happiness, wealth, and comfort of the Six Nations, if all the land, with the exception of what is necessary for their own cultivation, and for firewood, should be disposed of, so as to create a fund, continually increasing, for the benefit of the Six Nations, and upon such a plan, they are of opinion, that the income of the Six Nations can be increased to a sum varying from £3000 to £5000 per annum.

The Government, therefore, in the communication of the 5th of January instant, proposed to the Chiefs and warriors, that the whole tract, with the exception of such part of it as they may choose to occupy, as a concentrated body, should be surrendered, so that the same should be immediately disposed of for the benefit of the Indians, and to relieve their present embarrassed state of affairs.

The Government were also of opinion, that it would be for the benefit of the Indians, and proposed, in their communication of the 5th instant, that they should remove to such tract as should be thus reserved, and set apart for their exclusive benefit, and become pledged to protect the same from every species of injury or intrusion upon the part of the white man. But in expressing thus, their opinion to the Chiefs, and proposing that such a reservation should be made, it was by no means the intention of the Government, nor is it their intention to desire the removal of any Indians from a farm at present in his occupation, and when the Indian himself is content to remain; but they deem it advisable to secure a tract permanently for their occupation, in case any of the Indians should voluntarily desire to dispose of their improvements, under sanction of the Government, and to remove to such reservation when a home could be secured to him apart from the interference of the white man.

And I wish it now to be thoroughly understood, that it is by no means desired to remove the Indians from lands at present in their occupation, nor at any time to press such a measure upon them; but that the removal, in all cases, should emanate voluntarily from themselves, if at any future period they should think it advantageous so to do; and that the white men, who are now on the tract,

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

and who have almost, without exception, been invited and introduced into the tract by the Indians themselves, should be no longer suffered to remain upon these valuable lands, without paying a single shilling to the Indian funds; but the Government shall immediately interfere to compel the payment of a fair value into the funds.

I wish it likewise to be understood, that in case of any Indian (upon the proposed plan) should desire to dispose of his improvements, and to remove to the reserved tract, no bargain can be noticed or allowed which is not, in the first instance, proposed as well by the purchaser as the Indian, to the Department, and approved of; and that any further trespasses or intrusion, of any nature whatever, upon the reserved tract, whether committed without or with the approbation of the Indians, either singly or collectively, will meet with the strongest disapprobation of the Government; and that the party offending shall be immediately removed and punished according to law.

From a careful inquiry into the nature of the claims of the white man, to the lands in their occupation, it is but too plainly apparent, that they have been invited by the great majority of the Indians; and that the latter have received large sums of money which they are wholly incapable of ever refunding.

So far, indeed, from the Government receiving any co-operation from the Indians, notwithstanding their repeated remonstrances and calls upon them for protection, they find every measure proposed thwarted by the repeated pretended sales of their public property; and that too, not only within the last year, but, if I am correctly informed, within the last fortnight, by some of the Chiefs and Indians, who have been more urgent in their remonstrances.

Under such circumstances it cannot be expected, nor would it in any manner tend to the interest of the Indians, that upwards of 2000 white persons, nearly equal, in number, to the Indians upon the Grand River, should be utterly removed from their homes, for which, in some instances, they have paid so dearly to individual Indians; neither justice, or policy, or a due regard to the Indian interests, requires, or will permit of such a measure; nor can any such be expected to be approved of by me, or recommended to the Government. I am informed, and I believe, from my own observation, that the above plan proposed, meets with the approbation of the most intelligent, industrious, and worthy of the Indians; and I am fully satisfied, that their true interest requires its adoption.

Those who are opposed to it must reflect, therefore, that any private division in the Council, from whatever cause proceeding, cannot prevent the Government from interfering in seconding the wishes of the industrious, and from promoting the wealth and prosperity of the Nations as a body.

In case any further division should take place in the Council, and by declining amicably to meet the views of Government, the Indians should continue to thwart the measures devised, as most conducive to their interests, I am apprehensive the Government will be compelled, however reluctantly, to take into their own hands the exclusive management of their affairs; and, as Chief Superintendent, it will be my duty, immediately on my return, to recommend such a course, to prevent the public property of the Six Nations from being sacrificed to the avarice and cupidity of individuals.

I have made frequent applications to the British Government, relating to the Stock of the Grand River Navigation Company, held by the Indians; and I think I can, with safety, say, that measures will soon be adopted, in relation to that matter, advantageous to the Indians.

In conclusion, I can only further assure you, that if the above measure proposed, had not been maturely considered, and if it was not thought most calculated to promote the interests of the Six Nations, it never would have received the approbation of the Government, nor of

myself, as Head of the Department; I therefore recommend to the Indians, in Council, that they approve of the Government disposing, for their exclusive benefit and advantage, either by lease or otherwise, of all their lands which can be made available, with the exception of the farms at present in their occupation and cultivation, and of 20,000 acres as a further reservation, and that the selection of that reservation be deferred until a general survey of the tract, when the position the most advantageous to the general interests and peculiar wants of the Indians can be more judiciously selected. I will merely add, that I will meet the Chiefs, in Council, at the Onondaga Council House, on Monday next, at one o'clock, to receive their answer.

(Signed,) SAMUEL P. JARVIS,
Chief S. I. Affairs.

The Chiefs and warriors of the Six Nations Indians upon the Grand River, in full Council assembled, at Onondaga Council House, this Eighteenth day of January, in the Year of our Lord One Thousand Eight Hundred and Forty-one, having maturely considered the proposal made to them by Samuel P. Jarvis, Esq., Chief Superintendent of Indian Affairs, contained in the annexed documents, dated 5th and 15th January, 1841, in full reliance and confidence in Her Majesty's Government, that they will dispose of the Government of the Six Nations Indians, for the sole benefit of them and their posterity for ever, according to the intent and meaning of the said annexed documents, and for no other purpose whatsoever, to the best of their judgment; and also in full confidence and reliance upon Her Majesty's Government, that they shall not sell and dispose of, in fee simple, any portion of that tract called the Johnson Settlement, unless what is unavailable to be sold as Town Lots, in the immediate neighbourhood of the town of Brantford, without the assent of those Indians for whom the same was formerly reserved, first being obtained, have and do hereby assent to Her Majesty's Government disposing of the land belonging and formerly reserved upon the Grand River, for the Six Nations Indians, for the benefit of the said Six Nations, and for full and valuable considerations, according to the best of their judgment, so as to preserve the benefit thereof for them, the said Six Nations, and their posterity for ever, and for no other purpose, according to the intent and meaning of said annexed documents, dated 5th and 15th January, 1841, respectively.

In testimony whereof, we, Moses Walker, John Snake Johnson, S. Ranawaite, Kana Renetewe, Peter Green, John Whilicoat, and Jacob Fish, being deputed by the said Six Nations, in full Council assembled, to assent to the same, in their behalf, have hereto set our hands and seals, this 18th January, 1841.

MOSES WALKER,	L. S.
JOHN S. JOHNSON,	L. S.
S. RANAWAITE,	His \times mark.
KANA RENETEWEE,	His \times mark.
JOHN WHILICOAT,	His \times mark.
PETER GREEN,	L. S.

Signed, sealed, and delivered, in presence of us, being fully interpreted by JACOB MARTIN, a subscribing witness to these presents.

J. MARTIN, I. I. Dept.
JAS. WINNETT, Sup. I. Affairs.
JOHN GWYNNE.

Appendix
(T.)

24th June.

Appendix
(T.)

Brantford, 20th February, 1841.

At a meeting of the Johnson Settlement Indians, held at my Quarters, this day,

Johnson, a Senior Mohawk Chief, said:

Brother,

We assembled yesterday at the Martin School House, the Chiefs and warriors of the Upper Tribes, and we agreed to stand by the proceedings agreed to by the Six Nations, and the Chief Superintendent, at the Onondaga Council House, on the 18th instant.

We disclaim any participation in the petition drawn up by Mr. Mackenzie, and addressed to His Excellency the Governor General. We particularly wish that Mr. Mackenzie's petition should not be attended to, as that petition is signed generally by the Lower Chiefs and warriors only; and those Chiefs and warriors have frequently before acted in opposition to the interests of the Six Nations. I address you in the name of the Upper and Lower Mohawks, the Oneidas, the Upper Cayugas, (one Chief present), the Tuscaroras, and Onondagas, (two Chiefs present). That petition states that Mr. Jarvis took the Six Nations by surprise, and did not give them a sufficient time to deliberate on his proposal. That is not the case, for we had nine days, altogether, to deliberate on the Chief Superintendent's proposals.

(Signed,) JOHN S. JOHNSON,
JAMES WINNETT, S. I. A.
J. MARTIN, I. I. Dep.

Indian Office, Toronto,
17th April, 1841.

Sir,

The condition of Indian Tribes in the Province of Upper Canada, has been, at different times within the last few years, brought before the Provincial Government; and the Commission issued under the Great Seal of the Province, in October, 1839, empowered certain persons to investigate, among other things, "the moral and political condition of the different tribes, and also to consider what alteration and amendment might be beneficially introduced in the mode of conducting the Indian Department."

The Report of the Committee upon this latter branch of the subject, has been made to His Excellency the Governor General, in which extensive alterations in the conduct of the Department have been recommended for His Excellency's approval, calculated to concentrate in the Department the various duties which have been hitherto entrusted to different branches of the public service.

This Report having reference to the conduct of the Department generally, does not involve, in its consideration, the condition of the different Indian estates, but merely makes a cursory allusion to them.

The peculiar condition of the large tracts of Indian lands in the Midland, Gore, Niagara, and Western Districts, has given matter of serious consideration to me since my appointment to this Department.

The evils which existed from intrusion on the former have been almost wholly removed, and that estate is now placed in a situation to render, at no distant period, a handsome annual income to the Indians, for whose benefit it had been reserved; and, within the last year, the intruders have been almost wholly removed, by the operation of the Statute 2 Vic. chap. 15; but, as yet, nothing has been done with this tract with the view to increase the annual income of the Indians.

It was, however, in the extensive tract of rich and valuable lands upon the Grand River, in the Gore and Niagara Districts, that the most serious obstacles to a satisfactory arrangement presented themselves.

The fertility of the soil, the large quantity of valuable timber, and the peculiar advantages of its situation, have, for many years past, attracted the notice of speculators to this tract, who, disregarding all the Proclamations of Government, under pretence of having obtained the consent of the Indians: the degree to which this species of intrusion was carried on, in a short time rendered it wholly impossible, from the expense incident thereto, to proceed against the intruders in the common course of law.

Repeated remonstrances had been made by the Indians against the encroachments of the whites, and the injury their property was daily sustaining from the plunder carried on by the intruders; and the faith of the Government was as often pledged, that steps should be taken to redress the grievance. Accordingly, to remedy this continually growing evil, the Statute 2nd Vic. chap. 15, providing a cheap and summary process, was passed in the month of January, 1840. The statute was first carried into effect upon this settlement, and judgments were entered against a great number of the intruders, ordering their removal, and a sum of £700 was realized to the Six Nations Indians' funds, for the plunder and trespass then being committed upon the tract.

In proceeding, under the statute, it was ascertained that the number of intruders exceeded, to an alarming extent, all previous calculation; that many had paid large sums to the Indians; that others had purchased, ignorant of the consequences, from former settlers; and every means were taken, by interested individuals, to delude the ignorant, and induce them to purchase a "title," (as it was called) from the Indians, in order to render action upon the part of the Government more difficult, from the number of persons who would necessarily be involved in the consequences. They did, most carefully, instil into the minds of all persons who came into the neighbourhood, that to purchase from an Indian prevented the interference of the Government; and the long period during which the Government abstained from legal proceedings, naturally served to confirm this belief in the minds of the people.

The Indians never did, in reality, desire, nor did justice or policy seem to require the utter removal of these settlers; on the contrary, they presented a means, without prejudice to the morals of the Indians, of increasing their funds, by compelling the persons in possession to pay an adequate consideration into the public funds of the Six Nations.

It was, therefore, not deemed advisable to proceed to extremities against the parties; but having entered judgment against them, to refer the matter to His Excellency the Lieutenant Governor in Council.

This was accordingly done. During the space of a few months, however, when the subject was under consideration, the remonstrances on the part of the Indians still continued, and they still persisted in selling these pretended titles, without any observable diminution in the traffic.

The persons, also, who had been convicted in the month of January, were also equally urgent upon the Government to come to a decisive resolution on the subject, as they were suffering from suspense and apprehension as to the measures which might be devised; and they expressed a desire to take leases from the Government for their farms.

The matter, at length, became so urgent, that in the month of July last, His Excellency Sir George Arthur directed a professional gentleman to proceed to the tract to investigate the nature of the claims of the settlers, and to report thereon to His Excellency, together with such suggestions as might appear best calculated to lead to a

Appendix
(T.)

24th June

Appendix
(T.)

24th June.

satisfactory adjustment of the difficulties, and most beneficial to the interests of the Indians.

It was, on this occasion, clearly ascertained, that an indiscriminate removal of the white settlers would be most prejudicial to, and was not at all desired by the Indians; while, by a judicious arrangement, that estate might be managed to their great and manifest advantage.

In the Townships of Dunn and Cayuga, which have been surrendered to the Crown, there were found above one hundred settlers, who have been in possession for the last five or six years, without paying anything, occupying about 10,000 acres. That during this period, all the most valuable timber had been cut down and sold, and a large sum thereby wholly lost to the Indian funds. These townships, in fact, presented a picture of wholesale speculation and jobbing, which was ruinous to the Indians, there not being scarcely a single acre to which some spurious title, through the Indians or otherwise, was not set up.

Upon the remaining portion of the tract, being unsundered, containing about 160,000 acres, there were found to be living 400 families, who had intruded in the manner above mentioned, chiefly under contracts with the Indians, some paying a nominal rent to individuals of the tribes; they occupied about 45,000 acres, some of which was in a high state of cultivation.

It appeared that, to suffer this tract to remain wholly waste and uncultivated in the occupation of the Indians, along the line of the Grand River Canal, would be highly prejudicial, and, in a manner, neutralize the advantages expected to be derived from that work. The peculiar advantages of this position, the number of salt springs which are said to exist, strongly impregnated, and the large quantities of plaster, make this a highly attractive situation; and it is to these great advantages the extent of the intrusion is to be attributed.

It was then suggested, that a large income might be made by strictly preventing the former system of speculation, which could only be effected by the Government opening for sale, or lease, so much of the land as was useless to, and would not interfere with the Indians; and that to ascertain such position, and to define the limits of each person's possessions, a survey should be made, reserving about 20,000 acres, besides the lands already occupied by the Indians for their use, in the hope that, at no distant period, of inducing them to settle in concentrated communities.

These suggestions, and the advantages which would accrue, and the facility of accomplishing the object, were laid before His Excellency Sir George Arthur; and, with respect to the surrendered townships, it was, by Order in Council, of the 27th of November, 1840, approved by His Excellency, that a proper person should be appointed to value the unsold lands in these Townships, and that upon the price being approved in Council the Chief Superintendent should be at liberty to sell these lands by private sale, giving to the persons in possession the right of pre-emption at the ascertained rates.

The Council in this Report, also in reference to the Stock of the Grand River Navigation Company, suggest the propriety of purchasing the stock, wholly for the Indians to secure a proper direction, and that a competent Engineer should be sent to ascertain the probable cost of completing the work, and the advantages to be derived therefrom. They express objections, though they do not profess to give their reasons to leasing any portion of these lands, but entertain a desire to procure a surrender from the Indians.

"The Council think it would be very much for the benefit of the Indians to surrender the whole tract, with the exception of such parts as they may choose to occupy as a concentrated body, so that the same may be disposed of by the Government, in which case the few simple rules already laid down, with reference to the Townships already surrendered, would apply to a new surrender."

In order to carry out the views of the Council as far as practicable, I proceeded myself to the Six Nations lands, in the month of January, and I held a Council of the Indians on the subject, and although they would not consent to any surrender similar in terms to former surrenders, upon the 18th of January they executed a document, in which, after acknowledging their inability to manage that large Estate to their own advantage "in full confidence and trust that the Government would assume the sole management of it for the benefit of the Indians, and for full consideration," they consented to the Government making such disposition of the tract as might appear most beneficial to the Indian interest, excepting as aforesaid, and also excepting the power of giving any other title than leases upon that portion called the Johnston settlement, which for some particular reasons they are jealous of ever being absolutely conveyed in fee simple out of their hands.

The interest of the Indians, and a humane consideration for the numerous families of white settlers who are now in a state of doubt and uncertainty, alike require that measures should be speedily taken for the adjustment of difficulties; continued applications have been made by the settlers to know the determination of the Government, and many have expressed a desire to take leases, but it is manifest that before titles could issue a survey must be made: it is therefore desirable that this should be completed as early as possible.

The loss which the Indians have sustained in this tract from mismanagement for many years past has been very serious. An opportunity is now offered of making, in a measure, compensation for this loss, and although these Tribes are in other respects objects of the fostering care and protection of the Government, the generous confidence (which by the execution of the document of the 18th January, notwithstanding the past mismanagement and serious injury to their property) they have reposed in the Government, gives them peculiar claims to its consideration, in the judicious and beneficial disposal of their property.

It is estimated the 45,000 acres, in the unsundered tract already in occupation, are worth on an average (and this is a low calculation) 30s. per acre—£67,500, the interest of which at 6 per cent. per annum is £4000. The 10,000 acres in Dunn and Cayuga, also now occupied, are worth on an average 20s. per acre—£10,000; which at 6 per cent. is £600. Thus the sum of £4600 per annum, and from all other sources, mill and village sites, salt springs, (for which applications have been already made,) it is computed this income could be increased annually for some years by £300, and after a few years in much greater proportion, until 120,000 acres of that fertile country, now almost waste, would be yielding a yearly income to the Six Nations, and which if not taken under the direction and strict supervision of the Government, will become without the possibility of prevention a prey to speculation.

With respect to ascertaining the value of the lands in Dunn and Cayuga, and waiting the approval of the Council, the course will, I apprehend, cause unnecessary delay. The land in these Townships varies considerably in value according to the position, and I am inclined to think the true value would be more correctly ascertained by instituting a particular inquiry into the value of each lot as is demanded. In a short time, by this continual enquiry, the Department could be in possession of the fair valuation of each lot, and its gradual increase, and be always prepared to sell as a purchaser offers. Whereas, the expense attending a general inspection for the purpose of present valuation, and the subsequent delay in reference to the Council for approval, would be avoided, the more especially as almost all the occupants are prepared to become immediate purchasers.

In the unsundered tract the greatest caution should be observed in the admission of persons to reside among the Indian settlements, and also in the nature of the titles to be granted.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

It appears to me that a strict lease, binding the parties under penalty of forfeiture, not to sell or give ardent spirits to the Indians—not to make any contract with them for any use or benefit arising out of lands, and not trespass upon any part of the Indian reserve; would be more calculated to secure proper treatment towards the Indians upon the part of the white settlers, than an absolute conveyance, and the enquiry into these matters comes especially within the province of the Department, whose duty it is to protect the interest of the Indians, in their moral as in their pecuniary affairs. Nor do I think any impolicy can exist in giving the title of lease when the parties themselves are desirous to take it; while on the contrary absolute conveyances will prevent the possibility of supplying the increasing wants of the Indians at any future period; if under a fostering care they should be found to increase in number. And as the land must eventually increase in value, the Indians appear to me to be the persons who should receive the progressive increase in such value: Nor is it to be feared that there would not be a sufficient number of persons to take leases for years at a moderate rent, for, to persons of small income, the system presents very superior advantages.

As also on this tract great profit may be expected, from rising villages along the line of Canal; positions should be reserved for this purpose, which, in the mean time, might be leased to advantage.

Nor can I see any justice in giving to persons who would become purchasers, at a present valuation, the benefit of a continual increase in value arising from the outlay of the Indian funds in making improvement.

I therefore respectfully suggest to His Excellency the propriety of authorizing me as Chief Superintendent, to sell the lands in Cayuga and Dunn, to the best advantage, without waiting for a general valuation and approval in Council, or that I be permitted to submit to the Council for approval, the price set upon each lot, as it may be demanded, and without any further delay. And that the Report of the Commission upon the Indian Department, and the orders in Council, dated 27th November, and the 24th December, 1840, may in this respect, and in such other respects as may seem fit to His Excellency, be carried into effect, and that I be authorized to cause a survey to be made of the unsundered tract, and to receive applications for the lots in occupation; if the same be not found to interfere in any especial manner with the occupation of the Indians, and with as much despatch as possible to report to His Excellency what portion may appear to me most desirable to reserve for the Indians, and in what manner the residue may be disposed of to their advantage.

I have the honor to be,
&c. &c. &c.
(Signed,) SAMUEL P. JARVIS.

APPENDIX No. 17.

Evidence of Mr. Superintendent Winnett, (respecting the Six Nations Indians of the Grand River.)

Answers to the questions put by the Commissioners:

1st. Ten years and a few days over.

2nd. Yes, very much improved in both their moral and religious character, but particularly so in their habits of industry.

3rd. They are scattered generally over the Indian lands on both banks of the Grand River, very few comparatively living in villages.

4th. The Mohawk, Tuscarora, and Cayuga Villages are the only ones worthy of being so called; the first

Appendix
(T.)
24th June.

contains about twenty-four houses, the Tuscarora about thirty, but more scattered, to about every three houses, which are built of logs, covered with inch boards for roofs; there is a log barn of the same material. The Cayuga is now deserted by the Indians.

5th. None of the Indians of this superintendence live in wigwams.

6th. The land is not subdivided into blocks or parcels; each Indian selects the spot he wishes to cultivate, and it is not selected for him by the Chiefs.

7th. Upon an extended surface of upwards of forty-five miles in length, and of twelve in breadth (6 miles on each side of the River,) it is impossible to state the number of acres under cultivation, or the number of acres cultivated by each family. I should think that there cannot be less than ten or twelve thousand acres under cultivation on the whole length and breadth of the Indian land on the river. There are no Indian families without some land which they cultivate. In harvest time the Indians work on farms occupied by the white inhabitants, they being excellent cradlers of wheat, barley, oats, &c.

8th. The Indians when once in possession of land are generally secure from the intrusion of other Indians; if an attempt at intrusion is made, the dispute is submitted to the Chiefs in Council and they decide the matter. The Indian has likewise the power by usage of transmitting it to his heirs, or conveying his interest in the property to other members of the Tribe, or any other Indian party.

9th. Yes, they are very much improved in their mode of agriculture since I first had charge of them. They do not cultivate any land in common.

10th. All the Indians who have farms exceeding four or five acres of cultivated land, must and do use the plough. The four or five acres are worked with the hoe—when the cultivated land much exceeds that number of acres it is intended for grain. When I first had charge of them the large farmers used the plough, the harrow, the ox, and horse team, with waggon and sleigh, like the whites. The small farmers used the hoe for their Indian corn crop, and their potatoe crop; the same Agricultural instruments are used still, but the tillage culture has very much increased.

11th. I do not know the number of Agricultural implements possessed by these Indians, but they understand the use of them, and are very careful of them, for they have to buy them.

12th. Their stock consists of horses, oxen, cows, pigs, and some have a few sheep; they, with some exceptions, keep them up in the winter season as their white neighbors do, and feed them on straw.

13th. The large farmers pursue exactly the same mode of Agriculture as the whites, with this difference, that they sow less seed and are not so careful in preparing it; so that they are frequently great sufferers from smut. On small farms the hoe is the only implement used for the cultivation of corn and potatoes—to which culture those small farms are confined.

14th. The large farmers sow wheat and oats, grass down with Timothy; they likewise grow peas in large quantities, with which, and Indian corn, they fatten their hogs.

15th. No I cannot, as they themselves do not know, as they never measure their crops, except what they intend to bring to market.

16th. On the large farms the field labor is performed by the men—the Indian corn cultivation always excepted, as on both large and small farms that culture is always performed by the women. The young men of the upper Tribes, or christianized Indians, are more employed in farm labor, and are more industrious than the young

Appendix
(T.)

24th June.

men of the lower Tribes, and perform a fair proportion of the farm labor.

17th. On the large farms it is pretty generally so, though not so perfectly attended to as with the whites. From the irregular habits in which Indian children are brought up when they arrive at mature age, they are not so regular at labor or meals as the white farmer.

18th. Since they have become more attached to the culture of land, their fondness for fishing and hunting is greatly on the decline. I think I may truly say that one third at least of these Indians never go hunting at all.

19th. Their periods for hunting are the months of October, November, and December, and they remain in the woods nearly the whole of that period if they meet with game in abundance.

20th. Norwich, Zorra, Durham, Windham, Blenheim, and the Chippawa Creek are their favorite hunting grounds, but when unsuccessful in those places they extend their roamings to a greater distance.

21st. The progress of settlement of the above Townships is not sufficiently advanced as to prevent the run of the deer in them; and I think that by the time it is, the inclination to hunt will have ceased among these Indians.

22nd. A large majority of the Six Nations, say upwards of two thirds of the whole number, profess Christianity, and have made very considerable progress in religious knowledge. Many of them can read such portions of the bible as have been translated in the Mohawk language, and the Book of Common Prayer in the same language, and some can read and write the English language; their knowledge of sacred music is remarkable, and they sing, both male and female, with great sweetness, and most correctly.

23rd. They are generally attached to the Church of England; a few years ago some of them left that Church and attached themselves to the Episcopal Methodists, but lately some of those have returned to the Church; during the present year a few have also been induced to unite themselves to a sect of Baptists. I think the whole of the Christians of these Indians are Church of England, Episcopal Methodists, Wesleyan Methodists, and a few Baptists, say about forty.

24th. A great majority, both Church of England and Methodist, are regular in their attendance at Church and Chapel, purely from choice, and are very exemplary in their conduct there.

25th. Their moral habits have been greatly improved since their conversion to the Christian religion, and such vices as have been introduced among them by the white people, cannot be justly attributed to their profession of Christianity, which religion inculcates every virtue and prohibits all vice.

26th. That the Christian Indians are sensible of their improvement, is evinced by their expressed disgust at the barbarous practices of their Pagan brethren, and their anxiety for their conversion. As a proof of their desire for advancement, it may be mentioned that they are anxious for the education of their children, as a few years since there was a difficulty in getting fourteen children to attend the Boarding School of the New England Institution, at the Mohawk Village; there are now fifty applications in addition to the fifty already there. Their desire of advancement is further manifested by their discouragement of drunkenness.

27th. A large majority of the upper and lower Cayugas, Onondagas, Senecas, and some of the Delawares, are still heathens. The Missionaries of the Church of England have made every effort for their conversion, and not without some success; about 130 have been baptized by them within the last few years; during the past year a large portion of the Delawares has renounced Paganism,

and upwards of 60 have been baptized by the Rev. Mr. Elliot, one of the Missionaries of the New England Company. I believe the principal obstacle to the conversion of the heathen Indians, is their prejudice against the religion of the white man; such is the prejudice of the Chiefs that they have adopted the strongest resolutions among themselves never to be baptized, and use all their influence with their warriors to prevent their getting baptized. This prejudice has been much increased and strengthened, by the inconsistency which they observe between the profession and practice of many professed white Christians. These heathen Indians, however, profess to have confidence in the Ministers of the Church; their minds have been not a little improved by their intercourse with their Christian Indian brethren, and they have frequently declared that when they do receive the Gospel, they will attach themselves to the Church of England.

28th and 29th. In the last twelve years 750 baptisms in the Church of England, of which 130 were adults and converts from Paganism. I do not believe that any Pagan Indians have been baptized into any other Church than that of England. In the Methodist Mission Church the average number of baptisms annually is between thirty and forty. A Church at the Mohawk Village, and a Church at the Tuscarora Village, and a Methodist Chapel at the Salt Springs.

30th. Divine service is performed in these Churches every Sunday, and in school houses in different places; that service is performed in the Mohawk language, and according to the custom of the Church of England: the congregation make the responses.

31st. Four day schools and one boarding school. They have likewise a day school at the Methodist Mission.

32nd. The day schools are very irregularly attended, the boarding school is very regularly attended.

33rd. About 160 children attend the above schools; at the Institution which is the boarding school, and where their attendance is regular, they shew as much aptitude in acquiring knowledge as white children; at the Methodist Mission School the number of children that attend is about twenty.

34th. The mode of teaching does not differ from that of the common schools among the whites, and the books are those recommended by the Board of Education, viz.: the Bible, Mavor's Spelling Book, English Reader, Daball's Arithmetic, Murray's English Grammar and Geography. The same mode of teaching and the same books are used at the Methodist Mission School.

35th. They shew very great aptness for Mechanical Arts.

36th. Many of them, without instruction, are blacksmiths, carpenters, and all are sufficiently tailors to make their own clothes; and the Indians whom I call carpenters are sufficiently so, to be able to frame timber for a frame house or barn, and to raise up and finish either. At the New England Institution there are fifteen boys, who are now under instruction in the several trades of waggon maker, blacksmith, and carpenter, an equal number in each trade.

37th. The health of the Indians is much the same at ordinary periods as that of the whites, but when disease does take place amongst them, its ravages are tenfold greater than among the whites.

38th. Small pox, putrid sore throats, Erysipelis, are the diseases most prevalent among these Indians; the more civilized they are, and consequently the more in contact they are brought with the whites, the more subject they are to general diseases, as measles, scarlet fever, mumps, &c. They suffered dreadfully when cholera existed.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

39th. I do not think they are either on the increase or decrease; most of them occur periodically, and are epide-
mical.

40th. The Tribes of this superintendence have increased by a little over one hundred in the ten years I have been their Superintendent.

41st. The average number of children born to each married couple is between three and four, of whom not more than two arrive at the age of maturity.

42nd. There are more children die under three years of age than after that period. I am inclined to think those young children are unable in many instances to bear the inclemency of the winters to which they are frequently exposed.

43rd. The instances of intermarriage are so few that I cannot bring to my recollection more than one instance.

44th. The proportion of half-breeds is a fraction more than three in the hundred.

45th. There is, the half-breed is more intelligent, more crafty and treacherous, and decidedly a more reckless character.

46th. I know but of one instance of such intermarriage, but I do not think such intermarriages would lead to the improvement of the Indian, as the whites forming such connexions are generally in character of the worst description.

47th. I should say not, as I do not recollect at the moment any instance of it.

48th. The birth of illegitimate children among the unmarried Indian women of this superintendence does not so frequently occur as heretofore; the influence of the Christian religion interposes strongly to lessen the number of those frailties, but when an Indian woman bears an illegitimate child the child is adopted by the Tribe to which the mother belongs.

49th. I believe the Indians enjoy all the civil and political rights enjoyed by the other subjects of Her Majesty who are not freeholders—with this advantage, in favor of the Indian, that he pays no taxes, and is not amenable to statute labor. They work on their own roads, on their own lands, that is, by agreement, and not by compulsion.

50th. I have stated in my answer to the previous question, that I considered that all the civilized Indians possessed all the civil and political rights possessed by the whites, and other subjects of Her Majesty who were not freeholders.

51st. Generally I do not think they have; there are a very few exceptions to this want of knowledge and ability to exercise those rights.

(Signed,) JAMES WINNETT,
S. I. A.

Brantford, 10th December, 1842.

4th. The Mohawk Village established 1784-5 extends in a very irregular and scattered manner, from about a quarter to half a mile. The Church is the oldest in Canada West—it is a very neat little Church in very good repair, and contains the family vault of the celebrated Chief of the Mohawks, Joseph Brant; with all such of his family as have died since his death. The remains of my predecessor, his son who died of the cholera in 1832, likewise rest in that vault.

Appendix
(T.)

24th June.

The Indian inhabitants of that village, with the exception of four or five families, have all sold their improvements to white settlers, and have gone to other parts of the Indian land, for the convenience principally of obtaining the fuel they want, and which they found great difficulty in procuring while at the village. The Tuscarora Village occupies from a quarter to half a mile, is not so scattered, and has few or no white settlers in the village. It has a neat little Church at one end of the village; this village was established about ten or fifteen years after the settlement of the Mohawk Village, and is distant from the Six Nations Council House a mile and a half.

7th. The accompanying Returns will shew as nearly as practicable the number of acres under cultivation in this particular settlement, and also the number of acres cultivated by each family. In each case in which the family has no improved land, the males generally work out in the winter, sawing fuel and wood for the people of the village, or performing some other work for which they get paid; in spring, summer, and the early part of autumn, they hire out for field labor, which affords them high wages; the females generally remain with some near relations, and are sustained by the men thus working out.

11th. The above Returns will shew what number of Agricultural implements they possess. I stated in my former answer that they were careful of them, and understood the use of them thoroughly.

12th. The same Returns will shew the amount of stock they possess, and my former answer will shew that they pay proper attention to their stock during the winter season, to the best of their ability and means.

15th. I mentioned in my former answer the reason that rendered it nearly impossible to state the quantities produced by each Tribe in any one year. None of the Tribes measure any part of their produce, but such as they intend to carry to market for sale, and what they do take to market bears a very small proportion to what they consume in their families, and which they never note down as to quantity. The different Tribes have already had a three months consumption of their last harvest, say decidedly one fourth of their harvest consumed, of which they make no calculation as to quantity. If the Commissioners wish, notwithstanding what I here state, that I should undertake to make the statement required, I will endeavor to do so to the best of my ability; but in doing so I shall have to depend upon the guess work of every individual in each Tribe.

23rd. The Six Nations settled in this Province about the year 1783; in the year following a Church was built at the Mohawk Village by the Government, for the use of these Indians who had embraced Christianity. The Mohawks had been Christians for many years at the time of the American Revolution, and are deriving much benefit from the judicious and zealous labours of Dr. Stewart, the father of the present worthy Archdeacon of Kingston; when the Six Nations settled on the Grand River they had no resident Missionary among them; for many years the nearest Clergyman was at Niagara, twenty miles distant; he visited them about twice a year, but such were their religious principles and attachment to the Church of England, that the Liturgy was regularly read every Sabbath day by one of the Indians, and thus a congregation was always kept up among them; about sixteen years ago a Clergyman was first settled here for the benefit of the Indians. Their progress in Christianity and morality has been very considerable since then; as a proof of this being the case, it may be mentioned that murders which were of very frequent occurrence, are seldom perpetrated now. Intemperance, though still too common, is very much on the decline. Their knowledge of religious matters, I am disposed to think, surpasses that of most white people in the same circumstances. If the condition of the Christian Indians among the Six Nations be compared with that of their Pagan brethren in the Province, it will be evident that their progress in Christianity and civilization has been great.

Appendix
(T.)

24th June.

27th. That they are sensible of improvement in their condition is evident by their unwillingness to leave their present possessions, by the attachment which they invariably profess for their Church and Schools. Among the Mohawks particularly there are many who live in the same way in which the white farmers of the country live, and I am decidedly of opinion that their improvement in Agriculture would have been much greater had it not been for the unsettled state of their financial affairs.

29th. The average number of baptisms yearly in the Church of England has been sixty-two. The average number of baptisms in the Methodist Mission thirty-five.

30th. Besides the Mohawk and Tuscarora Churches, Divine Service is performed in a school house in the Johnson Settlement; also in the neighborhood of the Salt Springs, and in a private house at the Salt Springs Settlement; also at the lower Onondaga Settlement; likewise at the Delaware Settlement, and in a private house near the Council House.

35th. About 160 children attend the schools; they shew great aptitude in acquiring knowledge, particularly Mechanical knowledge; several boys have been instructed in the trades of carpenter, shoemaker, and blacksmith, and they are remarkably clever in their respective trades; and many other boys are now under instruction for the same trades. They only require proper opportunities of instruction to enable them to equal white children in acquiring any knowledge.

36th. The children are taught the usual branches of a plain English education; reading, writing, and cyphering are the things taught at the day schools; English grammar and geography with the above, in addition to the trades, are taught at the boarding school. The books in use are Mavor's Spelling Book, English Reader, Bible, Daball's Arithmetic, Murray's English Grammar, and Pinnoek's Geography.

(Signed,) JAMES WINNETT,
S. I. A.

APPENDIX No. 18.

Evidence of Mr. Superintendent Clench, respecting the Delawares, Chippawas, Munsees, and Onondagas, of the River Thames.

Memorandum of questions to be answered by the Resident Superintendents of the Indian Department in Canada.

1st. How long have you had charge of the Indians under your superintendence?—Since the year 1830.

2nd. Are they improved during that time in their moral and religious character, and in habits of industry?—In venturing to say they are much improved; I appeal with confidence to the opinion of the white inhabitants of the surrounding country.

3rd. Where and in what manner are they settled; whether in villages or upon small farms?—They are settled on small farms, with the exception of the Moravian Delawares, most of whom live in a village surrounded by their corn fields.

4th. What is the size and extent of each village, viz.: number of houses, barns, &c., and of what material built?—I beg leave to refer to the paper herewith, marked A.

5th. Do any of the Indians under your superintendence from choice live in wigwams; if so, state the number?—When they live in wigwams it is from necessity, not choice.

6th. Is the land cultivated by the Indians under your superintendence, subdivided into regular blocks or parcels, or does each Indian select the spot he wishes to cultivate, according to his taste, or is the land selected by the Chiefs for him?—A number of Chippawas are settled on surveyed lots of twenty acres; generally speaking, each Indian selects the spot he wishes to cultivate, and the Chiefs do not interfere.

7th. Will you state as nearly as practicable the number of acres under cultivation in your own particular settlement, and also the number of acres cultivated by each family. In each case in which the family has no land under cultivation, how does it procure the means of subsistence?—Please refer to the paper (A) which shews the number of acres under cultivation.

The number by each family varies from one to fifteen.

Where a family has no land to cultivate they depend on the generosity of their neighbors, who always share with those in distress; they also hunt and make bowls, brooms, and baskets, and sell the same to the whites.

8th. When an Indian is once in possession of a piece of land, is he secure from the intrusion of other Indians?

Also, has he the power by usage of transmitting his interest in the property to other members of the Tribe, or to other parties?—He is secure in respect to his improved land, but subject to the intrusion of persons settling too near him.

It is customary to transmit land, and to convey their interest to parties.

9th. Do you find them improved in their mode of Agriculture to any great extent since you first had charge of them?

To what extent do they cultivate their land in common?—I collected and settled the Chippawas, who were a wandering and truly wild people. Within that period, their minds as well as their habits, have become more settled, and they appear to be sensible of the great good that may be derived from the culture of their land, and they are anxious to have their children educated. Two large school houses, with a good dwelling house for one of the teachers, have been erected out of their land payments, and I believe the teachers are paid out of their funds.

The plan pursued was to combine religious instruction and education with habits of industry, and our efforts have been attended with as much success as could be expected, from the limited means placed at our disposal.

The Munsees do not participate in the annuity payable to the Chippawas, and no part of the Parliamentary Grant (except the Presents) has been extended to any Indians since the time of His Excellency Sir John Colborne.

My people do not cultivate their land in common.

10th. Can you state the number who have commenced to till the land during that period?

What instruments did they use when you first had charge of them, and what do they now use?—The whole of the Chippawas who, at that time, only used knives and small axes.

The Munsees settled themselves on the Chippawas' land about the year 1800, and cultivated a little Indian corn and potatoes, with the hoe, which, with the axe and knife, were their only implements.

The Moravian Delawares were settled still earlier, and embraced Christianity previous to the year 1783, and have always been under the pastoral care of a Minister of that Society.

Appendix
(T.)

24th June.

The paper (A) will shew the implements now in use.

11th. What quantity of Agricultural implements do they possess, and are they careful of them?

Please refer to the above mentioned paper (A.)

I regret to say they are not so careful as they might be.

Do they thoroughly understand the use of them?—Many understand the use of them, others do not.

12th. What stock do they possess, and do they pay proper attention to it during the winter season?—The paper (A.) will shew their stock, and they do not pay proper attention to it during the winter season.

13th. What mode of Agriculture do they generally pursue; if it differs from that of the white settlers, state in what the difference consists?—They pursue the different branches of husbandry on a small scale, and raise wheat and other grain, but maize or Indian corn and potatoes are their chief dependence for subsistence.

*Their mode of Agriculture the same as the whites.

14th. What description of grain or pulse do they cultivate?—The preceding answer will apply to this question.

15th. Can you state the quantities each Tribe has produced in any one year?—I cannot. In some years I have known them to raise a surplus of corn and potatoes.

16th. By whom is the field labor performed; if by the young men, do they take their fair share of the labor?—Men and women are employed, and the young men do their share, but the labor of an Indian compared to that of a white farmer, in my opinion, may be estimated at about one tenth; of course there are individual exceptions.

17th. Is the division of the day as regards labor systematic?—It is not.

18th. Do they partake of their meals at regular stated hours of the day, as is customary among white settlers?—They do not; they eat at all times of the day and night.

19th. Is their fondness for fishing and hunting, &c. as great as formerly?—I observe very little difference.

20th. What time do they spend in such occupations, and at what seasons of the year?—From the 20th October to the 1st January, and about a month in the spring of the year.

Indians seldom leave home at any season of the year without being armed.

21st. To what places do the Indians under your charge resort for such purposes?—To the unsettled lands in the London and Western Districts, and so soon as those lands are occupied their hunting must cease.

22nd. What effect has the progress of settlement had upon their practice in these respects, and upon their choice of places of resort?—Of assimilating their habits to that of the whites, and of attaching them to their homes.

They now hunt and fish as near home as possible.

23rd. What progress have they made in Christianity? To what religious denomination do they belong? Do they attend Church or Chapel regularly, and from choice or otherwise? Since their conversion to Christianity are their moral habits improved, and do they seem desirous of advancing? Are any of the Indians under your superintendence heathens; if so, state the number; what efforts have been made to convert them, and what obstacles have prevented their conversion? What number of baptisms have taken or do take place on an average yearly, and into what Church? What means of religious worship and instruction do they possess? What place of worship have

they? What is their practice with regard to public and private religious worship?—A very decided improvement has taken place; many of them have a tolerable knowledge of the leading doctrines of Christianity, and can repeat the Lord's prayer, creed, and the ten commandments. They belong—1st. To the Wesleyan Methodist Society; 261 communicants, and from three to four hundred generally attend Divine Service.—2nd. The Church of England; 25 communicants, and from one hundred to one hundred and fifty attend Service.—3rd. The Moravian Society (United Brethren) enumerates 90 members, who profess Christianity, and are teaching their children accordingly.

This Society was double its present number, but a few years ago (1836) they separated, in consequence of disputes arising out of their land transactions with Sir Francis Bond Head, and one half of them went to Missouri, in the United States.

When at home the Indians under my charge seldom neglect to attend Church and Chapel, and I think them more zealous than their white neighbors.

Missionaries labouring amongst the Indians under my superintendence, viz.:

Rev. Mr. Flood, of the Church of England, with the Chippawas and Munsees.

Rev. Peter Jones, of the Wesleyan Methodist Society, with the Chippawas, Munsees, and Oneidas.

Rev. Mr. Lukenback, of the Moravian (United Brethren,) with the Delawares.

I believe that about 283 persons are in a Pagan state, but many of those attend Church and Chapel, and every prospect of their prejudices being overcome, which is the only obstacle to their conversion.

During the past year the Methodist Missionary baptized 66; the Church Missionary 23; and the Moravian Missionary 10.

We have four places of worship, viz.: Two in the Chippawa and Munsee Settlements; one in the Oneida Settlement; and one in the Delaware Settlement.

During Divine Service the Indians are both orderly and attentive, and with their families; grace before and after eating is always observed, as well as prayers, morning and evening.

24th. What schools are established amongst them?—Two for the Chippawas and Munsees, one for the Oneidas, and one for the Moravian Delawares.

25th. Do the children attend school regularly?—When at home, but they shew no uncommon aptitude in acquiring knowledge; true they labor under disadvantages, their parents taking them along on their hunting and fishing excursions, and to their sugar camps. I would therefore respectfully recommend the establishment of Manual Labor Schools, as the most certain and expeditious mode of changing their manners and habits.

26th. What number of children attend the schools, and do they shew much aptitude in acquiring knowledge?—I beg leave to refer to the School Reports herewith; No. 1, 2, 3, and 4.

27th. Will you describe the mode of teaching in those schools, and the nature of the books used?—Please refer to the School Reports.

28th. Do they shew any aptness for Mechanical Arts, and if so, to what Arts?—They are very ingenious, great

Appendix
(T.)
24th June.

imitators, and no doubt would make good Mechanics, such as carpenters, blacksmiths, wheel-rights, weavers, tailors, shoemakers, &c. &c.

29th. Are any of your Indians, tradesmen, such as carpenters, blacksmiths, shoemakers, tailors; if so, be pleased to state the number of each, and to what degree of proficiency they have arrived?—Among the Chippawas, one blacksmith (self-taught,) who is capable of doing common work, such as shoeing horses, repairing farming implements and fire arms, &c. There are also tailors, who work for their own people. With the Oneidas, two good carpenters at plain work. With the Moravian Delawares, two rough carpenters and four tailors, who do the work required by their own people.

30th. Is the health of the Indians under your superintendence generally good or otherwise, as contrasted with the health of the white population in their neighborhood?—Their health is generally good, but no doubt many die from want of medical assistance, and proper nourishment.

31st. What are the prevailing diseases or complaints among them?—They are subject to all complaints that generally affect the whites in their neighborhood, but consumption appears to be the prevailing complaint among the adults, brought on by intemperance and exposure to wet and cold during their hunting and fishing excursions.

32nd. Do you find those diseases on the increase or decrease since their civilization?—On the decrease; that previous to adopting settled habits many an unfortunate Indian dated the foundation of a lingering disease, from too frequent use of ardent spirits, forced upon him by unfeeling whites, for the purpose of robbing them of their Furs and Presents.

33rd. Do the Tribes under your superintendence increase or decrease in number irrespectively of emigration; if the latter, what in your opinion is the cause?—Increasing since their conversion to Christianity.

34th. What is the average number of children born to each married couple, and the number generally reared?—Eight, and about three reared.

35th. At what age is the mortality amongst the children most frequent, and to what cause may this be attributed?—Want of proper management on the part of the mother. Improper food and want of medical aid. They generally die under the age of three years. Worms, croup, and other inflammatory complaints most prevalent.

36th. Do the Indian men or women frequently intermarry with the whites?—Not an instance among my Indians.

37th. Among the Indians under your superintendence what is the proportion of half-breeds?—

With the Chippawas.....	14
Do. Munsees.....	5
Do. Delawares.....	2
Do. Oneidas.....	2
Total.....	23

38th. Is there any marked difference in the habits and general conduct of the half-breeds and the native Indians; if so, state it?—When brought up with the Indians not the least difference.

39th. Do the Indian women frequently live with white men without being married?—Not an instance within my superintendence.

40th. Does the birth of illegitimate children among the unmarried women occur as frequently now as heretofore, and in what light is the circumstance viewed by the Indians?—Less frequent with the Christians, and when they do occur the parties are discountenanced. With the Pagans the circumstance does not affect the reputation of the mother or father.

41st. Do any of the Indians enjoy all or any of the civil and political rights possessed by other subjects of Her Majesty?—They do not.

42nd. Are there any instances of Indians possessing such rights, besides those of the children of educated white men married to Indian women?—I believe that the late Captain Joseph Brant, and his son (the late John Brant, Esquire,) the latter was once returned a Member to the Provincial Parliament.

43rd. In your opinion have the Indians the knowledge and ability to exercise those rights?—I am decidedly of opinion they have not, and that opinion is supported by an experience of thirty years active service at the several Posts in Upper Canada.

Indians are but children in the hands of the whites, and need the protection of the Government as much as a child does its parent, but if that protection and support be withdrawn, and I venture to predict their wretchedness and degradation.

I am confident that if the Indians individually had the power of alienating their lands, most of them would dispossess themselves in a short time, and thereby deprive their women and children of the means of support.

In the State of New York a debt cannot be collected by law of an Indian, and a similar Legislative enactment would confer a benefit on the Indians in Canada.

The Moravians are an interesting race of people, who have strong claims upon the sympathy and consideration of the British Nation, to whom they have been most faithful allies; they once owned this great country, which afforded them a happy home, and in all their transactions with the Government for the cession of Territory, they always met its wishes upon its own terms.

(Signed,) JOSEPH B. CLENCH,
Supt. Ind. Affairs.

Indian Department, Delaware,
On Thames, 31st December, 1842.

No. 1.

Report of the Indian School at Colborne, in the Township of Carradoc, District of London, and under the tuition of Mr. Henry Jones.

STATE OF LEARNING.

Number of Scholars.	Ages.	Primers.	Spelling.	Reading.	Writing.	Arithmetic.	Eng. Grammar.	Books used.
17 boys.....	6 to 14	11	5	4	4	3	0	New London Primer, Mavor's Spelling, Richardson's Reading made easy, New Testament, Angus' Arithmetic.
3 young men.								
18 girls.....	6 to 14	13	2	3	2	0	0	
38								

Remarks.

The mode of teaching in this school is the same as the common schools established amongst the whites.

The school opens and closes with prayer, and is under the control of the Wesleyan Methodist Missionary Society in Carradoc; and the scholars belong to the Chippawa and Munsee Tribes.

(Signed,) J. B. CLENCH,
Supt. Ind. Affairs.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

No. 2.

Report of the Indian School at Lower Munsee, in the Township of Carradoc, District of London, under the tuition of Mr. Henry C. Hogg.

STATE OF LEARNING.

No. of Scholars.	Ages.	Primers.	Spelling.	Reading.	Writing.	Arithmetic.	Eng. Grammar.	Books used.
21 boys...	6 to 15	12	9	9	7	3	0	Primer, Mavor's Spelling, New Testament, English Reader, Murray's Grammar, Daball's Arithmetic.
4 girls...	6 to 10	2	2	2	1	0	0	
25								

Remarks.

Spelling and reading taught in class; writing at the desk from copy lines, and occasionally from dictation.

A number of young men and women, some of the former of whom are learning Arithmetic and English Grammar, occasionally attend school, and are not included in the above Report.

The School opens and closes with prayer, and is under the control of the Missionary Society of the Church of England, and the scholars belong to the Chippawa and Munsee Tribes.

(Signed,) J. B. CLENCH,
Supt. Ind. Affairs.

No. 3.

Report of the Indian School at New Fairfield, in the Township of Oxford, Western District, and under the tuition of Mr. Lewis Kampinau.

STATE OF LEARNING.

No. of Scholars.	Ages.	Primers.	Spelling.	Reading.	Writing.	Arithmetic.	Eng. Grammar.	Books used.
23 boys...	5 to 15	8	8	7	6	3	0	The Union Primer, Webster's Spelling Book, English Reader, Hutton's Arithmetic.
18 girls...	6 to 14	8	5	5	5	0	0	
41								

Remarks.

The children in their respective classes spell and read together, and then repeat their lessons individually.

The School opens and closes with prayer, and is under the control of the Moravian Missionary Society, and the children belong to the Delaware Tribe.

(Signed,) J. B. CLENCH,
Supt. Ind. Affairs.

No. 4.

Report of the Indian School at New Oneida, in the Township of Delaware, District of London, and under the tuition of Mr. Abraham Sickles, an Indian of the Oneida Tribe.

STATE OF LEARNING.

No. of Scholars.	Ages.	Primers.	Spelling.	Reading.	Writing.	Arithmetic.	Eng. Grammar.	Books used.
16 boys...	6 to 16	4	8	4	4	0	0	Oneidas Spelling Book. Do. Testament. English Testament.
17 girls...	5 to 15	1	10	6	4	0	0	
33								

Remarks.

The children taught in their own languages learn very fast, but make slow progress in the English, and the teacher is not well qualified to instruct in the English language. I have recommended that the English language be altogether taught in this school, which is under the control of the Wesleyan Methodist Missionary Society in Canada, and the children belong to the Oneida Tribe.

(Signed,) J. B. CLENCH,
Supt. Ind. Affairs.

A.

Statistical Account of the Indians on the River Thames, in the London and Western Districts, under the superintendence of J. B. Clench, Esquire.

TRIBES.	Dwellings.			Barns.	Number of acres of land under cultivation.	Horned Cattle.			Horses.		Sheep.	Swine.	Waggons.	Carts.	Ploughs.	Harrows.	Ox Chains.	Hoes.	Axes.	Grass Scythes.	Cradle Scythes.	Sickles.	Spades.	Picks.	Farming Mills.	Grind Stones.	Sets of Carpenters' Tools.	Blacksmith's Forges.	Sets of Harness.
	Frame Houses.	Log Houses.	Wigwams.			Milch Cows.	Cattle under three years.	Oxen.	Over 3 years old.	Under 3 years old.																			
Chippawas.....	...	76	6	25	450	27	44	30	57	25	...	400	3	1	9	9	19	260	210	8	5	10	7	3	1	3	2	1	6
Munsees.....	1	50	...	13	269	50	30	14	30	25	...	250	5	...	11	7	7	105	95	9	2	6	10	2	1	2	1	...	3
Moravian Delawares..	1	34	...	10	292	40	47	14	40	20	35	200	8	...	16	5	11	120	100	15	6	12	6	2	3	3	1	...	5
Oneidas	6	48	4	15	335	61	27	64	17	...	...	162	13	1	13	10	42	119	130	20	3	20	15	3	3	2	2	...	7
Total	8	208	10	63	1346	178	148	122	144	70	35	1012	29	2	49	31	79	604	535	52	16	48	38	10	8	10	6	1	21

Appendix
(T.)
24th June.

Numerical Return of the above mentioned Indians.

TRIBES.	Chiefs.	Warriors.	Women.	Children.						Total.
				Boys.			Girls.			
				10 to 15 years.	5 to 9 years.	1 to 4 years.	10 to 14	5 to 9	1 to 4	
Chippawas...	13	109	120	19	29	31	20	13	24	378
Munsees	5	59	74	20	12	23	14	21	14	242
Moravian } Delawares }	3	44	43	11	10	11	6	11	14	153
Oneidas	6	119	114	38	26	38	33	33	29	436
Total.....	27	331	351	88	77	103	73	78	71	1209

The Chippawas and Munsees are settled upon a tract of land in the Township of Carradoc, District of London, containing about 9000 acres.

The Oneidas, in the Township of Delaware, District of London, on about 5000 acres, and the River Thames separates their land from the Chippawa and Munsee Settlements.

And the Moravian Delawares, upon a tract of land in the Township of Orford, Western District, containing about 11,000 acres.

The above Return does not include several Pottowatime families who have fixed their residence amongst the Chippawas during the past year.

And the Sinceas of Ionawaneta, in the State of New York, (numbering 500 souls,) are preparing to remove in the ensuing spring of the year, for the purpose of forming a Settlement near their brethren the Oneidas.

(Signed,) J. B. CLENCH,
Supt. Ind. Affairs.

APPENDIX No. 19.

Evidence of Mr. Superintendent Ironsides, (respecting the Chippawas, Hurons, Shawnees, and Munsees, at Amherstburgh and Point Pelée.)

1st. The Indians under my superintendence I have had charge of for twelve years.

2nd. Those of them who are stationary and settled on land, have improved very much in morals and in habits of industry. Those of them who continue their original roaming habits, have made scarcely any perceptible improvement, except in so far as that there seems to be a growing desire among them to obtain lands to settle on. As marks of improvement among the former class, I would mention that intemperance in the use of intoxicating liquors has greatly diminished; that they now make regular yearly progress in clearing their lands; that many of them raise surplus produce for sale, and that their women go to market in the neighboring Town, for the sale of various kinds of Agricultural produce.

3rd. The Hurons on the Reservation in the Township of Anderdon, are settled each family on a separate farm. The few families of Chippawas who have become in some measure stationary on the above Reservation, and at Point Pelée, have not yet erected houses, nor had separate farms assigned to them.

4th. The Hurons have in their Settlements 34 dwelling houses, of which 33 are made of logs, and on a very comfortable frame two story building, for the erection of which the Indians paid \$1000 in money. Ten barns,

four of which are framed, and six are made of logs; also 23 log stables.

5th. None of the Hurons live in wigwams. All the Chippawas, except their Chief at Point Pelée, live in wigwams.

6th. The land cultivated by the Hurons is laid out in regular blocks, and that occupied by each individual is selected for him by the Chiefs. The Chippawas select small portions of land for cultivation, according to their own taste.

7th. The Hurons have now cleared 3930 acres, of which 3312 are now under cultivation by them; each adult male has a farm of 200 acres allotted to him, which has been regularly laid out by a Surveyor. The greater number of families have from 20 to 30 acres under cultivation each, and the average of cultivated land for each family is about 16 acres. The Chippawas who have become stationary have not more than three or four acres of cultivated land for each family. In the cases in which they have none or but little land under cultivation, they obtain the means of subsistence by hunting and fishing.

8th. When an Indian is once in possession of a block of land, he is quite secure from the intrusion of other Indians. Among the Hurons a man's children inherit his property, but if he has no children his farm would, on his death, be at the disposal of the Chiefs. He has not the right of conveying his interest in the property to other members of the Tribe, or to other parties.

9th. The Hurons have improved very much in Agriculture since I first had charge of them; several of them are good farmers, and are yearly becoming more prosperous and happy. They do not cultivate their land in common.

10th. The Hurons have all along been engaged, more or less, in cultivating land since I had charge of them; but until a few years ago they made no progress; more recently they have greatly and regularly extended their farms by clearing. About two families of the Chippawas have commenced to till the land since I had the superintendence. When I first entered on the charge of the Hurons they had scarcely any implements of tillage but the hoe; the improvements which have taken place in this respect will be obvious from the answer to the next query.

11th. The quantity of Agricultural implements in the possession of the Hurons is as follows, viz.:—Ploughs, 16; harrows, 7; hoes, about 40. They have also 6 Fanning Mills, 1 waggon, 7 carts, 6 sleighs, 1 caleche, 2 carioles; all of which they are very careful of. The Chippawas have only hoes for tillage; they thoroughly understand the use of them.

12th. The stock possessed by them is as follows, viz.:—5 yokes of oxen, 18 cows, 14 heifers, 2 bulls, 4 steers, 80 horses, and 190 pigs. The Hurons cut and cure hay for the support of their cattle during the winter season. The Chippawas do not.

13th. They cultivate their farms in the same way as the whites do.

14th. The Hurons raise Indian corn, wheat, potatoes, cabbages, beans, pease, pumpkins, oats, and buck wheat; but they cultivate more of Indian corn, wheat, and potatoes than any thing else. The Chippawas only Indian corn.

15th. I cannot state the quantity each Tribe has produced in any one season.

16th. The men do the principal part of the field labor among the Hurons; the women assist in some kinds of labor; but among the Chippawas the women do almost all the field labor.

17th. Among the Hurons the division of the day is as systematic as it is among the whites.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

18th. It is customary for them to partake of their meals at regular stated periods as the whites do.

19th. The Hurons have given up the chase in a great measure, and only hunt occasionally, when it does not interfere with their farming operations.

The Chippawas still devote the greater part of their time to hunting and fishing, but a portion of them shew a disposition to settle.

20th. Those Hurons who give any attention to the chase, usually hunt a little in the autumn. The Chippawas at all seasons.

21st. They occasionally pursue the chase in the surrounding country, but principally in the forest parts of Michigan, within the territory of the United States.

22nd. The progress of settlement tends greatly to restrain their hunting propensities; and the Chippawas are, in consequence, beginning to see the necessity of betaking themselves to the cultivation of the land. The same cause compels them to resort to more distant places for suitable hunting grounds.

23rd. Of the Hurons all profess the Christian religion, and several of them are now examples of true piety.

24th. The majority are Methodists, and the others Roman Catholics.

25th. They all attend regularly religious worship from choice.

26th. They have improved very much in morals since their conversion to Christianity.

27th. In conversing with them on the subject, they have frequently told me that they feel quite sensible of the improvement in their condition, and they seem desirous of advancing.

28th. The Chippawas are heathens; the number of them under my charge, 280. I am not aware that any efforts have been made for their conversion. Their wandering habits present an almost insurmountable obstacle to such efforts.

29th. About five baptisms take place annually, administered by Methodist and Roman Catholic Ministers.

30th, 31st, and 32nd. They have no religious places of worship of their own as yet, but it is in contemplation to erect one so soon as they can command the means. The Methodist Minister, however, who is stationed in the Town of Amherstburgh, visits those of his persuasion every Sunday; and with the aid of an Interpreter preaches, reads, and expounds the Scriptures to them. They also have a general prayer-meeting among themselves once every fortnight. They also meet occasionally more privately for social prayer, and some of them maintain family worship. The Catholic portion of my Indians attend Church in Amherstburgh, which is distant about three miles from their Settlement.

33rd. They have at present no Schools established among them.

34th. When there was a School established among them, there was great irregularity in their attendance.

35th. In my judgment, their aptitude in acquiring knowledge is not inferior to that of white children. They are by no means deficient in intellect.

36th and 37th. They are ingenious, and shew considerable aptitude for Mechanical arts, in Carpenter work particularly.

Appendix
(T.)

24th June.

38th. There is only one regular tradesman amongst my Indians, he is a Tailor; but the men, to a considerable extent, construct their own farming implements, so far as they are made of wood; such as ploughs, rakes, harrows, &c. &c. The women, besides making baskets, brooms, and other articles for sale, do their own needlework.

39th. The health of the Indians under my superintendence is generally good; they do not seem to be more unhealthy than the white population in their neighborhood.

40th. The prevailing diseases are the fevers common to this climate, and inflammation and nervous complaints; scrofula and rheumatism also prevail. But to these they are not more subject than the whites, except scrofula, to which the Chippawas are more liable than the sedentary Indians.

41st. The civilized portion of my Indians are not so subject to diseases as formerly, from the present mode of living exposing them less to their various causes.

42nd. The sedentary Indians under my charge are increasing, but those who are not settled are decreasing. Their decrease is occasioned doubtless by their exposure to the inclemency of the weather, by intemperance, and by their poorness of living.

43rd. The average number of children born in a family among the settled Indians is, according to the best data within my reach, $3\frac{2}{3}$; and the number reared much the same as among the whites. But with regard to the roaming bands, I am not in possession of sufficient data to furnish the information required; nor would it be easy to obtain such information. In preparing the requisitions for their annual presents my lists exhibit merely the number of men, women, and children, respectively, in each particular band, without reference to the number composing the several families.

44th. The mortality among the children is most frequent between the ages of 1 and 4. Inflammatory diseases and convulsions appear to be the principal causes of mortality.

45th. Among my Indians there are five men married to white women, and two Indian women married to white men.

46th. The proportion of half and quarter breeds among the settled Indians under my superintendence is about one-third.

47th. The half-breeds, from the circumstance of the most of them being able to speak, read and write the English language, have a decided advantage over the native Indian; hence a more rapid improvement in their minds is observable. Their wish to imitate the whites in dress, manner, &c., appears greater than with the native Indian, and laziness is looked upon by them as disgraceful.

48th. In cases where intermarriages take place, the condition of the Indian is usually decidedly improved.

49th. None of the Indians under my superintendence live with white men, without being married to them.

50th. The birth of an illegitimate child among the Hurons does not take place so frequently as heretofore; but two instances of the kind have occurred since I had charge of them. They regard such occurrences with disapprobation. The state of things among the Chippawas is different; the conjugal tie not being formed among them under the ordinary religious or civil sanction, is less permanent; and although many instances of conjugal fidelity continuing during the lives of the parties are to be found, it is quite common for such parties to separate from one another, and form connexions of this sort with others; nor is this regarded with disapprobation among them.

Appendix
(T.)

24th June.

51st. The Indians do not enjoy civil rights to the extent that other subjects of Her Majesty do. They cannot sell or alienate their lands, neither individually nor by their Chiefs; and they do not enjoy the elective franchise, nor are they qualified to vote at Township Meetings.

52nd. I know of no instances of Indians possessing such rights, besides those of the children of educated white men married to Indian women.

53rd. With a few exceptions among the Hurons and half-breeds, I do not think them yet in a fit state for the full enjoyment of the civil rights of British subjects.

(Signed,) GEO. IRONSIDE,
S. I. A.

Amherstburgh, 12th December, 1842.

With reference to the letter which accompanied the queries, and in regard to the means of improving the condition of the Indians, the only suggestions I have to offer are the following:

First.—I think it desirable that if greater facilities were afforded to the Chippawas to settle on land, and to engage permanently in Agricultural pursuits; it constitutes a serious obstacle to their doing so, that they possess only 300 acres of the Reservation in the Township of Anderdon. On this Reservation, and at Point Pelée, they have had their principal resort for many years, and they would be more easily induced to settle on either of these places than in any other quarter. But while their share of the Reservation is quite inadequate in extent, their claims to the lands at Point Pelée have not been fully recognized. In my opinion, it is desirable for the above purpose that their claims to these lands should be recognized, at least to so much of them as would be sufficient for their comfortable settlement. At the same time, I conceive it would be expedient to make the full recognition of that claim dependent on their actual settlement on the lands, and their progressive improvement of it; by which means I am persuaded a strong inducement would be presented to them to abandon their present roaming habits and to engage in the cultivation of the soil.

Second.—I am of opinion that a great benefit would be conferred on the settled Indians, if the means were provided for the education of the young among them. I have every reason to believe that the Hurons settled on the Reservation in Anderdon, would readily avail themselves of a School, if one were established, under the superintendence of an efficient Teacher of good character. They have expressed a determination to establish a School themselves, as soon as they are able to do so. But I fear they may not possess the means of carrying this determination into effect for some time to come; and even if they had the means, a School, set on foot in their way, would not be likely to be either permanent or effectual. If a Settlement of the Chippawas should be accomplished at Point Pelée, a School, in my opinion, would be indispensable for their improvement. And if the Teacher were a person of suitable qualifications, he would prove the most efficient agent for the introduction of Christianity among them.

(Signed,) GEO. IRONSIDE,
S. I. A.

Amherstburgh, 12th December, 1842.

Appendix
(T.)

24th June.

Answers to queries Nos. 5, 15, and 24.

5th. The number of Indians under my superintendence, who from choice live in wigwams, is 299, and these belong to the Chippawa Tribe.

15th. The produce raised by the Weyondotts in one year (1841) is as follows, viz:—

Bushels of Wheat.....	1110
Do. of Indian Corn.....	1508
Do. of Potatoes.....	814
Do. of Oats.....	950
Do. of Buck Wheat.....	167
Tons of Hay.....	54½
Number of Pumpkins.....	3500
Bushels of Beans.....	57
Do. of Turnips	46
Do. of Onions.....	28½
Do. of Apples.....	1127
Do. of Cherries.....	193
Do. of Pears.....	9½
Do. of Peaches.....	48
Do. of Peas.....	79
Do. of Plumbs.....	14½

That raised by the Chippawas in one year (1842) is as follows, viz:—

Bushels of Indian Corn.....	309
Do. of Potatoes.....	24
Number of Pumpkins.....	2000
Bushels of Beans.....	12
Do. of Onions.....	1
Do. of Squashes.....	20
Number of Cabbages.....	1200

24th. Of the Huron Tribes, 54 are Methodists, and 32 belong to the Roman Catholic persuasion.

Among the Chippawas under my superintendence, who number 306, there are only two who profess Christian religion; one is an Episcopalian and the other a Roman Catholic.

(Signed,) GEORGE IRONSIDE,
S. I. A.

Indian Department,
Amherstburgh, 7th March, 1843.

Appendix
(T.)
24th June.

Township of Anderdon, }
31st August, 1840. }

8th. An Indian when once in possession, is entirely secured from the intrusion of any other person ; but repeated ill conduct or drunkenness would subject him to expulsion from the Reserve, by the Chiefs. At the death of an Indian, who merely expresses his last wishes, his family generally inherit his property ; but he can leave it to any individual member. In case of transfer or exchange, the approval of the Chief becomes requisite. An Indian, it is well known, possesses naturally no deeded property.

Appendix
(T.)

24th June.

unless acquired by purchase, so that he cannot dispose of any; but when the Tribe sell, the whole management of the matter is left to the Government.

9th. They are most decidedly improved; indeed when I first established them here they had no system of Agriculture whatever; they now thoroughly understand ploughing, driving cattle, seeding, harrowing, &c. &c.; in fact, all the various arts of husbandry; each family farms for itself, and there is no general crop.

10th. All those under my superintendence, at least all the male adults. The only instruments they then had were the hoe and the axe, and they now use all those which are employed by the whites.

11th. They possess eight ploughs and four harrows, which are alternately used; each man has an axe, and each family a sufficiency of hoes and shovels, besides a number of scythes and sickles, which form part of the general stock. They also have two fanning mills and four cross cut saws. I may say they are exceeding careful of them, and thoroughly understand the use of all.

12th. They have nine yoke of oxen, eight cows, and some young stock, besides a vast number of pigs and horses: few families being without one or two breeding sows. They are exceedingly attentive to their cattle, and feed them well during the winter.

13th. The only difference in the mode of Agriculture is, that they do not regularly summer fallow their land, and sow fall wheat, confining their crops chiefly to Indian corn and potatoes.

14th. I have just stated of what their chief produce consisted, but they also cultivated small quantities of spring wheat, oats, and peas.

15th and 16th. There is but one Tribe, and I have no positive information as to the real quantity grown in one year, as their crops fluctuate of course, according to the season; but from the quantity planted, the seed for which was purchased by me, I should say that two years ago they grew from three hundred to four hundred bushels of wheat, and a similar quantity of oats; about one hundred bushels of peas, and each family had also a corn and potato field. The field labor is entirely done by the male adults, but the women do the lighter work of weeding and hoeing the corn and potatoes.

17th. As there is nothing to compel them, they work when they feel inclined, and not systematically; still the greater part of the day is spent in labor.

18th. They do not generally, but when hungry take any thing they have ready in the house or wigwam.

19th. The fondness for fishing and hunting is much diminished, and they seldom hunt except when obliged to have recourse to it, to procure meat, not having yet sufficient stock to kill.

20th. Late in the fall and in the winter are the periods chiefly devoted to hunting, but for a few days at a time; and as for fishing, they live on the banks of the River, and both fall and spring, during the run of fish, devote the greater part of their time to catching them, there being two excellent fisheries, and abundance of herring and white fish. The seine is used alternately by the young men, who combine for that purpose, so that all are not engaged at once.

21st. For hunting they go to various places where they think to find game most abundant, some to the other side of the River; their fisheries are at their door.

22nd. None; in the choice of places they naturally go to those parts of the country most frequented by the deer, and the fisheries do not change.

23rd. With few exceptions they are Christians; a small number only on Lake Huron, near the Sable, being heathens.

24th. They are of two different persuasions, some being Wesleyan Methodists, the others belonging to the Church of England. The exact number of the former it will be seen by Mr. Scott's letter to me, cannot clearly be told, as to use his own words:—"We returned the last Conference one hundred and seventy-two, but that will not enable you to ascertain the exact number, because we return none as members who have not come to years of maturity and discretion, and who are not walking, as far as we can judge, in the fear of God." The number of Episcopalians, or rather those who have applied to the Bishop to be admitted as such, and have been preached to by the Rev. A. Payne, is about thirty families. There are, moreover, one or two families of Catholics.

25th. Those residing on the Reserve, being all Methodists, attend the service regularly, and from choice; and here again I must quote the Rev. Mr. Scott:—"Their attendance at Divine Worship must be entirely voluntary, as there are not, as I am aware of, any means used to induce them to do so, other than moral persuasion."

26th. Their moral habits, their conduct, and appearances, are all improved in their experience.

27th. They do, deeply so; and are most desirous of advancing, in the words of their Missionary:—"From various conversations with many of the Indians here, it does appear to me that they are deeply sensible of a great improvement in their condition. They have less diseases and exposure, and many have remarked they think they owe the preservation of their lives to the introduction of religion; there are many customs and prejudices which the elderly people can scarcely overcome, and it is difficult to persuade the Indians what it is that will really advance their improvement."

28th. There are eight or ten families, and the same efforts which have proved successful with the others, have in vain been made for their conversion. The reasons are to be discovered in their strong attachment to the rights and superstitions of their forefathers. The dread of an impending danger, and death to themselves should they abandon them, and all the evils menaced by the conjurers they so deeply honor.

29th. Of the annual number of baptisms, it appears, no dated register is kept; and on reference to the Missionary in charge, I was informed as follows:—"The entire number of baptisms solemnized since the formation of the Indian Wesleyan Mission, is 450, viz.: adults, 221; children of various ages, 239. Some of those are dead, some removed, and some belonging to other places. They do not register the dates of admission into the societies, and as our church government is peculiar, we can generally only give the actual increase or decrease. These may be effected by death, removals, backslidings, and other causes; have also some admitted since I came, may have been members before, and some may no longer be so. I should say, however, that twenty baptisms have been performed since I came here, (about 18 months.) These, of course, have been performed according to the rights of the Wesleyan Methodists." The Episcopalians being settled on a separate Reserve, on the River Sable, to which they retired two years ago, have as yet neither Clergyman or place of worship.

30th. A Missionary of the Wesleyan Methodist persuasion, the Rev. William Scott, is stationed at Port Sarnia, and pays assiduous attention to his various duties.

31st. One large and roomy meeting-house, on that part of the Reserve immediately adjoining the Parsonage and the residence of the Superintendent, between which it stands; it is a frame building (and for the joint purpose of Church and School House,) about 30 feet by 60, and was built by Government on the first formation of the Settlement.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

32nd. They, to my knowledge, attend regularly on the Sabbath, and I have often, when passing, heard them engaged in their private worship, but I prefer quoting the opinion of their own pastor:—"Their practice as regards public worship is, of course, in accordance with the forms and usage of the religious body with which they are connected: to this, they attend with regularity, decency, and solemnity; of private worship, we can give only general information: they, who are heads of families, have family worship according to our Scriptural rule: which generally with them, consists in singing a hymn in their own language, after which the head of the family engages in prayer to Almighty God."

33rd. They have one School only established, and that under the direction of the Missionary.

34th. In reply to this, I beg to state that they do, the hours of attendance being from 9 to 12 o'clock, and from 1 to 4, P.M.

35th. The number varies from 20 to 30, of both sexes, and they shew as much aptitude, if not more, than the generality of scholars of their own ages.

36th. The mode of teaching does not differ from that of all primary schools; they are taught English reading, spelling, common arithmetic, writing, and vocal music. Their reading consists of scriptural passages; and in Sunday School they are taught their catechism.

37th. All the Indians in their natural state, shew an inclination towards Mechanical arts, and display great ingenuity in the works they undertake, such as canoes, sleigh making, paddles, &c., and when unsupplied with any tools, save the crooked knife and hatchet; but I should think the trades of carpenter and blacksmith those in which they are most likely to be ever proficient.

38th. There are none regular tradesmen, but many possessing Mechanical skill to become carpenters, should they direct.

39th. Far better than that of the white population. I should say exceedingly good on the average.

40th. There are no diseases, I conceive, affecting the Indians peculiarly, or differently, from those suffered by the whites; cold, the result of exposure, and slight rheumatic attacks, are the most prevalent.

41st. With exposure and intemperance, the chief causes of their ailments, the number of them has greatly decreased, and the more they are civilized the less they will be affected, as their strong constitutions enable them to avoid most of the summer fevers, the aged excepted.

42nd. The Tribe under my superintendence is steadily and gradually on the increase, the result of course of some of their regular and new domestic habits.

43rd. The number born I should compute at five, though two are perhaps removed in infancy; thus a family would, in most cases, consist of five individuals.

44th. The greater number of deaths occurs under two years of age, but I cannot offer an opinion as to the various causes.

45th. During my residence among these Indians I have known of one instance only.

46th. There are but two or three who acknowledge themselves half-breeds, but these live entirely after the fashion of the Indians, and differ not in any way from their habits.

47th. It can have no effect on the Indians, and benefits only the woman and her offspring, who thus become separated from the Tribe, and adopt the customs, and enjoy the comforts of the whites.

49th. I know of no instances.

50th. The birth of illegitimate children does not now occur at all, that I am aware of, and exposes the parent to derision and contempt.

51st. The Indians do not enjoy all the rights of British subjects; the law extends its protection to them, they have no vote in Township Meetings or Elections, and do not benefit by the School allowance.

52nd. I know of no cases, neither do I apprehend there are any.

53rd. I should conceive that with education and experience, they have; but from their long and total exclusion from all business, they require for many years advice and assistance.

(Signed,) WILLIAM JONES,
A. S. I. A.

Upper Indian Reserve,
17th December, 1842.

Port Sarnia, 21st January, 1843.

Sir,

I am in receipt of your letter of the 31st ultimo, and beg to express my regret that the Commissioners should think I have failed in making that diligent and personal inquiry the nature of the questions referred to me demanded.

For their information, I respectfully beg to assure you, I availed myself of all the means within my power to furnish such evidence as I conceived would be definite and satisfactory, and that it was not my intention or wish to neglect, or in the slightest degree to slur over their instructions.

In obedience, however, to their commands, I have lost no time in reconsidering those answers to which especial reference has been made; and I proceed to lay before you the result of my revision:

4th. What is the size and extent of each Village, viz.: number of houses, barns, &c., and of what materials built?—There are, as I said in my former reply to this question, sixteen very good log houses, 16 by 20 feet outside, with good floors, well shingled roofs, and brick chimneys, and ten more which have been erected by the Indians themselves; these are inferior to the others, both in size of the houses, and of the logs with which they are built; with the exception of one log building, there is nothing on the Reserve that bears much resemblance to a farmer's barn, but the Indians have nearly all small out-buildings wherein they secure their crops.

It may be well to mention here, that there are a number of small improvements at a little distance in rear of the regular laid out lots, the occupants of which reside in wigwams.

5th. Do any of the Indians under your superintendence from choice live in wigwams; if so, state the number?—I am not able to furnish much additional information on this point; it may, however, be satisfactory to the Commissioners to know, that the number of Indian families at this present moment, from necessity, residing in wigwams at this settlement is, as nearly as I can ascertain, about twenty, and at the River Sable perhaps twenty-five.

7th. Will you state as nearly as practicable, the number of acres under cultivation in your own particular settlements, and also the number of acres cultivated by each family. In each case in which the family has no land under cultivation, how does it procure the means of subsistence?—The only information I have had in my power to obtain, in addition to what I said in my former answer to this question, will be seen by the accompanying Return, which I hope may be satisfactory to the Commissioners.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

15th. Can you state the quantities each Tribe has produced in any one year?—I am sorry that it is out of my power to add any thing to the statement I have already made in my former reply to this question, except that the crop alluded to was the greatest the Indians of this settlement have had since my first coming among them.

23rd and 24th. What progress have they made in Christianity?—I regret much to think that the Commissioners should not have deemed Mr. Scott's letter satisfactory, as it entered, I conceive, very fully into the subject, and coming from a Minister of their own denomination, was as explicit and candid a statement of their religious progress as has yet reached me. I am at a loss what to add that will convey any further information on this point. I may perhaps observe, they have two days set apart in each week for religious worship, Sunday and Thursday; Divine Service is performed twice on the former, and evening Service alone on the latter day; and I think I am not exaggerating their progress in Christianity when I say, it has met with the general approbation of the several Ministers that have been appointed to superintend them during my residence among them.

36th. Will you describe the mode of teaching in those Schools, and the nature of the books used?—With every disposition and desire to attend to the instructions of the Commissioners, I am really at a loss in what way to handle this subject, that will convey to them a clearer view of the method adopted in the Schools, and of the educational progress of the children, than that already given.

I have, however, in accordance with their commands, again interrogated the Schoolmaster, but I am unable to elicit any thing worthy of being forwarded to the Commissioners, or that, in my opinion, will throw additional light on the subject.

I have the honor to be,
Sir,
Your most obedient humble servant,
WILLIAM JONES,
A. S. I. A.

Return of Indians possessing houses on the Upper Indian Reserve, River St. Clair, and the quantity of land improved by them, and stock, &c. owned by them.

Names.	Number of houses possessed by each family.			Number of Oxen.	Number of Cows.	Number of Horses.	Number of Pigs.	Number of Sleighs.	Number of Ploughs.	Number of Harrows.
	Number of houses	Number of acres cleared and under cultivation.	Number of acres cleared not cultivated.							
Ogubikeen	1	11	0	0	0	3	0	1	0	0
Peter Salt.....	1	6	0	0	0	0	0	0	0	0
Waywaynash.....	1	20	5	2	1	7	0	2	2	1
Shorden.....	1	2½	6	0	0	2	0	1	0	0
Manzhakeg.....	1	2	2	0	0	0	0	0	0	0
Wandaush.....	1	2	2½	0	0	1	2	1	0	0
Shaugwash.....	1	5	0	0	0	1	2	1	0	0
Quay Rigouin.....	1	0	10	0	0	5	0	1	1	1
Kiniwabay.....	1	4	3½	0	0	0	0	0	0	0
Nayonwaqud.....	1	4	3½	0	0	0	0	0	0	0
Samon.....	1	0	3½	0	0	0	0	0	0	0
Wapoose.....	1	15	6½	0	1	0	0	0	0	0
Kankiwash.....	1	1	0	0	0	0	0	0	0	0
Gordencoming.....	1	3½	2	0	1	0	0	0	0	0
Penasianquasham.....	1	2½	0	0	0	1	0	1	0	0
Warrabey.....	1	5	0	0	0	0	0	0	0	0
Quaysino.....	1	6	0	0	0	0	0	0	0	0
Whkaypanidsey.....	1	2	0	0	0	0	0	0	0	0
Wekwkejsish.....	1	4½	0	0	0	6	0	1	0	0
Axhqayquaraby.....	1	4	2	0	0	1	0	1	0	0
Total.....	20	99½	46½	2	3	26	4	9	3	2

(Signed,) WILLIAM JONES,
A. S. I. A.
Upper Indian Reserve,
River St. Clair, 3rd August, 1839. }

Return of Indians settled on the Upper Indian Reserve, River St. Clair, and the quantity of land improved by them.

Names.	No. of Acres.	Remarks.
Ogubikeen.....	20	These three farms are partly cropped by others who have not Land enough of their own.
Peter Salt.....	16	
Waywaynash.....	30	
Pamunsing.....	4½	This Return includes only the names of those who are settled on the Upper Reserve; but there are five families of the same Tribe settled on some land purchased with their annuity, and some held by license of occupation under Government, in Eniskillen;—these have about forty acres under improvement, and have two good log houses and two small log barns. The Indians of the River aux Sables have about sixty acres under improvement, and one log house. There are five families living on the Reserve at Kettle Point, near the River aux Sable, who have about twenty acres under improvement, and two log houses.
Shoden.....	2	
Chanergwash.....	3½	
Petawaimhkeod.....	6	
Jonas.....	6	
David.....	5	
Mayaunhkevad.....	8	
Gordon Corning.....	8	
Henry Beaver.....	8	
Wainjigzhyack.....	1	
Kichimn.....	3	
Nigigoonce.....	2	
Kagivajiway.....	3	
Uncebbier Mawyhawkee.....	10	
Kessamosay and Keghibinas.....	9	
Nakizhig.....	4	
Rabasay.....	5	
Waubumsain and Shingunakighay..	5	
Muzhakee and Mikoney.....	5	
Nawzhwa.....	5	
Penasywikizhy.....	2	
Penasgeobinosy.....	2	
Washwain and Jigoshoon.....	7	
Penasqwaby.....	1	
Chabozno and Mississagua.....	3	
Shaushamoinitise.....	2	
Nawang.....	6	
Kazhoood.....	6	
Shebegher.....	6	
Total.....	205	

(Signed,) WILLIAM JONES,
A. S. I. A.
Upper Indian Reserve,
River St. Clair, 20th January, 1843. }

APPENDIX No. 21.

Evidence of Mr. Superintendent Keating. (respecting the Chippawas, Pottawatimies, and Ottawas of Walpole Island.)

Replies to questions proposed by the Commission appointed on Indian Affairs.

1st. It is now three years and a few months since I have been placed in charge of the Indians under my superintendence.

2nd. To this question I can yield a most satisfactory answer. That they are improved, and in the utmost degree, I feel no hesitation in asserting; and whereas it was no uncommon thing when I came among them, to see the banks of the River strewn with Indians in the last stages of intoxication, such a sight is now seldom or ever beheld, and has not to my knowledge happened within the last two years. They are now steadily, and with success, following their Agricultural pursuits; they have well cultivated extensive farms (for them,) and to the majority, want is unknown. In the foregoing, I allude to the Ojibeways only, a great influx of Pottawatimies and Ottawas having lately taken place, the habits of whom differ entirely from those of their more quiet and well conducted brethren.

3rd. The Indians under my superintendence are settled upon Walpole Island, and as a certain history attaches to this location, I must be pardoned if I describe, rather at length the various circumstances connected with it.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

At the close of the late war, Colonel M'Kin, by the Indians called the white Elk, proceeded to this Island, and placed upon it the scattered remains of the Tribes who had so bravely fought under the British standard. He there, as they emphatically say, lighted the Council fire, "which warmed as it lighted them." They, left without assistance or support, soon became a prey to their rapacious neighbors; without a guide to direct them, without a friend to advise, they easily fell into the snares set for them, and in a moment of intoxication, signed papers, the purport of which they knew not, the fatal effects of which they could not foresee. These turned out to be leases for the best and most fertile of the lands, of which forcible and instant possession was taken. When I came among them there was hardly a foot of arable land they could call their own; but thanks to a recent Act of Parliament, I was enabled to expel many of the most audacious intruders, and place their farms at the disposal of the Indians. Since then, they have been gradually acquiring the regular and industrious habits of the farmer, and many have totally forsaken the chase, to yield all their attention to husbandry. The farms they occupy are decided upon by the Chiefs or myself, and when once taken possession of, are theirs for ever. They of course have not formed villages, but the farms are adjacent, as with the white settlers of the neighborhood.

4th. All the houses formerly occupied by the white squatters are now inhabited by Indians; and independently of that, several have, at their own expense, built neat farm houses, which would not discredit an English village. Many are now similarly engaged, and I hope by next spring, to see at least a dozen comfortable dwellings erected by themselves, from the produce of their industry and the sale of their horses, formerly so conducive to their wandering habits. The numbers are—log-houses, 25; frame, 3, with several in the course of erection; barns, 4, of logs.

5th. None from choice now inhabit wigwams, and all are anxious to erect houses, and live in a warm and comfortable manner, which they see many of their friends enjoy, but want of means prevents them; I have, however, proposed to the Chiefs, that as soon as the seeding season is over in the spring, they should all combine and erect dwellings for the poorer classes; in fact, from what are here commonly called "Bees," and provide for nails, boards, and glass, from the common annuity. To this they have yielded a ready and willing assent, and my pleasing work will be next summer to assist in and superintend these useful undertakings.

6th. The mode in which the Indians on Walpole Island subdivide the land they cultivate is this:—The plan is their own, one which I have seen pursued in many parts of France, and of which I must approve, especially as no regular survey has or could have been made whilst it was so totally occupied by white squatters. There are five inferior Chiefs amongst the Ojibeways, who are always surrounded by their own immediate relations, their connections by marriage, and the young men who, though under the control of the Head Chief, recognize especially their own leader. These, on the expulsion of the squatters, met together and selected the localities, or rather subdivided the arable land according to their numbers, taking in one, two, or more farms as they required them. Thus each separate band cultivates in one vast enclosure, each person according to his means or industry, planting more or less land, and the most perfect harmony prevails among them. Fewer rails are thus required, and where so many are concerned, greater care of course is taken to keep out all cattle or pigs which would destroy their crops. In the spring, however, if I can achieve the total expulsion of the squatters, I intend to run out each field in parallel lines, perpendicular to the St. Clair on one side, and to the Cheniel Ecarté on the other. The Indians are willing and anxious to make a liberal compensation to the present holders, from the general annuity, for their various improvements, especially as more of the original unprincipled leases remain, they having long since disposed of their imperfect and ill acquired title to ignorant old country people, whom they deceived into believing them secure. I have already addressed the Chief Superintendent

on the subject, and trust he will sanction the measure. None of the leases can, however, be considered valid, as they have not received the approval of the Governor of the then Upper Province.

7th, 8th, 9th, 10th, 11th, 12th, and 13th, are so closely combined in their meanings and relative answers, that I have taken the liberty of forming one general reply, in the order which seemed to me the most clear and succinct. From what precedes, it will be seen that the Indians once in possession, none can or do interfere in the slightest degree with his right, which he is fully at liberty to transfer to his heirs at his death, as any person possessed of vested right; although his conveyance consists of mere word of mouth, the expression of his last wishes is invariably held sacred. When I first came amongst them, their only mode of cultivation was with hoes, having neither oxen nor ploughs, although in the receipt of an annuity of £300; but from its being paid to them in money, each received only a small sum, which was soon squandered in drink, or the purchase of superfluous articles, for which they had no possible use. I, however, suggested to them the propriety of buying a number of Ploughs and Oxen for the general use, leaving one or two, according to their numbers, with each Chief. This plan met with their warm approval, and I immediately acted upon it. I also purchased for them a complete set of Carpenter's and Blacksmith's tools. They have now nine ploughs and nine yoke of oxen, of which they are exceedingly careful; besides abundance of scythes, hoes, &c., and a quantity of iron for making harrows, shoeing their sleighs, repairing their arms, or any other work they desire to undertake. At first they were generally awkward in the use of the plough, and some still are, but the greater number understand thoroughly how to drive cattle, and plough, sow, reap, cradle, &c.

The stock they possess consists, as I before said, of nine yoke of oxen and a large number of pigs and horses. The Chief has also two cows. With one exception they all take great care of their cattle during the winter, those in charge of them never even going to the sugar-bushes, which are on the Island, on little Bear Creek. They have a large quantity of marsh hay for the winter fodder, there being no Timothy in the vicinity. At their request, I also purchased for them a fine thorough-bred Berkshire sow, in pig to a well bred boar, and they have divided the stock among themselves, the Chief keeping the sow, the litters to be divided until all possess some of the breed. Their breed of horses being particularly small and punchy, and gradually getting worse from breeding in, and in the Entire horses all running at large—I bought for them a Stallion, three parts bred, possessing in the extreme the points in which theirs fail. Their stock will of course rapidly improve, and form a valuable addition to their property, as the immense extent of Prairie would support an unlimited number of horses and cattle. Their own Stallions I caused, with few exceptions, to be cut last summer. They also talk of purchasing in the spring a Bull and a number of Milch Cows, to be allowed to run at large until there be a sufficient quantity for general partition. I am not aware of any difference between the modes of Agriculture they pursue and those of the whites, save that the latter of course excel people who have but so lately turned their attention towards it. Their aptitude is great, and now that they are possessed of the means, they will rapidly improve. The farmers, however, in their vicinity, are but sorry samples of husbandmen, being generally slothful, careless, slovenly people, such as are always found settled among and about Indians.

I have no exact measurement of the quantity of land cultivated by the Indians, but I should imagine it to exceed six hundred acres, and it is annually on the increase. Should we succeed in getting rid of all the squatters, it probably will not fall far short of one thousand. The greatest extent cropped by one Indian is, I should say, about twelve acres, the smallest about three, so that the average would be seven and a half, but that would not be a fair computation, as the number of small farms far exceeds that of the large, and it would be difficult without taking an exact census, which I have no means of doing at present, to give a definite answer. Each family of the

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Ojibeways cultivates to a greater or less extent, and so indeed do the greater part of the newly arrived Indians, but where indolence or want of means prevents a family from cultivating their land, it depends for subsistence on the chase, fishing, the sale of baskets and mats, and for clothing on the issue of presents; but at least one hundred heads of families have commenced to till the land within the last two years.

14th. The staple article of Indian produce is the maize, which they grow in great abundance, and of a very fine quality, the land being rich black sandy loam. They also plant large quantities of potatoes, some oats, buckwheat, and a few peas. They have not yet attempted wheat, but would this autumn, had I been able to procure good fall seed, which I could not; although not a very profitable crop when flour is so cheap. I have advised them to it in order that they should, as nearly as possible, assimilate to us in our farming; spring wheat is too uncertain, but next autumn I expect they will grow from 20 to 30 acres as an experiment.

15th. It would be utterly impossible for me to state the separate quantities grown by either Tribes or families. By reference to the number of acres farmed by each, I could probably make a guess, but too uncertain to be given here. However, several had last spring many bushels both of potatoes and corn to dispose of.

16th. The field labor is performed by the men and women indiscriminately; the former plough and prepare the ground, sow the various seeds, whilst the women hoe the corn and potatoes, and do the lighter work. By far the greater proportion is, however, now borne by the men.

17th. I do not think the labor of the day is systematic as with the whites, but still the greater part of it is consumed in hard work. They stop more frequently to smoke, talk, or go to their wigwam or house, but where they have for so short a time commenced to acquire industrious regular habits, it is astonishing they do so much.

18th. They have but two meals a day, and these not very regular, the one in the morning on rising, the other in the evening on returning from work, but they frequently when in the house dip into the kettle of corn soup, always kept filled to give to the visitors, or any poor hungry Indian who comes to ask for hospitality, and there are many of these, as in their escape from military pursuit in Michigan, they were compelled to abandon all their property.

19th, 20th, and 21st. Their fondness for the chase or fishing is greatly on the decrease; few of the Ojibeways hunt at all, except in the winter (when there is little else to do but splitting rails,) and that chiefly as an amusement; in fact, none will be able to hunt long, for the Deer are nearly destroyed by the incessant and successful pursuit of the numerous Pottawatimies, who, during the last two years, have been constantly coming in from the United States to avoid transportation to the Mississippi. They all agree that in two years there will not be a buck or a doe to be found in this part of the country. They now, indeed, frequently cross to Michigan to hunt, although with some danger to themselves, as the Americans do not allow it, but their chief hunting grounds are near the Thames, and the upper parts of the two branches of Bear Creek, North and East.

22nd. The progress of settlement has had the effect, I have before described, of very much diminishing the practice of hunting and fishing, but in the places they resort to for those purposes, they are of course now as before, guided by the probabilities of finding game in abundance, and naturally go to the haunts of the Deer, and the bays where fish is most plentiful.

23rd. None of the Indians under my superintendence are Christians, although about twenty families have applied for religious instruction. The start has been given; they find the great disadvantages under which they labor from being heathens, not being heard in a Court of Justice, and often wrongfully despoiled in consequence.

In the spring, when we have another Clergyman, I expect the Chief to lead the way, and all to follow, save a few obstinate old conjurors, from whom I shall withdraw all support, so that they must obey the wishes of the majority.

24th. The religion which I have incessantly urged upon them to adopt is that of the Church of England, that to which I belong, and the only one I could recommend.

25th. Whenever the Clergyman has visited them, they have of their own accord attended to hear him, but I regret to say that it has been seldom indeed. On my arrival among them, I found them totally devoid of all religious instruction, although the Methodists at Sarnia had made several attempts to bring them over to their creed. Anxious of course that they should embrace the faith of their Queen and Country, I at once addressed myself to the Lord Bishop of Toronto, requesting him, if possible, to appoint a Missionary to my Indians. His Lordship was pleased to give my letter his favorable consideration, but it was not until little more than a year ago, that he was enabled to comply with its requirements, and accordingly the Rev. James Coleman was appointed to take charge of them. He unfortunately does not speak the language, neither do I sufficiently well to explain the very difficult phraseology of the Scriptures, quite different from the conversational style which I thoroughly understand, and he could make no progress until supplied with an Interpreter. The latter, sent last autumn, turned out badly, drank with the Indians, and was totally unfit for his place, being moreover devoid of talent and application. He was accordingly discharged. Mr. Coleman himself was little adapted to his charge; he had but recently taken orders, was timid and embarrassed when addressing them, and could not in the least suit the language to his hearers. His personal appearance, his manner, and that of his former career, a Country Apothecary in Wales, made an unfavorable impression on the Indians, who are exceedingly prone to ridicule, and he did not succeed, neither would he in a century, whereas one better fitted to the task would already have accomplished his great and important object.

This has been represented to His Lordship both by myself and the Rev. Alexander Pyne, an English Episcopalian Clergyman, stationed at Moore, and he has kindly promised to replace Mr. Coleman by some person more competent to the task. A Minister of the Indians should be endowed with the greatest self-possession and quickness of reply, as they have these qualities to a great extent themselves, and make most difficult and searching questions, to which a ready answer is of the utmost consequence. Their own ordinances and superstitions in many instances similar to those of the Jews, and to which they are closely wedded, furnish them with the matter, and they triumph in the slightest appearance of embarrassment. One who would succeed with a white congregation, might signally fail with Indians. The Missionary to them should not only be the talented devoted teacher, but also the man of the world, who cannot be disconcerted or taken by surprise.

That the present incumbent does not possess these qualities sufficiently, to me accounts for his hitherto signal failure, although twenty families are only waiting for instruction to be received at the baptismal font.

26th and 27th. What precedes will sufficiently shew that respecting my Indians I can offer no replies, but I beg to refer to the Appendix, in which I shall enter into the subject, and that upon grounds derived from personal experience.

28th. All the Indians under my superintendence are heathens; the number, including all classes, are as follows:

Ojibeways (old residents).....	319
Do. arrived within one year.....	197
Pottawatimies and Ottawas, from Michigan.	507
On the way to settle.....	117
Total.....	1140

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

29th. No answer.

30th. They do not at present possess any, there being neither Church or School House; the Clergyman when he did visit them, always assembled them in a large barn.

31st and 32nd. No answer.

33rd. There is as yet no School established on Walpole Island, there being no funds for the purpose, but when the Bishop was last summer on a visit to this part of his Diocese, the Indians from that and other places called upon him, with me, and begged his exertions in their behalf. Christians and Heathens are all equally anxious for the appointment of a School, to support which they have offered to contribute from their own narrow funds. They do refer to the copy of a speech delivered to His Lordship on behalf of all the Indians, and which I translated, in which they emphatically call upon him to assist their earnest endeavors to procure instruction for their children. All those on Walpole Island would be gladly surrendered to the teacher sent to them, and would of course be brought up as Christians, and become useful members of the community. This would naturally pave the way for the reformation of all. I am also happy to state that several medicine men or conjurors (*mitey*) have surrendered to me the implements of what they call the (*Matchi Mashkiki*), and declared their intention of becoming Christians, and forswearing all heathenish incantations.

34th. No answer.

35th. When I have had an opportunity of judging, the young Indians, though generally rather devoid of application, display the greatest quickness of parts, and learn with rapidity.

36th. The mode of teaching differs not, that I am aware of, from that of the ordinary day schools in the different Townships. Their reading, as it should when out of the spelling book, consists chiefly of tracts and religious works, furnished by the Society.

37th. The Indians display considerable mechanical ingenuity in their natural state. Witness their frail and elegant bark canoes, and the many carved ornamental works they turn out, their spears, which they make themselves, &c.; but I should imagine the carpenters and the blacksmiths are those in which they are most likely to excel.

38th. None of the Indians are regular tradesmen, but as I before mentioned I bought for them carpenters' and blacksmiths' tools, of which they make good and efficient use, sufficient, in fact, for their general purposes, and this without teaching or assistance.

They can, many of them, complete a house, with the exception of the sashes, shoe their horses, make all the requisite iron work for a sleigh. They also manage to repair any slight defect in their rifles. The money expended in the purchase of those tools has been their most profitable investment, and all seem, with various degrees of skill, to be able to use them, and make, though roughly, the various articles they require; as for shoemakers, they are all so, for they wear moccasins, and every man can make his own.

39th. During my stay among the Indians few deaths have occurred from disease, and those chiefly incidental to old age, and the premature debility brought on by a life of intemperance and exposure. Their health I consider to be good beyond the average, and certainly far better than that of the white population, for they have invariably since my residence here, escaped the malignant fevers which have annually occurred.

40th. Ague seems to be the prevailing disease, and has upon the Indians an effect still more powerful than on the whites.

Appendix
(T.)

24th June.

41st. I am not aware that there is any disease here peculiar to the Indians, or from which they suffer to any extent; but in other places, Lake Simcoe for instance, many deaths occur from consumption. They are also slightly subject to rheumatic attacks, but the more perfectly civilized they become, and the more sedentary in their habits, the fewer the complaints. They are generally the result of intemperance and exposure, and with the cause the effect must cease.

42nd. Among the Ojibeways, who, as I before stated, are the most stationary and hunt but little, the numbers seem to be gradually on the increase; but the Pottawatimies decrease, and I trace the cause to their wandering, unsettled, debauched habits. Numbers of deaths have occurred within my knowledge among them, from intoxication, in broils, and from the effects of severe weather during the winter, which, in their exposed and unsettled camps, they have no means of guarding against. Many of them are, however, beginning to see the folly of their ways, and settling gradually down near their brethren on the Island, who kindly lend them their ploughs and hoes, to plant their corn and potatoes.

43rd. The average number of children born in each family, I should state at five, that reared at three, making each consist of five individuals, though I believe I am rather under than over the mark.

44th. The greater number of deaths take place among infants in arms, from colds, ague, dysentery, worms, and other diseases common to all children. The cold and exposure I have before alluded to, and insufficient and unhealthy nourishment, the principal causes.

45th. Seldom or ever here, although in the North among the traders is of every day occurrence.

46th. Among the Indians under my superintendence I am not aware of the existence of any regular half-breeds, that is to say, of our persons combining the French or English habits with those of the Indians. That there may be a mixture of the races I have no doubt, from the close and constant intercourse with the numerous whites settled among them, but there are no recognized children of mixed parentage; they all here alike yield the issues to the same Chief, and differ in nothing from those whose red blood is uncontaminated.

47th. My answer to number 46 will sufficiently account for my not replying specifically to this, but on Lake Huron and other places where I have had an opportunity of meeting the "*Bois brûlé*" and full bred Indian, a marked difference is to be seen between the two. The former are mostly of French origin, a cross between the numerous Canadians employed by the traders. The half breed is a species of Pariah from his own people, and assumes over the Indians a superiority they are unwilling to concede; he is beside generally dissipated, and unprincipled, and in all commercial intercourse, takes advantage of his knowledge of Indian character and habits, more effectually to grind down and impoverish the wretched dependants on the trader. These people are the curse of the Aborigines, and in all cases mislead them. They excite them to dissipation, rob them when under the influence of the ardent spirits they take among them, and in fact the synonymous word to "good trader" is "great rascal."

48th. I do not clearly understand this question, for when an Indian woman marries a white man, she of course lives with him, and entirely separates from her Tribe, adopting the customs of, and leading the same life as her husband, so that she has no influence direct or indirect on the condition of the other Indians. I do not know of any white man married to a squaw, residing with her among her relations, after the fashion of her people, neither did I ever see a white woman married to an Indian, (Mrs. Peter Jones excepted,) so that I should not conceive these marriages, if regularly solemnized, to have any effect whatever upon the condition of the Indians. Promis-

Appendix
(T.)

24th June.

cuous intercourse alone is fatal to their morals and happiness.

49th. I do not know of a single instance among the Indian women here, though of many above.

50th. The birth of an illegitimate child seldom takes place here; I am aware since my residence, of two cases only, and in both it entailed disgrace on the unfortunate mothers, who became objects of derision and contempt to the other Indians. They are of an exceedingly jealous temperament, and would visit infidelity with ruin, perhaps cruel chastisement, and the facilities for marrying are so great among them, that there is neither excuse or occasion for illicit connexion.

51st. I do not conceive they do, although most decidedly entitled to them, though of course to be guided in the exercise of them by proper advice and assistance. Their ignorance of business causes them to be made dupes, and although frequently sued they never sue. I have, as their Superintendent, brought forward several cases in their behalf, and succeeded in recovering; but I think that in most Courts, and with many individuals, an illiberal prejudice exists against Indians and Indian evidence, which to me is unaccountable. The original lords of the soil, deprived of their fair inheritance, hold on the frail tenure of the white man's caprice, a narrow strip of the broad lands once his own, and yet that little is begrudged, and justice when called for barely meted out. "Plus in a Plus on rail avoir" is fairly illustrated; the farmers hate their red neighbors, at least many of them do, and will not even allow them to shoot a Deer on their lands, although to them game laws and restrictions are unknown. They have no vote, the dearest rights of the free man, consequently no representation, no defence of their interest, neither do they participate in the school allowance, by them so much required. In the above I allude to the Christian Indians, for the poor heathen has no support; he cannot take an oath vainly, with truth on his lips and despair in his heart; he comes to claim the property of which he has been robbed, the just debts that are due him, his word is disbelieved, his evidence unheeded, and returns to his wigwam conscious of the rectitude of his claims, to impeach the justice and generosity of the Court which has refused to hear him, and utter curses deep, though not loud, (for there again would be to him danger,) against the perjured miscreant who has despoiled him. Many instances could I quote, one especially last summer, in which even white circumstantial evidence was so strong in favor of the Indian, that the Queen's Council prosecuted on behalf of the Crown; the Grand Jury returned a true Bill, but in Court, Lawyers' trickery made the case rest on one heathen witness, and it was lost, and with it £100, the price of lands sold on the Miami, U. S., to come and live once more, as during the war, under the shadow of the British colors.

52nd. I am not aware of any.

53rd. Most undoubtedly, and I am satisfied that all persons acquainted with Indians will bear me out in my assertion, that with a little experience they will be as fully qualified by natural ability and judgment, to exercise the right of a British subject as the white settler. In fact, I consider more so; they have more moderation and less chicanery, and are most decidedly far superior in intellect to the lower classes of our own countrymen, to whom warm clothing and plenty to eat form the "*summum bonum*." Witness their speeches, (extracts from which I append,) the unlearned, untaught oratory of the denizen of the woods, who speaks from his heart to your feelings and your mind.

(Signed,) J. W. KEATING,
Asst. Sup. I. A.

Lower Indian Reserve, }
December, 16, 1842. }

Supplementary Report to the questions proposed by the Commission on Indian Affairs.

Appendix
(T.)

24th June.

As the questions sent me refer, I conceive, strictly and entirely to the Indians under my superintendence, I have been obliged in my replies to pass over several of the most important, not, however, from the want of data on which to found an answer, but because they did not apply to my people; for this reason, I take the liberty of attaching a short supplementary Report, in which I shall attempt to describe the Indians, and contrast their position whilst heathens and uncivilized, with that of their more happy brethren, who worship the God we worship, and steadily apply to Agricultural pursuits. I have always felt a deep interest in the welfare of the Indians, among whom I have lived fully eight years; my remarks will, therefore, not be the theoretical speculations of a person unacquainted with his subject, but the result of a long and attentive consideration of their manners, the difficulties attending their conversion and civilization. I have read many accounts of Indians, but never one founded on fact, for instead of a history you invariably get a romance, full of *uneas* and *attatas*.

The Indians, generally represented as taciturn and gloomy in the reverse, they are cheerful in the extreme, and the joke and merry tale go round the wigwam fire as well as the blazing hearth of the white. They are sociable in their habits, friendly towards one another, and always live together in bands, varying in number to the capabilities of the locality to furnish them with food. They subsist entirely from the produce of the chase and fishing, some, however, tilling a few potatoes. By this mode of life they are often reduced to great privations, sometimes to the verge of starvation, should many successive days of bad weather prevent their following their usual avocations.

They are generally intemperate, and although painful experience has taught them the folly of their conduct, which they have frequently acknowledged to me, they cannot resist the temptation, and will part with every thing for ardent spirits, when once they taste them. Their generosity is unbounded, and indeed carried to excess; in times of need all is divided, but there is, alas, no thought for the morrow, no provision made for the dark day. They are exceedingly fond of liberty, and hate the slightest restraint upon their motions. They have no idea of regularity or system, and in all, obey the impulse of the moment; though apparently indolent, they are capable of the greatest exertion when aroused to them by want, and perform marches in a day of astonishing length. They are exceedingly superstitious, and the conjurors possess over them an unlimited sway; they conciliate them by presents, and strip themselves almost of all to ensure their good offices, in the restoration to health of the sick, or the success of the hunt. Those men, by tricks and juggling, similar to that of the heathen priests of former days, inspire their deluded votaries with unlimited confidence, and of course strive to prevent any change in their mode of life or religion, well aware that with it their power must cease. The fear of exciting their ire, the dreadful consequences with which they threaten those who disobey them, the promises of future bliss in the happy hunting grounds which they lavishly make, all combine to mould the Indian in their will, and form the chief obstacle in the path of the Missionary. Most men are also closely attached to the habits and institutions of their forefathers, and have a natural and almost praiseworthy aversion to change them; but the Indians have sense enough to perceive and appreciate our many advantages over them, and these medicine men are the real barrier to improvement. Educating the children, and placing them among already settled and civilized Indians, who pay regular attention to farming, would be the readiest mode of bringing the heathens to the right way.

No person who has not seen the Indians in their natural state, and civilized, can form any notion of the vast difference between the two. The former, squalid, dirty, and in rags, the latter warmly and comfortably clad, the one, barely drawing a scanty subsistence from the chase,

Appendix
(T.)

24th June.

wallowing in intoxication, in his angry passions, aroused, illtreating his wife and family, or attempting the life of his friend; the other supplied with regular and abundant meals, a comfortable house, surrounded with domestic animals, and leading the quiet, orderly life of the well-to-do respectable farmer. The former feeding the greedy conjuror to perform his incantations, and drumming and singing to the *manitou*, whose favor he wishes to ensure, or whose anger he desires to avert; the second, bending in lowly reverence before the altar of his God, in a neat and roomy Church, most probably his own erection, reading or following the prayers, and chanting the hymns of praise. Who could for a moment compare the two? who could withhold the tribute of his admiration from the Christian Indian, who has abjured the evil customs of centuries, the superstitious worship so difficult to eradicate, and lives happy and contented in his new position, a model to the heathens' eye, and even to the whites.

Let the Village of the Ottawas at Manitowaning be my example. It contains at least sixty neat log houses, whitewashed within and without, erected by the Indians themselves; a good Church also built by them, and stands in the midst of several hundred acres of land under flourishing condition.

Harmony and content prevail throughout, their order and regularity are remarkable, and the whole day is consumed in cultivating and cleaning, with as much system and success as the oldest farmer. Morning and evening, their united prayers ascend to the Throne of the Most High, and the Sunday is devotedly consecrated to his worship. There you hear not the drunken brawl or the angry word; rendering one another mutual assistance, they are like one large community, actuated by a common and simultaneous impulse, their only rivalry that of excelling in husbandry.

Reverse the picture, and visit a neighboring settlement of heathens; there, though the land be equally fertile, women alone are seen in the field attending to the scanty crops, which in the intervals of dissipation have been put in; some of the men are hunting, some idly stretched before their miserable camps, smoking and eagerly awaiting the return of the messenger gone to the neighboring trader for "fire water." He arrives, they flock together, and then commences the scene of dissipation and drunkenness; all labor is forsaken, the wailing infant neglected, and men and women drunk "*à l'écria l'un de l'autre*," battles commenced, the night is spent in debauch, which, if the store be not exhausted, continues until it is. When over feverish and sickened, they can hardly crawl about in search of food, and thus to the pains of intoxication are added the pangs of hunger. Such scenes are of frequent occurrence, despite all the precautions taken to prevent the sale of ardent spirits. Then the sick bed of the dying Indian receives not the comforts of religion, no zealous Minister of the Gospel breathes to the departing the deep consolations of Christianity, and smoothes his painful passage into that eternity he has been taught to acknowledge; the conjuror alone, with his medicines and idols, rocks himself to and fro before his uneasy couch; painted and grotesquely attired, he draws out the propitiatory songs to his spirits, and strikes his deer-skin drum, models of turtles, snakes, &c. are around him, the presents he has received at his feet, and most likely a keg of rum, of which he frequently partakes. The inspiration becomes greater, louder and louder sounds the drum and song, and at last declares the grand object accomplished, and that the spirit of sickness has been expelled. Then comes the trance, he falls back exhausted from the conflict which he assures you he has carried on with the powerful spirit of evil within the suffering patient, though in reality from the effects of drink and fatigue. When recovered he gathers up his booty and stalks away, whilst the unfortunate victim rendered worse by the incessant din, breathes away his miserable existence. I have seen several similar death beds, and in one case the Indian expired in the midst of the feast given for his recovery. There he lay dead whilst they were drunk, a ghastly corpse in the midst of merriment, and this continued for two days, when he was hastily committed to his kindred earth.

The Christians are deeply sensible of the many advantages civilization gives them over the heathens; they look upon them with pity, and consider them as infinitely their inferiors. They also generally display the utmost zeal for the conversion of the Pagans, and are frequently successful in their constant and meritorious efforts to bring them to the right way.

I believe I have now, as far as the limits of a Report such as this will admit of, given a correct account of my Indians, and the Indians generally, and beg to refer to the speeches I have appended, in proof of the intellectual faculties of the uneducated Indians. They are as faithful a transcript as the difference of the languages will permit.

I also accompany the Report with the copy of a former one, sent to a former Commission, thinking that some information could be gleaned from it, as many of the questions were essentially different.

The Bishop of Toronto having demanded my opinion of the best mode of Christianizing the Indians, I add the letter which I addressed him in reply.

(Signed,) J. W. KEATING,
A. S. I. A.

Lower Indian Reserve, }
16th December, 1842. }

APPENDIX No. 22.

Mr. Superintendent Keating's answer to the queries of the Commissioners of 1840.

River St Clair,
17th November, 1839.

Sir,

I beg to acknowledge the receipt of your letter, and enclosure of the 8th November, instant, and in obedience to your instructions have the honor of transmitting you the answers which, after the most attentive consideration, I should be led to make to such of the questions submitted to the Committee on Indian Affairs, as I feel competent to give my opinion upon.

With respect to the first question of the first division of the subject, I have no certain data on which to found an opinion, and I can but give it as a surmise that the morality, especially during this generation, is and will be greater among the civilized, or rather partly civilized Indians, than among the uncivilized. In this remark I make no allusion to violent deaths, but to the mere decay of nature, and upon the following reasons I have formed my way of thinking.

The kindness of the Government has built for the former, warm and comfortable houses, in which they might set at defiance the inclemency of the elements, and generally in situations well adapted for cultivation. The consequence is, that the Indian too old entirely to leave off the roving habits of youth, too wise to neglect the shelter thus afforded him, spends a portion of his time in the warm habitation of the whites, the other in the damp, cold wigwam of his earlier days, and with but little covering, for although rich in blankets he cannot transport them easily to the vast marshes where he seeks the muskrat or otter, or through the dense woods where he hunts the deer or martin; a cough soon makes its appearance; this sometimes carefully fostered, at other times equally neglected, brings on rapid consumption or lingering decline; nor will this evil cease until hunting, as with the white man, becomes a secondary consideration; until the rifle succeeds the spade and hoe, merely as relaxation from the toils of husbandry, and until the Indian, surrounded

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

with his domestic animals and the produce of his industry, need no longer seek in the woods a subsistence becoming daily more precarious.

I will, in the sequel, state what I consider the readiest means of effecting so desirable an object.

Among the Tribes which I have had an opportunity of seeing and conversing with, viz.: the Chippawas, Ottawas, and Pottawatimies, I have found but little difference either in the manners or the various superstitions which form the groundwork of their, if I may so call them, social relations, all seem to be fond of society, and live together if their locations will afford them food, in numbers varying from 50 to 100. All seem to possess the same generous, or rather harsh system of hospitality among themselves; all will divide to the last with their brethren, but all equally hate restraint, which says you shall remain stationary, your canoe shall be hauled up and only used for necessary purposes, you shall no longer idly roam along the Lake, roused to exertion only by the calls of hunger, you are to adopt a steady and persevering system of work which will soon place you beyond want. Many are fully aware of the advantages they would derive from a different mode of life, and lately a very sensible young Indian, speaking of the arrival of the Pottawatimies here, and the consequent extinction of the Deer, the same consequence of their experience in hunting, said to me thus: "The Indian must work, and you may be sure that the fewer the Deer, the fewer the cases of hunger will there be among us"; but so long as they can hunt, so long as the country they inherit, will from its game, enable them to derive a subsistence, however scanty, few will apply themselves steadily to work, which I believe they consider as rather degrading, and more the province of women. Their patience, perseverance, and endurance, are well known, and they will daily scan the woods often in vain, rather than submit to an exertion far less in its fatigue, but different in its form. I have heard many an Indian boast of his hunting exploits, of his unerring aim, of the meat and furs which had hung in his lodge; never of his crop; this of course refers to the Indian in his totally uncivilized state.

Another great obstacle to their civilization, is the deference paid to all among them who possess the art of the *grande medicine*. In other words, the conjuror who tells fortunes, cures the sick, and propitiate the Great Spirit by song and dance; most of them I have heard; many of them are expert ventriloquists, and when in the small medicine lodge conversing, as they say, with the turtle, the eagle, the otter, exhibit a display (surprising to the ignorant,) and which gives them a firm hold on the audience. All the young men and women entering the age of puberty, fast for eight, ten, and even more days, in order to be admitted into the holy brotherhood; but it is not the happy lot of all, the spirit wills it not, they say, however the hallucinations and fancies which so long a fast then produce, dwell with them for life, and cause a ready belief in the vagaries and stories of the more fortunate conjuror, who receives many a present of tobacco and whiskey, the reward of his heathenish exertions; he is also supposed to possess the power of the evil eye, and the utmost fear prevails of offending him, lest the death of children or relations should follow. One young man told me this winter that two of his children had fallen the victims of the (Matchi pototaus) evil health, of one of these men, and when I urged him to adopt our religion, which he admitted rendered nugatory all their charms and exorcisms, he said he willingly would, but he stood too high in the medicine himself, walking second in the dance, and sometimes entrusted with the guardianship of the door to exclude all evil spirits, a post of honor which nothing I could say would induce him to abdicate. It is of course the interest of the conjurors to keep the Indians heathens, or which is the same thing, in their power—and their fear of offending them, I conceive one of the chief obstacles to the labors of Missionaries.

The Chippawas and Ottawas would, I consider, live together in the most amicable and peaceable manner. Their language and habits vary but little, save that the Ottawa

is the more expert fisherman, and at which the Chippawa would soon acquire from him; both these Tribes are honest, and the former by far the most industrious among the Indians, and would, I think, form a most happy community. The Pottawatimies, though but a branch of the Chippawas, vary much from them in their predatory habits, and excessive impudence; they are the boldest beggars I ever saw, and will, if they can do so with impunity, often take what is refused them; they possess no distant idea of the *meum tuum*, but convert all that comes in their way to the former, for which reason, could they be all placed together at a respectable distance from either white or red man, it would be a very great advantage.

With regard to this question, the most important perhaps of all, to the welfare of the Indian, I can give the most unhesitating and decided answer; which is, that I consider all vicinity of the Indian to the white population as having a most pernicious and demoralizing effect. The following are my reasons:—I have watched the gradual decay of religious restraints at more than one of the settlements where white and Indian were in a measure incapacitated; I have watched the gradual relapse from habits of sobriety and industry to those of dissipation and indolence. I have seen the fields well fenced, where abundant crops rewarded the toils of the Indian, return to uncultivated and barren commons, and these evils I have seen keep pace with the increase of white population, as the more extended intercourse with it. I have seen prostitution stalking about in open day, when it would have even feared the drunkenness of night, and have looked to the fire-cry of the stores surrounding, and sought in it the cause of that female degradation, of which it was the reward. Even the habits of industry of the whites offer no good example to the Indian; he is accustomed to consider them as expert farmers, and his superior in all the arts of tilling. Instead therefore of deriving a wholesome emulation from seeing the abundant crops of his neighbor, he becomes melancholy and cast down on looking back at his own small cultivated patch. How can I even attempt to rival one who has spent his life in work that I am just learning? how can I acquire a plentiful subsistence where he can barely do it? These are the natural remarks which will occur to an Indian, the superiority in the mode of labor, and the greater endurance of the white in that particular work is too marked, and the novice in cultivation shrinks from competition, despairs of ever equalling him, and at last, but by degrees, returns to his former life. Such then no doubt is the case with hundreds; how different, however, would it be were there none but Indians; none of the temptations to vice or intemperance would exist, a pleasing emulation where all were equally beginners would spring up, and a society be formed where ease and harmony would exist undisturbed. No change could in my opinion succeed, or be for the better, which did not result in the total exclusion of the whites. It may appear presumptuous in me to express myself thus, but I feel so deeply persuaded of the truth of what I say, and my expressions take their tone from my feelings.

No more advantageous location could have been selected for the reception of the Indian than that of the great Manitoulin. The two great *desiderata* of a good soil and healthy climate are there most happily blended; fisheries of the most abundant kind abound upon its shores for an extent of several hundred miles (circumference); valuable furs are scarce, and the attention of the settler's mind may be cheerfully turned to the cultivation of the land, than which none can be more fertile, or more amply repay the labor of the Indian. Even in the present state of rather indolent Agriculture, the harvest is most abundant and of the best description; add to this the total seclusion of all whites, but those requisite for their instruction, and all selected under the eye of their most ardent well wishers, and no establishment ought to prosper more rapidly; all that is to be avoided is contending too soon or too openly with their superstitions. Lead them by degrees to appreciate the mode of life of the white; let them in their own minds compare it with theirs; let abundance succeed want, and the Indian will of his own

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

accord seek for the reason of his prosperity, he will find it in his orderly conduct, in his temperate habits, in his steady application, and naturally turn with admiration and respect to those whose advice has produced the happy change; he will ask the reasons which caused the white man to expend his time and his wealth in amending the condition of the poor Indian—"The mandates of our God are to contribute to the happiness of our fellows, and to bring to his worship our erring brethren;" such will be the reply, and soon the grateful savage will be sending up his incense to that Throne from which all his blessings have emanated. Frighten him not with religion, force him not to it, let it be as it must, the result of his enquiring mind, and I would stake the wealth of the Indies that in a short time the conversion becomes more numerous and more sincere.

As regards the means of subsistence of the distant Indians, (those who inhabit Lake Superior and its dependencies) I cannot offer an opinion, but for those who inhabit Lake Huron, and the many small Lakes in its neighborhood, nature has provided a most plentiful supply, hares, partridges, deer, and cariboo are to be met in the greatest abundance; fish of the very best kind are plentiful and easily caught, and it is but the want of well regulated economy of their means which ever causes them to hunger. The traders rob them of their stock, and leave them often without either clothing or provisions. I have known Indians catching abundance of the finest trout, reduced to live even at the very time upon boiled acorns, not a fish returned to the lodge to feed either the hungry infant or the patient wife, whiskey was the sole reward or rather curse of their Tribes; for it they called into play all their matchless skill and inexhaustible patience, and after a night's successful spearing they returned to their lodges to lull themselves into insensibility, until their craving for more called them again to reaction.

Were they civilized, the now wasted resources which providence has placed for their support could form a most fruitful source of prosperity, and even wealth. The means now pursuing at Manitowaning are most likely to effect the grand object; they are such as I have before attempted to describe, (it is the same with the Maple Sugar, there, both good and abundant,) many families make nearly 2000 lbs. per annum, but seldom have any left for winter. The same ruinous improvidence prevails throughout, and until they can be made to think of the morrow, and provide for old age and emergency, but little will be done; and this I fear cannot be effected without robbing the Indian of the feelings of generosity and liberality, which form so fine a trait in his character, for it is not an unmeaning saying "extremes meet" from prodigality to avarice, how total but how frequent the change.

Were it possible to prevent any improper advantage being taken of the Indians by the fire traders, another blessing would be conferred upon them, but secluding them totally from their temptations and manoeuvres would be the only remedy, and that one most difficult of execution. To make their victims drunk and then despoil them of their hard earned gains, to cheat both the Indian, and then our competitors to adopt any means, however criminal or disgraceful, to accomplish their object, are the leading qualities of the fire trader, and ensure his riches and reputation. With regard to the latter part of the query, as to the effect produced in the Indian by their communication with these men, there can be but one opinion: it is ruinous to their prosperity as it is to their morals.

The only mode of in any way checking the rapacity of the trader, or arresting his nefarious practices, would be to make a license requisite for his trade, and cause him to give heavy security for his good behaviour, to be forfeited upon conviction of any infraction of the laws of his country. The class of people thus employed would then become more respectable, and the fear of losing a sum (their securities) equal to their gain, would perhaps keep them under a salutary restraint.

Never having paid much attention to this subject, I am not competent to give an opinion, but I should be inclined

Appendix
(T.)

24th June.

to give the palm to the Ottawas, both for industry and regularity of conduct, the consequence no doubt of their religious instruction; any person who has visited Manitowaning at the time of the issue of presents, can with me testify to the excessive neatness of the Ottawa lodges, and to the constant employ of their inmates, they never seem to know want; but for their numerous charities, their less fortunate brethren would at that time be badly off.

This question I must answer without sufficient grounds, but I should fear that a feeling of his own superiority to his ignorant disciples, might create a degree of conceit and assumption of importance in the untutored Indian, which might disgust and annoy those he was deputed to instruct.

The Indian accustomed to concede the superiority in all acquired knowledge to the white, would not feel that humiliation in learning from him, which he might from one of his fellows.

To the third question of the second division, I can speak with some degree of certainty, the experience of the last year having been, constantly to prove the many evils resulting from the presence of squatters on the Indian lands. Those who have come under my consideration are, with but very few exceptions, the most abandoned and worthless; without money or character, they have come down like harpies to prey upon the Indians, they are a species of Pariah from the white communities, where they are too indolent and too well known to live.

Under false pretences, and by brilliant promises, sometimes by making them drunk, they have seduced the Indians into giving them leases for small tracts of land. These once obtained nothing more was needed; without further leave they have extended their possessions, and now consider as intruders, the original possessors, whom they are grinding daily down by ill deeds and oppression, to the utmost poverty. For proof of my assertion, I beg to refer you to two speeches of Beyigishquishnaw, who emphatically complains of the wrongs they now suffer. Whether the Act just passed will have the effect of liberating the Indians from the burthen which now weighs so heavily on them, I am not competent to decide until I have seen it work, but I do know that none but the most uncompromising means can be of any avail. This crying and deeply rooted evil must be torn from its strong hold, and that without delay, totally and for ever, or there is no happiness for the Indians who are suffering from it. Daily complaints are made to me in my double capacity of Magistrate and Superintendent, which I have no power to remedy, for a heathen Indian cannot take an oath, and aware of this the squatters destroy and pillage his property at will, and then fearlessly swear that they are not guilty.

In fact the system of squatting in Walpole Island, the only place where I have seen it, is one of continual robbery and fraud, oppressive and ruinous to the Indian.

(Signed,) J. M. KEATING,
Asst. Supt. Ind. Affairs.

APPENDIX No. 23.

Evidence of Mr. Superintendent Anderson, respecting the Manitoulin Settlement.

Answers to queries proposed by the Commission on Indian Affairs, dated Kingston, 17th December, 1842.

1st. How long have you had charge of the Indians under your superintendence?—I was appointed to the Indian Department in 1815, with the exception of a short annual visit from the Superintendent, Colonel M'Kay, whose residence was in Montreal; I continued in charge

Appendix
(T.)

24th June.

of the Drummond Island branch of the Department until removed to Penetanguishine in the autumn of 1828. The Tribes under this superintendence were the same which are now under the superintendence at Manitoulin, denominated the "Western Tribes," and comprising all those visiting Indians north of Penetanguishine, including Sault St. Marie, Lake Superior, &c., and south-west, taking in Michigan, Green Bay, the Fat River Wisconsin, and not unfrequent visitors from Mississippi. I think, in 1829, I was appointed Superintendent, and the three Tribes, John Ausenence, Yellow Head, and Snake, were added to my charge; and under these circumstances, I continued until sent to the Manitoulin in 1838, where, with the exception of the Chief Superintendent's annual visit, I have continued in charge of those "Western Tribes."

2nd. Are they improved during that time in their moral and religious character, and in habits?—Except with regard to the Roman Catholics, who have immigrated from Lake Michigan, and who have been more or less Christians and cultivators of the soil ever since, and perhaps even before the Conquest, little or nothing had been done to enlighten these Tribes until the settlement was formed at the Manitoulin Island. At present they are acquiring some knowledge of religion, and those who have the Scriptures explained to them, express their surprise that those things were not made known before; most of them appreciate the advantages of education when it is in their power to send their children to school. They have small farms, and many of them already raise a sufficiency of corn and potatoes, added to their fish, for the support of their families during the winter, and are moreover beginning to kill beef and pork. I think I may venture to say, that not less than 20 hogs have been slaughtered by them this season; and there are at present four boys with the shoemaker, two with the blacksmith, three with the carpenter, and one with the cooper, learning their respective trades.

3rd. When, and in what manner are they settled, whether in Villages or upon small farms?—There are only two assemblages worthy of being called Villages, (though there are many detached bands, principally heathens, on the Island,) one of these is the Protestant Village in Hndson's Sound, Manitowaning the other, the Roman Catholic Village in "Smith's Sound," Wequamekong, in both these the inhabitants have gardens about their houses, and their farms for the most part at a distance. This mode was resorted to with the view of preserving their crops without the trouble of making enclosures, but finding their cattle roam much further than was expected, they now begin to make fences.

4th. What is the size and extent of each Village, viz: Number of Houses, Barns, &c., and of what materials?—I cannot state the exact extent, but I should suppose that each village occupies at least 200 acres of ground. In the Manitowaning Settlement or Village are 37 Indian houses, 6 ditto, occupied by the mechanics and laborers; 4 larger houses occupied by Superintendent, Surgeon, Missionary, and Schoolmaster; 3 shops, blacksmith, carpenter, and cooper; 1 excellent frame store, 60 x 30 feet, 2 stories, and under built with substantial stone wall.

1 log barn, 1 school house, 1 saw mill, built by contract in 1839; 1 sawyer's house at the mill, 55; all wood buildings.

In the Wequamekong are 73 Indian houses, 1 Missionary's, 1 schoolmaster's, 1 church, 1 school house, 1 saw mill in progress of building—78, all of wood, but being (with the assistance afforded by the Department, of nails, glass, axes, &c.) mostly built by the Indians themselves, are neither so much so substantial as the former. And besides the buildings above mentioned, there are in both villages a number of out houses for their cattle, little stone houses, &c.

5th. Do any of the Indians under your superintendence from choice live in wigwams? if so, state the number?—I cannot state the number, but by far the greatest proportion, indeed all those who are not partially civilized, either live in wigwams or in temporary bark huts, not be-

cause they are ignorant of the superiority of the one over the other, but because an incomprehensible superstition prevents their adopting the habits of civilized life; and here, by way of illustration, the Committee will perhaps pardon my noting one instance: An Indian Chief named "Kemewen," (St. Raisin,) having refused, on several occasions, to take refreshment at my house, induced me to ask the reason, which, apparently from fear of giving offence, he did not seem disposed to explain, but being pressed for an answer, he said: "I cannot eat in the house of a Christian, without suffering pain in my stomach." How, thinks I, can this be? and pressing him for an explanation; why, said he, "your cooking is not clean, your kettles are all dirty, and every thing about your houses is unclean." Being rather piqued, because I laughed at him, he continued,—"you may laugh; but do not your women wash your kettles at *all* times, do not they cook at *all* times, do not they stay in the same house, and even sleep in the same bed at *all* times, and is not this sufficient to make any cleanly Indian's stomach ache? we always turn our women out of doors at certain times."

And so it is with most of those superstitions; not one in a hundred can be satisfactorily explained. But from such reasoning many are prevented from accepting the benefits of civilization.

6. Is the land cultivated by the Indians under your superintendence, subdivided into regular blocks or parcels, or does each individual select the spot he wishes to cultivate according to his taste, or is the lands selected by the Chiefs for him?—I felt the importance of having the land surveyed, in order, in the first place, to prevent hereafter disputes amongst the Indians, by allotting to each individual a 50 acre farm, in such place he might choose, and, in the second place, for the sake of uniformity in the Settlement; but having laid out the two villages into half acre lots, and staked off a few farms, I found it too laborious and personally expensive job, therefore discontinued; and each individual now selects such place as best suits his own ideas as to a farm, and occupies it in most cases, without taking the opinion either of the Superintendent or the Chiefs; but in the villages, the buildings are being placed on the regular surveyed lots.

7th. Will you state, as nearly as practicable, the number of acres under cultivation in your own particular settlement, and also the number of acres cultivated by each family. In each case in which the family has no land under cultivation, how does it procure the means of subsistence?—In Wequamekong I suppose there may be 4 or 5 hundred acres under cultivation, and in Manitowaning perhaps from 3 to 4 hundred; this is mere supposition, some families have perhaps 10 acres or more, while others have not more than half an acre under cultivation.

Their principal support is derived from their farming, with the help of fishing; they sometimes kill hares, partridge, and even deer and bear, but these are more casual than otherwise, consequently are not depended upon for subsistence.

8th. When an Indian is once in possession of a piece of land, is he secure from the intrusion of other Indians—Also, has he the power by usage, of transmitting it to his heirs, or conveying his interest in the property to other members of the Tribe?—So long as he continues to cultivate his piece of land he enjoys quiet possession, but if he chance to leave it for a season, some other will most likely occupy it, and I have found a difficulty in many cases to make amicable arrangement in such matters. They respect the boundary lines which have been drawn, but blocks of wild land, encompassed by the blazing of trees or otherwise, by individual Indians, does not secure his enjoyment of it.

The propriety of making wills or of transferring their property in presence of witnesses, whether in anticipation of their death or by bargain and sale, has been pointed out to them, and they see the propriety of such precaution, consequently the practice is becoming more general, and disputes less frequent.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

9th. Do you find them improved in their mode of Agriculture since you first had charge of them?—To what extent do they cultivate in common?—They have not improved so much as could be wished, but are beginning to plough their own fields, to make more substantial fences, cultivate garden vegetables, &c. &c. Each individual cultivates his own little farm. Their general mode of clearing land was, and in most cases is still, by felling the trees in all directions, (this was done in the summer season,) leaving them in this state until the following spring, then setting fire, and after they burn, remove such of the smaller timber as they conveniently could, and planting their corn and potatoes among the trunks of the trees, losing at least one half of the ground. The evil of this has been urged upon them, and now they have oxen, many of them clear their land more thoroughly.

10th. Can you state the number who have commenced to till the ground during that period; what instruments did they use when you first had charge of them, and what do they now use?—I really cannot state the number. Among the Ottawas many were supplied with hoes, and generally with inferior quality of small axes, which they obtained from the traders in barter for sugar, corn, &c. The Chippawas were by no means well supplied; in both Tribes when they planted at all, the deficiency of hoes was supplied by the use of a crooked stick, conveniently sharpened for the purpose.

At present the Government has to a great extent furnished them with both these articles, of a good quality; also, with a few spades, shovels, ploughs, pick-axes, and harrows, &c. &c.

11th. What quantity of Agricultural implements do they possess, and are they careful of them; do they thoroughly understand the use of them?—I cannot say as to the exact quantity, but they are not fully supplied. They are careful of them, and are tolerably expert in the use of the axe and the hoe, not so much with the spade, the plough, &c. &c.

12th. What stock do they possess, and do they pay proper attention to it during the winter?—I suppose they have betwixt 20 and 40 horses, and perhaps 60 or 80 head of horned cattle, besides pigs, poultry, and this season a few sheep. Very little care is taken of their horses or horned cattle during the winter season; few are housed, and little provender is laid up for them; they wander about the bush browsing, and occasionally they get a feed of corn or potatoes.

13th. What mode do they generally pursue; if it differs from that of white settlers, state in what the difference consists?—This appears to have been answered in the 9th query.

14th. What description of grain or pulse do they mostly cultivate?—Formerly they only planted Indian corn, potatoes, and pumpkins; they now begin to cultivate wheat, oats, peas, and barley, but they are so obstinately careless about their fences that their crops are not unfrequently destroyed by their cattle.

There is, however, reason to hope they will soon find that wheat is a more certain crop than corn, and will cultivate it more largely.

15th. Can you state the quantity each Tribe has produced in any one year?—I cannot; but last year being a favorable season, I know one family who saved upwards of 80 bushels of Indian corn; others from 20 to 40, and many from 5 to 20, besides potatoes, a few turnips, and quantities of pumpkins, &c. Ten bushels of corn, with potatoes, dried pumpkins, and fish, will support a middling sized family for twelve months.

16th. By whom is the field labor performed; if by the young men, do they take their fair share?—The men of all ages do most of the chopping, but after that, men, women, and children take share in the labor, from the burning of the timber to the reaping of the crop.

17th. Is the division of the day, as regards labor, systematic?—I think not; they generally rise about day light, and go to rest a little after sun-set, and thus far it is systematic; but before going out to their work they usually take a hearty meal or breakfast; during the remainder of the day they work, smoke, rest, perhaps sleep, eat and drink alternately, as happens to be convenient, without regard to time, place, or system.

18th. Do they partake of their meals at regular stated periods of the day, as is customary among white settlers?—Please refer to last reply.

19th. Is their fondness for fishing, hunting, &c. as great as ever?—As far as regards the civilized ones certainly not; the others, of necessity, continue the practice.

20th. What time do they spend in such occupations, and at what seasons?—The civilized Indians go out spearing occasionally at nights, or set their nets in the evening and take them up by times in the morning; they also spend from 6 to 15 days in the fall, to lay in a stock of fish for the winter.

21st. To what places do the Indians, under your superintendence, resort for such purposes?—They seldom go away from the Island for these purposes.

22nd. What effect has the progress of settlement had upon their practices in these respects, and upon their choice of places of resort?—Please refer to last reply.

23rd. What progress have they made in Christianity?—They are more regular in their habits, dress more like white people, wash their hands and faces daily, and appear to be influenced in their conduct by the instructions they receive; they attend public worship regularly, and the Protestant Indians are much pleased to have the Bible read and expounded to them.

24th. To what religious denomination do they belong?—The Manitowaning Village are Protestants, and the Wequamekong are Roman Catholics.

25th. Do they attend Church regularly and from choice, or otherwise?—They attend Church regularly, and apparently from choice.

26th. Since their conversion to Christianity, are their moral habits improved?—I think materially, they appear to feel the impropriety of injuring their neighbors, of lying, of stealing, &c., and they do not talk of their ancient mode of cruel warfare with that delight which they used to do.

27th. Do they appear sensible of any improvement in their condition, and desirous of advancing?—In most cases they appear sensible of their improvement, and often speak with regret that they had not become civilized before, and strongly advise their heathen brethren to follow their example.

28th. Are any of the Indians under your superintendence heathens; if so, state the number; what efforts have been made to convert, and what obstacles have prevented their conversion?—I do not know their number, but a large proportion are heathens. They have been repeatedly urged by the Missionary and myself to join the Christian community, without effect. I consider the principal obstacle to be, their superstitions, their fear of not being allowed to drink whiskey; advice from the traders, who erroneously fear it will destroy their trade; and it is certain that most of them who have a plurality of wives are disinclined to turn any of them away, which they must do if they become Christians.

29th. What number of baptisms have taken place or do take place on an average, yearly, and into what Church?—To the best of my knowledge there were received into the English Church, viz.:—1836 and 1837, five, all adults; in 1839, thirty-eight; in 1840, eighty-four; in 1841, forty-five; in all 172 from a state of heathenism; and during that period thirty came over from the Roman

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Catholic to the Church of England, making, up to the 13th of August, 1841, a total of 202 since that period. I have not been made acquainted on the subject, but I am not aware that even one adult heathen has been brought into the Church since that time. I cannot give any information about the Roman Catholics in this respect, except that I am of opinion not one half that number had been received into their Church during that period.

30th. What means of religious worship and instruction do they possess?—Each Denomination has a Missionary of its own to give instruction.

31st. What places of worship have they?—The Protestants have their service in the school house. The Roman Catholics in a Log Church.

32nd. What is the practice with regard to public and private religious worship?—The same as in white congregations, except that the service is translated into Indian.

33rd. What Schools are established amongst them?—Answered in former reply.

34th. Do the children attend the schools regularly?—They do not; during the sugar, fishing, planting, and harvest seasons, as well as other temporary absence from their villages; the children are either taken away to render assistance in their work, or of necessity to receive their food.

35th. What number of children attend the schools, and do they shew much aptitude in acquiring knowledge?—The former part of this query has been answered. It is generally allowed that they are very quick, particularly in learning anything of a mechanical nature.

36th. Will you describe the mode of teaching in those schools, and the nature of the books used?—The mode of teaching is similar to that generally in use in the Township schools amongst the white settlers.

The books used in the Protestant School are Mavor's Spelling Book, the Old and New Testament, and Woodbridge's and Peter Parley's Geography.

In the Roman Catholic School the Priest will neither allow Mavor's Spelling or the Bible to be used as school books.

In the former school, the children are taught partly in English and partly in Indian.

In the latter, English only.

37th. Do they show any aptness for mechanical arts, and if so, for what arts?—Already answered.

38th. Are any of your Indians, tradesmen; such as carpenters, shoemakers, blacksmiths, tailors, &c.; if so, be pleased to state the number of each, &c., to what degree of proficiency have they arrived?—Answered in a former reply.

Some of the boys with shoemakers, make shoes well; carpenters make sashes, doors, &c.; blacksmiths; spears, mend hoes, axes, and kettles, &c. The cooper's boy had only lately commenced.

39th, 40th, and 41st. Is the health of the Indians under your superintendence good, or otherwise, as contrasted with the health of the white population in the neighborhood? What are the prevailing diseases or complaints amongst them? Do you find those diseases on the increase or decrease since their civilization?—In reply to these queries, I would beg leave to refer the Commissioners to Dr. Darling's report on similar queries, proposed to me by the Committee of 1839, which report is appended to my answers, and now before the Committee.

42nd. Do the Tribes under your superintendence increase or decrease in numbers irrespectively of migra-

tion; if the latter, what in your opinion is the cause?—No opportunity has been offered of ascertaining correctly; but the general belief is, the Ottawa Tribe, whose subsistence is principally derived from their gardens, has, since the war, greatly increased in numbers; while the Chippawas and those Tribes who do not cultivate the ground, but live upon fish, are decreasing rapidly.

43rd. What is the average number of children born to each married couple, and the number reared?—Among the Ottawas it is not unusual to see families of 6 or 8 children, and it sometimes occurs that they have 10 or 12 all living; others again, though many be born to them, perhaps one half die before they come of age, and sometimes not one is reared.

The Chippawas are neither so prolific or so successful in rearing their offspring, which I consider proceeds from their filthy state, and exposures; also their precarious mode of procuring food.

44th. What age is the mortality amongst the children most frequent, and to what cause may this be ascribed?—I would again beg leave to refer to Doctor Darling's report.

45th. Do the Indian men or women frequently intermarry with the whites?—I only know of one Indian man (Mr. P. Jones) who is married to a white woman. But it is quite common for white men to marry Indian women.

46th. Among the Indians under your superintendence, what is the proportion of half breeds?—I cannot clearly state, though I am of opinion that the half breeds living with, and those who do not live as Indians, would possibly amount to 1 in 20.

47th. Is there any marked difference in the habits and general conduct of the half-breeds and the native Indians, if so, state it?—In most cases the half-breed is proud of his being partly white, and not unfrequently despise the Indians; but notwithstanding he is found to possess most of the vices of the white man without the good qualities of the Indians, he is more savage when not under the dread of the law than the Indian; prone to drunkenness, and perhaps less honor or honesty than either of his parents; and the females are generally loose characters. This is the opinion I entertain of a large portion of the half-breeds under my superintendence.

48th. In cases where intermarriage with the whites have taken place, do you find the condition of the Indian improved?—Sometimes, and in proportion to the correctness of the conduct of the white man with whom she lives.

49th. Do the Indian women frequently live with white men without being married?—Formerly it was a very common practice, but now they more generally get married.

50th. Does the birth of illegitimate children among the unmarried women occur as frequently now as heretofore, and in what light is the circumstance viewed by the Indians?—A certain disgrace was always attached to cases of this kind amongst the Indians; such misconduct is rarely to be met with among the civilized Indians now, and perhaps not so frequent with the heathens as formerly.

51st. Do any of the Indians enjoy all or any of the civil and political rights possessed by other subjects of Her Majesty?—Not within my superintendence, but I cannot see why they should not enjoy those privileges when they become sufficiently informed.

52nd. Are there any instances of Indians possessing such rights, besides those of the children of educated white men married to Indian women?—Not that I am acquainted with, but if they, or some few of them, had the right of voting at the Election, or holding Township Offices, &c. &c., I think it would be a means of encouragement to industry and good conduct amongst them.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

53rd. In your opinion, have the Indians the knowledge and ability to exercise those rights?—Not within my superintendence, but I have no doubt but there are many in the settled parts of the Province who would fill the situations of Road Masters, Pound Keepers, &c.; and if they were employed in the public works, in situations not exposed to temptations to evil, &c., such as surveying parties, road making, by contract or daily labor, &c. &c., it might prove to them that the farther they advance in civilized habits, the better chance they have of becoming independent.

(Signed,) W. ANDERSON,
S. I. A.

Kingston, 30th December, 1842.

APPENDIX No. 24.

Answers of Mr. Superintendent Anderson, to the Questions of the Commissioners of 1840.

Manitowaning, 20th December, 1839.

Sir,

In obedience to your instructions, dated Toronto, 30th October last, (which I received on the 1st instant,) directing me to convey to you information relative to the Indians, and the Indian Department, in pursuance of an Address from the House of Assembly to His Excellency the Lieutenant Governor, dated 9th May, 1839,—

I have the honor to communicate to you as follows; commencing with the first division of the subject.

My attention never having been called to the various Tribes in the settled parts of the Province, I am ignorant of their numbers.

In 1836, the number of Indians receiving presents at the Manitowaning was 2697, and at Coldwater and the Narrows 407, in all 3104; but not being enumerated separately, the exact number of British Indians is not known, but they may be estimated at one half of the whole number.

In 1837, were clothed at Manitowaning 1370 British Indians, (those being in the British Territory,) and at Coldwater and the Narrows 426, making 1796, and visitors from the United States, 1831. Total clothed, 3659.

In 1838, 1749 British Indians were clothed at Manitowaning, and 388 at Coldwater and the Narrows. Total, 2137; and visitors from the United States, 848; in all, 2985.

In 1839, clothed at Manitowaning, British Indians, 2304; visitors from the United States, 1000. Total, 3304, exclusive of Coldwater and the Narrows.

In 1837, only 268 Christian and Heathen Indians resided on the Island. In 1838, there were 307; and in August, 1839, the number was 655. Since then, 167, principally Roman Catholics, Ottawas, and Chippawas have emigrated from Lake Michigan, and have commenced to clear land preparatory to their future residence on the Island.

By this statement is shown that more American Indians were clothed in 1837, than in the two subsequent years, which is caused, as they say, by the American Indian Agent threatening all those who come to reside here with the loss of their share of the payment for Lands ceded to the American Government; this threat has this year been carried into effect.

Appendix
(T.)
24th June.

All the Ottawas who have emigrated to this country, and who were equally entitled to participate in the payment of an immense tract of country conveyed to their Government, (as it is said, by the sale,) went to Michilmackinac at the usual time of distribution, but were not allowed to participate in the payment. Notwithstanding this they returned to this Island, saying, they would rather sacrifice their interest in those payments, than be cut off from intercourse with their English Father, who had never deceived them; and I am told many others intend to follow their example next year.

The increase of resident Indians here may be attributed to two causes; first, to emigration from the United States, and, secondly, to some of the Chippawas coming from the North Shore, who feel desirous of sharing in the benefits of civilization; yet, from the discordant advice given by various denominations of Christians, and the Traders, together with a superstitious reluctance to abandon their old customs of medicine, dancing, &c.; many of them keep aloof from the establishment, others are also kept away by the certainty of their not being allowed to indulge in habits of drunkenness; while they can, in the vicinity of the trading houses, obtain whiskey in return for their hunt, their fish, and even the presents they receive from the Government.

Between Penetanguishine and the Sault St. Mary's, (the latter place only included,) there are residing on the Islands on the North Shore of Lake Huron and Saugeen, 2304 Indian men, women, and children, of whom, from the best calculation I can make, 1044 have attached themselves to different denominations of Christians, but are dispersed in various parts of the country.

Lake Nipissing and the surrounding hunting grounds contain probably 400 or 500 souls. Across the country from Lake Huron to Lake Superior, and on the North Shores of the Lake to Fort William, the numbers cannot be less than 500 more; and from Fort William to the Red River, and throughout the vast north-west country, where the Honorable Hudson's Bay Company have trading posts, the natives and mixed breeds must be very numerous, but I never have been able to ascertain their numbers. It would appear that it is not consistent for the gentlemen Traders to impart information of this nature without the consent of the Governor; and the only means of obtaining any thing like a correct estimate, is by application to Governor Simpson, or the managing Committee in England. It is mere supposition to state any number, but from the vast extent of country, the large annual collection of furs, and the numerous servants employed by the Company, it is reasonable to conclude that the inhabitants exceed 20,000 souls.

2nd. The Committee should endeavour to ascertain the number of births, deaths, and marriages among the various Tribes, during the last few years, with a view to determine from such data, how far an increase or decrease of population may have been the effect of civilization?—From the unsettled state of the Indians who live by their hunt, no attempts have been made to ascertain the number of births, deaths, and marriages; but there cannot be a doubt that, if provided with ample means of subsistence through their own labor, the numbers would greatly increase, which is proved by the Ottawas, who are an industrious people, living on the produce of their little farms in Lake Michigan, and who within the last 30 years have nearly doubled their population, while, on the contrary, the wandering Tribes diminish continually.

3rd. What are the distinguishing characteristics of the different Tribes in regard to habits, manners, customs, &c., and what are the chief difficulties to be overcome in the way of improving their social condition?—The Indian race are naturally a sly and cunning people, which may proceed from the necessity of their being so when hunting or engaged in war; but they are, generally speaking, docile, and with few exceptions, possess lively and happy dispositions, inclined to hospitality, and almost invariably dividing the fruits of the chase with their neighbors; yet under many circumstances where their education teaches it to be their duty, they exercise the worst of

Appendix
(T.)

24th June.

savage cruelty. But an Indian warrior would rather die than commit an act derogatory to his character as a warrior; and a true medicine man would prefer the torments of the stake rather than violate the superstitious rights of his medicine bag. This is the character of the Indian in his original state.

But the avarice of the white man has robbed him of such good qualities, as he possessed in his natural simplicity, and planted in his breast some of the worst of our vices, lying, stealing, drunkenness, &c. &c. Hence it is that the native is reduced to the most deplorable situation that human beings can be, and I can conceive no other means of improving his social condition, than by imparting the comforts of civilization and the blessings of sound religion.

4th. Among which of the Tribes there exists the greatest similarity, so as to warrant the conclusion that they would associate amicably together, if settled in our locality?—The Tribes in this part of the country are not in the least indisposed (while they remain heathens) to associate together amicably, so far as similarity of habits is concerned; but when they embrace Christianity, and attach themselves to different Churches, it appears necessary to have each denomination in separate villages.

5th. The present state of these settlements of Indians in the midst of the white population, with reference particularly to the benefit or injury to which the Indian character is subjected by proximity to the whites, whether any change in the system of establishing settlements of Indians amongst the whites, might or might not be beneficially made?—It has been agreed that the Indian settlements being surrounded by white inhabitants, could not fail to be beneficial to the former, in as much as the example of the industrious farmer in his mode of cultivation, would impart much valuable instruction to the new beginners. Were his attention confined to these subjects, the effect would be highly profitable to him; it is not with the industrious farmer, or the moral character, that the Indian in his hours of relaxation would associate, but he is frequently thrown into contact with the idle blasphemer, the drunkard, &c. With such companions he will naturally acquire some of their vicious habits; besides which there are many persons in the vicinity of the Indian villages, who imagine it to be their interest to keep him in ignorance, and at the same time to fill his mind with every kind of improper advice, not fearing to make wrong impressions even with regard to the Government, rendering him unhappy in his own mind, and dissatisfied with all around him. This I found to be the case at Coldwater and the Narrows, and therefore I adopted the opinion that the Indians would be more likely to embrace Christianity, and become better subjects, when entirely separated from the white population, and subject to the immediate and sole control of the Government.

6th. The present state of the Indian settlement at the Great Manitoulin Island, both as regards the actual comfort and advantage, and the probable future prospect of the advance of civilization, by means of their settlement in that Island?—The settlement on this Island, though in an infant state, appears encouraging, in as much as the numbers have increased since the year 1837, from 268 to 822 souls. In that year, with the exception of a few Ottawas, there was scarcely a family who raised ten bushels of potatoes, and at present there are few who have not a tolerable supply for the winter; even amongst those who are not immediately connected with the settlement, and those who are, have in most cases a sufficiency for their families, and a surplus for sale, or to feed their cattle; and last autumn, they have amongst them sowed 18 bushels of wheat. Even some of the heathens have been induced to follow their example.

All those who form a part of the settlement are so anxious to obtain cattle, that they have paid as much as £2 10s. for a calf of two or three months old; and some of the Ottawas have brought their horned cattle, horses, and pigs, from the farms they have abandoned on Lake Michigan. But the nature of this work, and the prejudices, habits, and customs of the natives, sufficient evidence

that it must be slow in its progress, and it is to the rising generation we must confidently look for great advances in civilization, if proper means are resorted to for their improvement. In addition to their raising crops as above stated, they have built in various parts of the Island, with the assistance of materials supplied them by Government, upwards of forty log houses, many of which are exceedingly well put together; and the saw mill which has been lately erected will afford them greater facility for the future.

7th. The means of subsistence possessed by the unsettled Indians, and the best manner of engaging their attention to Agricultural and Commercial pursuits, particularly the manufactory of sugar, and the curing of fish, to an extent beyond what may be wanted for their own consumption, and to facilitate their means of doing so?—The unsettled Indians in this part, and the country betwixt this and Lake Superior, and on the North Shore of that Lake, subsist principally on a precarious supply of hares, partridges, and fish, during the winter season; and in the summer on fish and berries, killing also a few beavers, muskrats and other animals, the fur of which is valuable; and sometimes, but rarely, a rein deer, the flesh of all which they use as food. But in some seasons, even the supplies from this source are very scanty.

There can be no better means devised of encouraging industry amongst the Indians, than that of placing within their reach the means of obtaining their necessities of life at a reasonable rate, in return for their exertions; therefore if an assortment of goods, comprising building materials, Agricultural implements, fishing tackle, clothing, and such other necessities as they may require, were, under proper regulations, established here, to purchase their surplus produce, their fish, sugar, &c., it could not fail to excite their exertions and draw them to the spot. Besides this, if they were paid out of this shop, a reasonable price for building their own houses, and supplying their own materials, the expense to the Government would be less than on the present plan, and the Indians would be acquiring that knowledge which it is desirable to impart to them.

8th. Whether it might be desirable to take any steps to prevent improper advantage being taken of the Indians, by Traders and others with whom they have dealings; or what is the effect of the communication of the Indians with the fur Traders in the north west parts of Upper Canada?—The only steps which appear necessary, is the adoption of some absolute means to prohibit the introduction of spirituous liquors amongst them, which all former laws, and those in force at present, have failed to accomplish. And for this end, it might be well to oblige every Trader, or other person residing on the Indian lands, to obtain, with or without payment (annually,) a license to follow his occupation, under certain circumstances, and to be bound under a heavy penalty, with sureties for the observance of the established law or regulations; and that endeavoring to thwart the views of Government in civilizing the Indians, should be considered a violation of such bond. The Indians should be considered competent witnesses or informants against a delinquent. The Indians are entirely at the mercy of the Traders, who supply them with the means of killing furs, and such articles of clothing as are barely required to protect them from the cold in winter, for which he gives his whole hunt, which not unfrequently is worth £100. And it is well known that good hunters are frequently dissuaded from visiting this establishment for their presents, least they should be induced to settle, and thus, in the estimation of the Trader, be spoiled for the hunt; while, in fact, if the Indian could be induced to cultivate the soil, and hunt only in the winter season, the animals which he now destroys for food, before they are full grown, would be allowed to come to maturity, and their hunting grounds thereby enriched. Thus it is shewn, that the Indian does not benefit under the existing circumstances of the fur trade, while, on the other hand, it is said the Traders realize large fortunes from his toil.

9th. What is the extent of the present means of affording education and religious instruction to the Indians;

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

which of the Tribes have shewn the greatest aptitude in benefitting by the instruction afforded them?—Attached to this establishment, for the purpose of imparting religious instruction, is a Missionary and Interpreter, and to teach reading and writing, a Schoolmaster of the Church of England; and amongst the Roman Catholics, is a Priest of the Austrian Leopold Society. About 50 Indians have been admitted to the ordinance of baptism by the Church of England and Missionary, while very few within the same period have attached themselves to the Roman Catholic Church. Amongst the Roman Catholic Indians there is no school, and the Indians inform me that their Clergyman will not allow their children of his flock to attend the school here, to be taught to read and write.

Of the 50 baptized Indians ten only remain about the place, (the others having gone to their hunting grounds,) and they are making some advance in Christian knowledge. Four children only are in constant attendance at school, but I cannot speak favorably of their progress.

From the recent formation of this establishment, I am not able to give an opinion as to the aptitude of the different Tribes in benefitting by the instruction afforded them. But when at Coldwater, there was a school attended by Chippawa children, and the progress they made was truly surprising.

10th. What measure would appear best adapted to effect the education of the Indian youth generally, and particularly with a view to the dissemination of Christianity amongst the unconverted Indians by means of teachers of their own race, educated by the whites?—I can conceive no means better adapted to effect the education of the Indian youth than that of the Infant School system, in conjunction with a school for manual labor, where, in addition to reading and writing, the boys should be taught farming and every necessary mechanical trade; and the girls, household duties: spinning, knitting, weaving, &c. But to make those schools fully successful, both boys and girls should give up their roving habits, and remain there until they were masters of their respective trades, and the girls competent for all domestic work. By this means the Indian youth might be prepared to become teachers to their brethren, and disseminate the blessings of civilization and religion to the most remote Tribes. The various persons employed as instructors in such schools should be decidedly British subjects; and their minds solely intent on the benevolent object in view; as the impressions made on the minds of the Indians by the conduct of their teachers, would determine their being either valuable subjects or troublesome inhabitants hereafter. And, under all circumstances, when Indian children are sent to school, they should, in my opinion, be taught to read and write in English, for it is obvious they never can become a distinct or independant nation; their intercourse must, for many years at least, be with the white population of this country, and correct translation of our Scriptures or other books, cannot be given in Indian.

11th. By what means might the Government with propriety lend assistance in furtherance of the Missionary system?—This appears to have been answered in the foregoing.

As to the Indian Department, the Committee will consider—

1st. The system adopted in paying the annuities to the several Indian Tribes, and whether it be not susceptible of improvement?—The system of paying in part or in whole, the annuities, on the requisition of the Chiefs, independent of the voice of the Tribe, or the concurrence of the Superintendent, proved at Coldwater and the Narrows, a positive injustice to the Tribe, as the Chiefs invariably squandered the amount they received, without imparting the smallest benefit to the whole. Their annuities may be rendered highly important in providing farming implements, building houses, and in objects which would return them an increase, for instance, where it could be judiciously managed. Goods to supply a retail shop in the village, would enable them to buy their neces-

Appendix
(T.)
24th June.

saries at a cheap rate, while the original outlay would be refunded with interest, by a small profit on the sales. This, however, cannot be managed by the Indians without the most strict attention of the Superintendent. In fact, the Indians are in very few cases (if any) capable of conducting their own affairs; and it is therefore as imprudent to intrust them with the money or other affairs of the Tribe, as it would be a minor with his estate before he became of age, and competent to the management of it.

2nd. The mode of taking care of the Indian Reserve Land, at present adopted, and whether great alterations and improvements might not be effected, to the advantage of the Indians?—The unimproved Reserve Blocks of Land are, in many cases, complained of as obstructing to the improvement of the roads; could they not be let on long leases and a moderate payment of rent to the whites, and at the end of the term returned, with all their improvements on them, as the St. Regis Indians have done below Cornwall?

3rd. The course to be adopted with respect to Squatters upon Indian Lands, whether altogether without authority, or under color of recognized titles, obtained from individuals amongst the Indians; and how far the act recently passed, will be likely to afford efficient protection to the rights of the Indians?—I cannot say what course should be adopted; but there is a case (and perhaps many others which I am not acquainted with) in which the act recently passed, does not produce the desired effect. I am told, and I believe it to be a fact,—a man, by the name of M'Gregor, occupies fishing stations, cultivates a farm, cuts timber, sells whiskey, and purchases the Indian presents, &c. &c., on the Saugeen Reserve, and on an Island 20 or 30 miles from this, but neither Indian or white man is found to enter formal complaint, and he remains undisturbed much to the prejudice of the Indians.

4th. Whether any or what alterations may be beneficially introduced in the mode of proceeding at present adopted, as regards the annual Indian Presents?—In lieu of issuing the Presents in their present form, the civilized Indians would prefer materials to make suits like the white man, which their women can make up into coats, trousers, shirts, &c., thereby employing their time to their own profit and amusement.

5th. The present course of conducting the Indian Department, and whether, in many respects, beneficial alterations might not be made.

6th. The present mode of paying monies on account of the Indians, by warrant of the Governor, directed to the Commissariat Department alone, without any check on the part of any other Department of the Government; and whether some system of check might not be advantageously introduced?—5th and 6th appears to be queries which I am not called upon to consider.

7th. Whether the salaries allowed in this Department are sufficient, or more than sufficient, as a compensation for the duties performed; and whether there be any necessity for an increase, or a reduction of the assistance at present afforded?—As a list, shewing the amount of salary enjoyed by each individual employed at this settlement, accompanies this Report, it may only be necessary for me to draw your attention to the heavy expense incurred in getting our supplies from Penetanguishine here; and I am enabled to instance the transport of 150 bushels of pease last autumn for this establishment, which, having been done through the Commissariat, it is to be presumed at the cheapest possible rate, cost 4s. per bushel, or £30 for a batteau and five men. And every gentleman here who has a family, requires nearly, if not quite, half a batteau load of stores annually, and besides this, the absence of many comforts, of which fresh meat is not the least. The Missionary establishment at the Sault St. Mary's, not being at present under my superintendence, I am ignorant of its condition as to numbers, or of its Indian adherents, School, or any other particulars relative to its progress. It may, however, not be out of place to suggest, as my opinion, that it never can become a fit location for an Indian Settlement, on account of the soil and climate

Appendix
(T.)
24th June.

being unfavorable for cultivation, as well as on account of its proximity to the American Garrison; where every facility is afforded them to indulge in drunkenness, and of being alienated from the British Government. I would therefore beg leave to hint at the propriety of their being induced to join this Settlement, which would have the effect of reducing the general expenditure, and probably drawing many of their heathen brethren to follow their example.

I have the honor to be,
Sir,
Your most obedient humble servant,
T. G. ANDERSON,
S. I. A.

To Colonel S. P. Jarvis,
C. S. I. A., U. C.,
Toronto.

January 4th, 1840.

Since writing the above, the Reverend Mr. Brough has visited a small band of heathen Indians who live on this Island, about 14 miles from here; but the object of his visit was frustrated by two men, servants of a Canadian trader named Lalnorandier, living on the North Shore, about 30 miles from this. It appears from Mr. Brough's account, that these men had arrived at the Indian camp about half an hour before him, having with them a small keg of whiskey; and though he did not see the liquor given to the Indians, nor was he disturbed by them after drinking it, yet its being in the camp was quite sufficient to prevent their coming in contact with the Missionary.

And when he remonstrated with the Traders, their arguments were very unsatisfactory, and more calculated to bring the Missionary, and the cause in which he is engaged, into disrepute with the Indians, than otherwise.

And so long as such obstructions are opposed to the wishes of Government, the benevolent object of civilizing the Indians must be slow in its progress, if not totally abortive.

Thomas G. Anderson, Superintendent at Manitoulin;
Answers to the queries proposed by the Commission
on the Indian Department in the year 1840.

Queries proposed by Committee on Indian Affairs.

SECTION I.

1st. You are requested to state, for the information of the Committee, what you suppose to be the number of Indians having settlements among the white population within the ascertained or surveyed limits of U. C. The names of the several Nations or Tribes; the location of their principal settlements, and the number in each settlement?—Having had no opportunity of obtaining information on this subject, I cannot answer this query.

2nd. What do you believe to be the number of Indians resident in the unsettled or unsurveyed regions of British North America in the widest extent, especially those known as visiting Indians, who annually assemble at the Manitoulin Island to receive their presents from the Crown; what the Nations, Tribes, or Descents, and what particular part of the North Western Country do they respectively inhabit?—Refer to the latter part of my answer to query 1st, sent to Colonel Jarvis, A.

3rd. With regard to those resident within the settled portions of the Province, what lands have exclusively been appropriated to, or reserved by them; and by what right and in what form have those appropriations and reserva-

tions been made?—I cannot say what lands have been appropriated to or reserved for them, there must be some record to shew by what right or form these reservations have been made. It would appear that the country became a British possession by right of Conquest; and the aboriginals, after a truce, subjected themselves to the will of the conquerors, in which position they are at present. But it is reasonable to believe, that about this time, and before the white population had increased to any extent, that the Government foresaw the evil which would attend the sending of settlers into the wilderness, if the Nations were bound by that right of Conquest, and therefore determined as a matter of prudence, to convince the natives that their lands should not be forced from them, but that, when the Government required any portion for the white settlers, it would be bought from them. It may also be inferred, that at the same time some arrangements were made rendering the natives incapable of conveying portions of their lands, except with the consent of the Government. The Indians have no record of past events; all they know of the original engagements between the Government and themselves, as far as I am acquainted, is by tradition, except two memoranda, (Wampun belts,) which they hold; the one being a pledge of perpetual friendship between the N. A. Indians, and the British Nation, and was delivered to the Tribes at a Council convened for the purpose, by Sir W. Johnston, at Niagara in 1764, (Sir William being Superintendent General of N. A. Indians,) from the Indian tradition, on account of it, a written explanatory document was delivered with them, but it is not now forthcoming. On the other Wampun belt is marked on one end a hieroglyphic denoting Quebec or this Continent; on the other, is a ship with its bow towards Quebec; betwixt those two objects are wove 24 Indians; one holding the cable of the vessel with the left hand; and the next figure with his right, and so on, until the figure on the extreme left rests his foot on land at Quebec. Their traditionary account of this is, that at the time it was delivered to them (1764) Sir William promised, in the name of the Government, that those Tribes should continue to receive presents so long as the sun would shine, or the British wore red coats, which was an emblem of; and as the red sun warms the face of creation, so would the red coat (by its bounty) warm the 24 Tribes or nations; and if ever the ship came across the great salt lake without a full cargo, or delayed her arrival, these Tribes should pull lustily at the cable until they brought her over full of presents. After the death of Sir William, his son, Sir John Johnston, succeeded to his late father's situation, and renewed the pledges, in 1786, by depositing with the Tribes another belt of the same kind. These are the only records amongst the Indians within my knowledge, unless it be commissions granted by General Haldimand to the Chiefs, of which there are some still to be met with.

4th. Enumerate the different settlements—the number, male and female resident in each?—The Indians on this Island are divided or dispersed into seven different settlements, but they are all dependent upon this, and from some one or other, we have daily visitors. The number of inhabitants in each is not known, neither is it possible at this season of the year, on account of their being scattered about the country, at the fishing, hunting, and sugar making stations.

5th. What property, in the form of annuities, public stock, &c., are the Indians settled in Upper Canada possessed of; and from what source has such personal property been derived. How is it secured; and how and by whom administered?

6th. What are the particular Tribes or communities of Indians possessing these annuities?

7th. What proportion of the Indian lands within the settled parts of Upper Canada do you believe to be enclosed and under cultivation; and what left wild as hunting grounds?

Answer 5, 6, and 7. I do not consider myself sufficiently acquainted with the subject to give an answer to these queries.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

8th. What political relation do the Indians bear to the British Government, either as allies or as subjects.—1st. The scattered Tribes of the N. W., and the visiting Indians. 2nd. Those having settlements within the surveyed limits of the Province?—Those Indians living within the U. S., who either through fear of bringing the displeasure of the Government upon themselves, or from a real attachment to the English, or from the persuasion or promises held out by the Officers of Government, and took up the hatchet in support of the British Arms during the late war with the United States, I take for granted are, or were allies of the British Government, and all those living within the Queen's dominions to be subjects.

With regard then to the former; at the termination of the war, not having the sagacity of the white man in these matters, they made no arrangement to perpetuate the relationship in which they then stood; and trusting implicitly to the promise then made to them, that they should live in peace and friendship with the big knives, for the time to come, and that they should continue to receive the usual annual presents, they returned joyfully to their lands. Their circumstances compelled them to remain on the lands of their forefathers, within the territory of the United States, their deadliest enemy, and the consequence is well known; they have been despoiled of nearly every inch of their vast possessions, and driven in many instances at the point of the bayonet to the west of the Mississippi. Notwithstanding this apparent want of attention to their situation, they profess more attachment to the British than any other civilized Nation. As regards those living within the settled parts of this Province, they consider themselves more immediately under the control of the English, and are more or less amenable to the laws of the country; their property secures their attachment to the Government.

Those in the unsettled parts who have rarely an opportunity of meeting with the Officer of Government, and are instructed by the Traders that one thing only is useful, viz.: to make good hunt, take little interest in the political state of the world; yet if not restrained by the illegal representations of the Traders, would be obedient to the will of Government in all things.

SECTION II.

1st. State as nearly as you can ascertain, the number of births, deaths, and marriages, among the Tribes within your knowledge, or superintendence, for such a period of years as you may be able?

2nd. With a view to estimate the effect which comparative civilization, or intercourse with their civilized neighbors may have had upon the increase or decrease of their numbers; you will state from the best of your information, the comparative number of births, deaths, and marriages, among the more or less civilized Tribes or families. 1st. Those chiefly dependent upon fishing and hunting, &c. 2nd. Such as have been more or less engaged in Mechanical arts. Your opinion as to the cause of any relative difference, if such appear to exist?

For answers to the two preceding queries, refer to my answers to Colonel Jarvis.

3rd. What are the prevailing diseases, and the apparent causes; and the scale of mortality in proportion to the numbers of European descent. Have they Medical aid from educated practitioners?

4th. What measures are adopted to preserve them from ravages of the Small Pox, which appears to have been so fatal to the Tribes west of the Mississippi?

For answers to the two preceding queries, I have referred to the Surgeon to the Indian Department,—they will be found at the end of those pages.

5th. To what extent does polygamy (if any) exist among the unconverted Tribes, so as to effect the numerical return of marriages?—It may be said that polygamy

is almost universal amongst the unconverted Tribes, many having two to five or six wives; and it sometimes happens that an Indian can point out two or three living step-fathers. Marriage in the true meaning cannot be said to exist generally among the unconverted Tribes; they have no laws by which the tie is binding on either party; there are, it is true, instances where an Indian has had but one wife, and of their having lived together until they died of old age, but these are seldom met with. When in the first instance a young man, either from his own inclination or the solicitation or advice of his friends, to take to himself a female companion, a suitable one is selected, though not always of his own choice, and after the usual exchange of presents, eating in the same dish, &c., he removes to her lodge, where he resides generally about a year, when they are at liberty to provide for themselves; but it is not unfrequent to find before the termination of that period, his affections set on some other, whom he either takes in addition, or forsakes the former for her sake; in fact, their connexion in this state is so transitory, that the eldest child can often point out two or three living step-fathers, and perhaps the one he now lives with is more beloved than his real father; under such circumstances, the impossibility of making a numerical return of marriages will be easily conceived. Farther, it is not unusual for two sisters to be living at the same time as the wives of one husband.

SECTION III.

1st. What are the several Tribes within the range of your superintendence, their languages, and supposed national descent?—The Tribes within my superintendence are very numerous. Indians sometimes coming from the Lake of the Woods in the N., and from the Mississippi on the S. W. to receive presents; but I presume the query more particularly relates to those who visit annually for presents, and in this case they consist of Chippawas, Pottawatimies, and Ottawas, and sometimes Menominees from Green Bay; with the three former, although their language is not the same, yet the similarity is such, that they understand each other, while that of the Menominees is unintelligible to either of them. The languages of the various nations is dissimilar, and yet from the Chippawas being so widely scattered, their tongue is more generally known than that of any other Tribe.

As to the origin or descent, various attempts have been made to ascertain this point, and I believe without success; many of their habits and customs, their physiognomy in many cases, their universal belief in a great first cause, their idea of the flood, and their entire ignorance of the source from which they sprung, favours the belief of their being descendants of the lost Tribes. To make a statement of their own opinion on this subject would fill a volume, and a very few instances will suffice to prove the fallacy of their opinion. Some of them assert that their forefathers came from the forked lightning, others from the bowels of the earth, others had their origin in the snail, the beaver, muskrat, &c. The earliest traditionary account I can get of the countries they inhabited is from the Ottawas; that they lived in this Island when discovered by the French; and the Chippawas, who inhabit the shores of Lake Huron, Simcoe, and some of those in the settled parts of the Province, appear to have come from Lake Superior and its dependencies.

2nd. What are the distinguished characteristics of each Tribe or community in regard to habits, manners, customs, &c.; enquiries now made with a view to ascertain the chief difficulties in the way of improving their social condition?—Refer to my answer to Colonel Jarvis.

3rd. What is their religion; which have wholly or partially adopted Christianity; and which adhere to their hereditary faith?—In their wild natural state they cannot be said to have any religion, but whenever Missionaries have resided among them, they have more or less adopted Christianity, but the majority in this part of the country are heathens; and in the north-west and unsurveyed parts there are scarcely any Christians, except it may be at the Red River, where I believe there are a few.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

4th. When unconverted, are they idolators; do they worship the Deity, through invisible symbols, or are they worshippers of a Supreme Being, purely spiritual?

5th. What are their forms of worship; sacrifices, penance, &c.?—Their worship has little, if any reference to the Deity, but they invoke, by sacrifice, the assistance of any object they fancy that may be serviceable to them, whether it may be the heavenly bodies, sticks or stones; for instance, a warrior has provided himself with a lance, gun, bow, and arrows, in which he places confidence, as a warrior or hunter, he will wrap it up in the best piece of cloth or leather he can get for its safety, and then consulting a medicine man, as to what will be the best means of securing its favour; this person, after due deliberation, imposes certain conditions, which if not implicitly observed, some evil, will, it is believed, happen to the owner; these conditions perhaps are to give so many feasts annually, not to eat certain parts of the birds or animals he may kill, not to cut kinds of wood, to fast so many days in the year, to sacrifice dogs and skins at certain seasons, &c. And though he may have obeyed all these conditions, and happens to be unsuccessful in his war parties or hunting excursions, (they are bound by superstition,) he will persuade himself his misfortunes are caused by some neglect of the object of his adoration, and will fast, sacrifice, and give additional feasts to appease its displeasure. This is with reference to the Indians of the N. W. and S. W. Those who are nearer the settled limits of the Province are less systematic in these absurdities, though their sacrifices and observances are similar, and particularly dancing in various forms constitute a part of their ceremonies in worship, if it may be so called.

6th. Do they shew readiness or repugnance to receive instruction in our religion?—Some shew a readiness, and others a repugnance to receive religious instruction, and those who refuse to become Christians are influenced to do so, either from a superstitious fear of their old medicine man, a dread of the sarcasm of their heathen brethren, or through the influence exerted over them by the Traders.

7th. If Christians, what are the opportunities afforded them for religious instruction, and the maintenance of Christian knowledge?—On this Island, where a small congregation of Roman Catholic Ottawas had emigrated from the United States; a priest of their persuasion, came to reside in their village, and still remains with them; and a clergyman of the Established Church was appointed to the settlement in November, 1838, who has made some progress in forming a congregation from the scattered heathen Tribes at the Sault St. Mary's. There is a Missionary also of the Established Church, and I understand one or more at the Red River.

8th. Do they speak their own language exclusively, or do they shew a capacity and inclination to acquire the English language?—Each Tribe speak their own language, and not only shew a capacity, but in many cases a desire to learn the English.

9th. Have they any schools established among them, and how and by whom taught, and what is the subject of instruction, and the mode of instructing, and are children of both sexes taught?—There is one school on the Island at this place, teacher's name B. Begly; until lately the children have been taught reading, writing, and arithmetic. The mode of instruction was teaching the Indians to spell and read English from the Infant School Cards, and Mavor's Spelling Book; lately the Missionary has directed a change in the mode, and they are now taught to read in Indian from the Indian Testament. There have been no girls in attendance.

10th. How far do the Indians encourage the instruction of these female children, either in letters or useful arts, needlework, &c.?—No opportunity has been afforded to authorize an opinion on the subject at this place; but when I have met with little communities of Christian Indians, they always appeared desirous that their female children should be instructed in letters, household work, sewing, &c.

Appendix
(T.)

24th June.

11th. Does there appear a greater or less (if any) difference in the propensity of women to adopt the arts and customs of civilized life, and in this respect does it appear they have much moral influence over the men?—There does not appear any difference, and, as far as I have been able to observe, the women in this part of the country have no moral influence over the men in this respect.

12th. In what manner have you observed the decorum and purity of manners among the women to be affected by an adoption of the arts and customs of civilized life. Do they in any and what degree, participate in that proneness to the use of intoxicating liquors, which so fatally attend the intercourse of the men with their more unscrupulous white neighbors?—I have observed among those women who have adopted the habits of civilized life, a wish to become more cleanly, more industrious, and more determined to abstain from intoxicating liquors than the men. They are not as the men are, desirous of adopting the European dress, though in other respects endeavour to follow the example of their white neighbors, and occupy themselves in all domestic employments.

13th. What internal laws have they within themselves; the jurisdiction of their Chiefs or Councils, Civil and Criminal?—The internal laws of their forefathers, which were truly arbitrary, have been long since abolished, and in their present demoralized state it cannot be said they have any rules for the Government of their respective Tribes; there is neither reproof nor punishment exercised, except in cases of murder, which being generally committed in moments of intoxication, a few presents to the friends of the deceased set all to rights. The authority of their Chief or Council is more nominal than otherwise, for they have no power to enforce an edict as in former days. Though the Chiefs assemble their people in Council, and propose certain measures, &c., to which all perhaps agree, yet the moment the Council is over, no one thinks of conforming to the regulations, further than suits their individual convenience; some Chiefs have the sagacity to find out the popular operating opinion or wishes of this Tribe, then assembles them in Council, and proposes the measures which he is aware will be satisfactory; perhaps introduces some slight variation to favor his own object, and after a few meetings judiciously conducted in this way, he gains the confidence of his young men, and may at length conduct them with some degree of satisfaction. The authority of the Chiefs of the present day, is dependent on the support they meet with from the whites, more than any thing else; for instance, the Chief who from his hunting is a favorite with his Trader, is supported in his consequence, by making him the channel of conveying favors to his young men, and with the Government it depends on the degree of confidence placed in him there. This subject is of importance, and in this part of the country at least, requires reformation; some of the descendants of the ancient Chiefs are still living, but their authority is gone. It appeared particularly during the late war with the United States, that almost any Indian who distinguished himself as a warrior, speaker, or courier, &c., instead of rewarding him with presents, or some such way, was made a Chief; and by this ill judged measure the Royal Medal became so common, and so easily acquired, as to make it of little importance; and the Chiefs are so numerous, and their wills so much at variance, it is impossible to depend upon any one of them. I would therefore take the liberty to recommend that proper Chiefs, with their attendant, be appointed to each Tribe.

14th. Their particular moral as ground for culture. Their temperament, active or sluggish. Intelligence, active or dull. Temper, open and confiding, or reserved and suspicious. Honest and loving truth, or false and knavish or perfidious, possessing perseverance in any pursuit, and firmness of purpose, or otherwise, shewing forethought or improvidence; are they disposed to be friendly and social with their neighbors, or do they betray a hostile temper. The Military tastes and courage, their comparative bodily size, strength, and activity?—Neither their habits, customs, or morals, are a fit ground on which to raise a more perfect structure; and as wild land is prepared for culture, and planted with good seed, so must

Appendix
(T.)

24th June.

every thing offensive be eradicated by degrees, and replaced by principles more permanently beneficial.

The heathen Indians living in the settled parts of the Province and its vicinity, are widely different in manners and customs than those more remotely situated; the former being dull, sluggish, reserved, and suspicious; while the latter are active, acute, open, and confiding; but as with the whites, there is amongst the Indian Nations some honest lovers of truth, others false, knavish, and perfidious; where an undertaking is pleasing to them, they are firm and persevering in the performance of it, seldom making preparation for the future; they are invariably improvident.

They are generally friendly and sociable with their neighbors. They have all a taste for Military glory, according to their own usages, but their courage does not consist in open exposure, but rather in a cunning or fox-like surprise of the enemy. Their size is generally that of Europeans; their strength is not equal to his, but their activity is perhaps fully so.

15th. What is remarkable in their domestic life. Their amusements, dress, and ornaments?—There is no such thing as domestic life among the uncivilized Indians, and those near the inhabited parts of the Province cannot be said to have any amusements, all their time being occupied in providing food and clothing; their dress generally consists of a shirt, a blanket loosely thrown over their bodies, a brich cloth, and sometimes leggings, or a coat, in the summer time; and in the winter they add generally a blanket coat, and a kind of blanket hood, with mittins and moccasins; but the whole is far from being either clean or comfortable. Their ornaments are few, and consist chiefly of beads, purchased from the Traders; sometimes a few silver ornaments, with the feathers of wild birds, and a little paint; this constitutes the dress and ornaments of the man.

The women wear a cloth petticoat, which reaches rather below the knees, leggings, a calico short gown; these three articles, with their blanket hanging over their shoulders, forms the dress, and perhaps the whole stock of clothing. Under garments are neither within reach of their means, nor a fashion amongst them. They sometimes, by way of ornament, wear a few silver trinkets, a string of beads round the neck, a silver broach on the breast, and add a little ribbon to the petticoat and leggings. This is the general mode of dress among those living on the borders of the uncivilized parts of the Province; there are, however, some who have been more fortunate in their hunt, that can afford more costly and neater dresses, but they are made after the same fashion.

16th. What is the state and estimation in which women are held, how far is marriage sacred and permanently binding; polygamy and divorces at pleasure allowed?—Women among the Indians are not so respected as amongst the whites, and in most cases perform the most laborious parts of the work, viz.: cutting and carrying the wood for fuel on their backs, paddling the canoe, carrying heavy burthens, when travelling by land, and building their huts or wigwams, &c. The remainder of this query is answered in No. 5 of this section.

17th. What is the influence and authority of parents over children—the extent and duration of their obedience from children to parents?—Indians in general do not exercise authority over, or control the wills of their children at any age; but their natural affection in most cases and on both sides is very strong.

18th. To what degree of pertinacity do they appear to adhere to such manners and customs of their fathers, as are incompatible with civilization, and in what respect do they chiefly shew a proneness to adopt the customs of civilized life?—When they become Christians they abandon all the manners and customs of their fathers, that their circumstances will admit of, which are incompatible with civilization. And they shew a proneness to adopt agriculture, dress, mechanical arts, letters, &c. &c.

Appendix
(T.)

24th June.

19th. Do they exhibit readiness and facility to receive instruction, the arts of agriculture and commerce, and to what extent, and by what portions of the Indian communities are these arts practised?—When civilized, they generally shew a desire to adopt the manners of the white; but the process of acquiring the various arts is irksome to them, not being in the habit of confining their attention to any one thing; they are impatient of a change, though their own labors appear to be a continued want of sameness; still there is a constant and indolent variety in fishing, shooting, sleeping, whittling, smoking, &c., which does not for more than a few hours require a fixed attention; for when they consider the length of time it requires to reap any benefit from our mode of proceeding, it rather staggers them; for instance, they will, with pleasure, clear a piece of land to plant potatoes, corn, &c.; they are so reluctant to make a fence round it, that many lose their crops in consequence. They will labor hard to put up the walls or logs of a house, which they will probably do well, but the finishing is so tedious, they will often either abandon the project, or do the latter part carelessly; as mechanics, the preparations necessary to arrive at the polishing stroke of a piece of work appears heavy, that they are often not disposed to undertake it, &c. I mention these circumstances with a view to explain their dispositions, and at the same time to shew the degree of patience and perseverance required to cultivate their minds.

20th. Do they in these settlements where agriculture is practised, cultivate the ground with the same kind of implements, and raise the same crops as their neighbors of European origin?—Do they breed cattle, sheep, &c.?—On this Island the settlements are too recently formed, and their means of obtaining implements too limited to enable them to do so, but I have no doubt they will endeavor to obtain oxen, ploughs, &c., as soon as they can. I succeeded last autumn in getting them to sow 18 bushels of fall wheat, some of which was put in ground cleared expressly for the purpose, and other put in ground where they had grown potatoes, &c., which, if productive, I trust it will encourage increased exertions. They are very fond of cattle, and some of them have cows, horses, and pigs, and others have poultry. I have requested them to kill off their many wolf dogs, and that if they did do, I would supply them a few sheep; but though they would like to have the one, I fear they will not give up the other. My object in this is to induce them to use the spinning-wheel, &c.

21st. How are their huts or residences constructed, the ordinary materials of their clothing, and where procured, of their own or foreign manufacture?—Their huts are generally constructed in the shape of a cone; the frame is of common rough poles, which they cut at the place of building, tied or platted in a compact manner at the top, and extended to the required size at the bottom. This frame is covered either with birch bark or mats made of bulrushes, either of which covering keeps off the rain and snow, and so confines the heat as to make them tolerably comfortable in the winter. This covering for the wigwam is carried about with them every time they move. But there are Indians living to the north of this, who have no other covering for their huts (when they make one) but the boughs of the fir-tree; these are miserable indeed; their principal articles of clothing being made of the skins of the hare, while the flesh of that animal constitutes the main article of food. The former are clothed in stuff of European manufacture supplied principally by the Government, as presents; they do not manufacture any thing in the way of clothing, their country is too poor to supply them even with leather for their common necessities, or by purchase from the Traders.

22nd. What are their usual occupations for procuring food and sustenance?—In their wild state the usual occupation of the Indian is fishing, shooting, and snaring.

23rd. Such Grist and Saw Mills as are erected on their lands, are they managed by the Indians themselves, or by others for their benefit?—A Saw Mill was erected here last summer on this Island, which is managed by a white man.

Appendix
(T.)

24th June.

24th. Can you mention any instance of Indian communities (more extensive than mere families) adopting Agriculture as a settled pursuit, and residing upon farms, and building for themselves frame or log houses, instead of their ordinary huts or wigwams?—The Ottawas and Chippawas who have lately emigrated from the United States are of this description, but they farm according to a mode of their own, and not as white settlers.

25th. When the Indian men betake themselves to Agriculture, and the Mechanical art, does a corresponding change appear in the tastes and habits of the women, and are the children brought up to habits of industry, as those of white farmers, and are the women compelled by their husbands to perform the heavier labour of the field?—A corresponding change takes place in the women, as I have before observed, and the children naturally follow the example of their parents; there are no compulsory measures used by the men, as most of the women are as industrious as the men, if not more so.

26th. If a respectable and skilful farmer (not possessing any land of his own) was maintained in an Indian settlement, for the purpose of instructing them in the art of farming, do you think his assistance would be acceptable and advantageous?—I do not think a farmer employed for the purpose could render services corresponding to the expence, particularly as the Indians are so dispersed, and almost any one who has an idea of farming can afford them all necessary instruction for the present at least.

27th. Have you known any instance of any Indians becoming shop or store-keepers, residing in a certain place, and selling commodities for money, as contradistinguished from migratory Traders?—Not any.

28th and 29th. These queries appear to have been answered in my reply to Document No. 2, Section I, Answer 1 and 2.

30th. What effect does such regular receipt of money appear to have upon their habits and condition; does it tend to abstract them from the wild and precarious pursuit of the hunter, and so far direct their attention to the useful arts, who essentially associated with the use of money; or has it the tendency of rendering them independent of the toils of the chase, to make them only the more indulge in the indolence and sloth generally imputed to them?—It may have some effect in keeping them from their roving habits, though it does not prevent their hunting; neither is it reasonable to expect that people situated as they have been, and now are exposed to many advisers of contradictory opinions, that they should at once relinquish customs which have become a second nature. Those Indians who become settled, though they appear, and perhaps really have a desire to imitate the white man or his undertakings, yet they do not possess that energy or strength of mind or body which supports and carries the latter through his various speculations. I believe it is not more than ten years since the Indians commenced receiving money in lieu of goods for their land payments; they have neither experience or education to teach them its worth, and hence it is that they do not apply it when put into their own hands, to those objects which would prove lasting benefits to their families, but fritter it away for gaudy trash, and it certainly tends to make them idle, as the wants which industry would provide for them, are by means of the money obtained by labor.

31st. What are the effects in respect to temperance, or intemperance, industry, or sloth, cleanliness, decency, and comfort, health, &c.?—It is my opinion, more likely to encourage intemperance than the reverse. I recollect one of the Chiefs receiving £50 in the name of his Tribe, and instead of taking it to them, he undertook a trip of pleasure to the Falls; meeting a jolly companion, and good cheer, the money soon vanished; and at the end of four or five weeks he returned to his family, not a sober man when he left them, but more bloated by intemperance; he, however, called his people together, and placed before them three dollars, the remains of two hundred, and concluded the account of his travels by telling them he had met with white men who had induced him to spend their

money, but what above all they would regret to learn was, that he had been made a greater drunkard than before he became a Christian. It is true, it may have the effect of improving his appearance with the new suit (which it has enabled him to buy,) but if he has not the same facility of procuring a fresh supply, he most likely becomes more squalid, less industrious, and at length discontented. It may perhaps be considered out of place, but I cannot help repeating that I consider it a positive injustice to nine-tenths of the individuals in each Tribe, and their descendants, to place their annuities at the disposal of their Chiefs; a portion, or the whole of the land payments may be most beneficially applied to encourage industry among the present race, and its profits go to future generations, but it must be done through Government Agents, who are careful for the interests of the Indians.

32nd. What kind of accounts, or substitute for accounts, do the Indians keep, as a check on the Department; or do they implicitly trust to the Officers of the Department in making them presents?—They are not capable of keeping accounts, and I believe trust entirely to the Officers of the Department, as the Agent of Government for this purpose.

SECTION IV.

1st. What Tribes within your superintendence shew the greatest similarity, so as to warrant the conclusion, that they would associate amicably together if settled in one locality?—I believe all the Indians within Her Majesty's North American possessions are on friendly terms, and though their habits in their wild state, are somewhat different, yet when they become civilized, as a matter of course their occupations are the same; the only precaution that is necessary in this respect is, that of keeping each denomination of Christians in separate villages or communities, by which means only they can be kept on friendly terms. Where those of different creeds are in the same village, they keep up constant religious discussions; and though a subject on which perhaps they have little information, they stubbornly contend with each other until a determined hatred is brought about, and when Tribes of different languages join the same church, it is easy to place them in different portions of the same village.

2nd. Whence does this resemblance or confraternity arise—from similarity in religion, language, habits, presents, customs, &c.; and how would you class the different Tribes, with a view to their being associated in the fewest grand divisions, according to comparative approach to civilization, and the practice of the useful arts?—In this respect they resemble the whites, for they intermarry, as suits their choice, with this peculiarity, two persons having the same coat of arms, or in their language *lo-lamo*, cannot marry, (in their wild state.) I have not ascertained whether this continues after they are Christians.

4th. Are there any traces of old hereditary wars now perceptible in their traditions, or hostile feelings of any community of Indians towards another among the various Tribes now settled within the limits of Upper Canada?—Near the mouth of the French River, and some few other places on the North Shore of this Lake, are found heaps of stones, which the Indians of former times had collected to protect themselves against their enemies, but nothing of importance; and there is not, as far as I am acquainted with them, any hostile feelings among any of the Tribes within the limits of Upper Canada.

5th. Do you know whether the different Tribes of Indians calling themselves allies of Great Britain, and annually visiting our shores for the purpose of receiving presents, or residing in the more remote portions of British North America, now carry on war among each other, as in the past generation they are represented to have done?—Those Indians have for more than half a century, abandoned that warfare, which was at the same time so cherished and destructive to their ancestors. The only Indians of my acquaintance in British North

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

America who are engaged in war, is a portion of the north-west Chippawas, Asnebaines, &c.; and have for nearly 100 years, if not more, been deadly enemies to the Sioux, who inhabit various parts of that country, extending from Prairie de Chiens, up the Mississippi to the falls of St. Anthony, thence up the River St. Peters, and through the vast plains of those regions, though, during the late American War, both parties were induced to lay by puch-ab-manguns, (war clubs,) and be friends for a season, to join the English against the common enemy.

6th. Do you believe if all the wandering Tribes calling themselves allies of England, and annually visiting the Manitoulin Islands, were to settle there, that they would live in harmony, and amalgamate?—I have no doubt on the subject, and that by proper arrangements for the settlement, they would live in harmony and amalgamate.

SECTION V.

1st. Is there much intercourse between the Indians within the limits of your superintendence, and the neighboring white people?—Very little; there are no white settlements within 200 miles.

2nd. What is generally the nature and object of such intercourse; to what extent is it of a social kind; or is it limited to the object of trade and barter?—Limited to trade and barter.

3rd. What, in your opinion, is the effect of such intercourse upon the Indians in regard to their moral character and social condition?—Exceedingly pernicious; as the Indians are encouraged in the vices of cheating, lying, drunkenness, &c.

4th. Is the progress of the Indian in civilization and the adoption of the useful arts in proportion to his residence being more immediately in the midst of European settlers?—Were the civilized Indians to contemplate the example of virtue and industry of their white neighbours only, their proximity to white settlers could not fail to be serviceable; but, like the rest of the human race, they are more prone to adopt the evil than the good; therefore it is of importance that they be placed in such situations, and under such instructions, as will keep out of view bad morals, and inculcate decidedly British principles.

5th. What is the state of such settlements in relation to their moral and social condition; their freedom from or subjection to the vices of theft, intoxication, &c., compared with the Indians, whose settlements are more remote from inhabitants of European origin, supposing each to be equally well supplied with or equally destitute of moral religious instruction?—The Indians of Coldwater and the Narrows suffered to their ruination, of what was at one time a prosperous settlement, through the vicious example and advice of their white neighbors; and I cannot here withhold the opinion, that some even of their religious teachers endeavoured to imbue their minds with, if not disloyalty, at least dissatisfaction towards the Government, whereas those living on those Islands (remotely situated from white settlers) are not generally exposed to such examples. I am not sufficiently acquainted with those in the settled part of the Province to give an opinion.

6th. Can you suggest any practical improvement in the system of establishing settlements of Indians among the white population, so as to diminish the evils and increase the advantages arising from such intercourse?—I regret I can suggest no improvement.

(There is no 6th Section.)

SECTION VII.

Appendix
(T.)
24th June.

1st. What are the usual sources of subsistence with Indians, meaning the wilder Tribes, without the surveyed limits of the Province, and the unsettled Tribes usually residing within the boundaries of Upper Canada?—Those without the surveyed parts of the Province to the north-west, still live upon deer, elk, buffalo, &c., but those whose residences are nearer the settled parts, subsist upon a precarious supply of fish, hares, partridges, &c.

2nd. What is their ordinary food, and how procured; what is the general material of their clothing, and whence procured?—Their food is generally procured by spearing fish, snaring hares, and shooting partridges; the material of their clothing generally cotton or woollen, procured in a manufactured state, in presents from the Government, or by barter from the Traders.

3rd. What means do you think best calculated to promote among them a taste for the practice of Mechanical arts, Agriculture, and Commerce?—The best and only means I can devise, is to supply instructions with materials for the Mechanical arts; and for Agriculture, I would deprive every one who would not endeavour to raise produce for the support of his family, of his presents for a year or two. When all other means had failed at Drummond Island, I found a threat of this kind to act like a charm; but as to Commerce, I am not aware of their having attempted it, beyond bartering a few articles for the Trader; they are too improvident to be entrusted with goods to any extent.

4th. Do the Indians exhibit much skill in particular Mechanical arts and manufactures, such as carpentry, the construction of household furniture, implements of husbandry, &c., not meaning articles usually known as Indians' manufacture, viz.,—Bows and arrows, birch work, &c.; and have you known any instances of applying themselves systematically to such occupation?—At Coldwater, I induced a young Indian to try shoe making trade, and in less than two days he could make and mend shoes so well as to astonish the Mechanic, (his master,) but he soon tired of the confinement, and left the business.

A few weeks since I succeeded in getting six apprentices to this establishment, three to be smiths, the other three carpenters; and though my stock of materials and tools are very limited, the former three can make fish-spears, fire-steels, crooked knives, and mend kettles tolerably well; and the other three have prepared and turned the wood for a lot of common chairs, and are now making window sashes, which they are doing as well as most carpenters, but unremitting attention is necessary. These are the only instances I can mention.

5th. Are you aware that the making of maple sugar, and the curing of fish are carried on, to any and what extent by the Indians, especially those inhabiting the British Shores of Lake Huron?—Neither the curing of fish, nor the manufacture of sugar, are carried on to the extent they would be, if the Indians were encouraged by the necessary instructions, supplied with proper materials and utensils, and certain of a fair price, and convenient market for the fruits of their labour.

6th. Are you acquainted with the process, the implements, and machinery necessary to the Indians in the manufacturing of maple sugar, and the curing of fish; and from what source do they derive such articles?—The process of making is simply tapping the trees when the sap ascends in the spring, providing troughs or other vessels to receive it as it drops from each tree, (the Indians use birch bark which is the best,) collecting it into buckets also made of birch, and carrying it to the hut, prepared to boil it down into sugar. In favorable weather, a tree produces from one to four gallons of sap per day, though perhaps the best tree may not give more than twenty gallons during the whole season, thirty-six of which make about seven pounds of sugar. The most industrious families tap from 600 to 1000 trees; but the manufacture of maple sugar is dependent on many casualties, viz.,—unfavorable trees, cold cloudy days, rain, &c.;

Appendix
(T.)

24th June.

and with the Indians, waste, &c. The principal labor is that of providing fuel, and vessels to save the juice, and the conveying of the taps which, together with the boiling, is not only laborious, but at all times requires constant attention, night and day. To carry on the manufacture more extensively would require iron boilers, tin tubes to run the sap from the more distant trees, without the expense and labor of carrying it by hands. Large tubs or vats to contain one portion of the sap while the other is boiling, the use of oxen to collect fuel, which should be done during the previous summer or autumn, besides all which some mason work, and a variety of minor articles would be necessary. To enable them to cure fish, they require a supply of net thread, and cordage for nets and lines, hooks and spears, a Cooper to make barrels, and for one season a competent person to instruct them in curing the fish for the market, and also a supply of salt. The kettles they now use for making sugar are principally Government presents, few being able to purchase from the Traders; their nets and spears are mostly obtained from the Traders. They tell me that in the fishing season they pay from twenty to fifty white fish for a pair of spears, the original cost of which was perhaps a shilling; but scarcely any of the heathen Indians in this part of the country can afford to purchase the material for nets.

7th. Is it by the men or by the women that the manufacture of sugar is chiefly conducted?—All, whether men, women, or children who are able to work are engaged at this season, and though the work is so laborious, it is the most attractive employment they have.

8th. Is the supply of materials for this manufacture very extensive and likely to be permanent?—The articles and preparations for making sugar on an extensive scale would last for many years, and would probably cost from £50 to £100 for each separate camp, according to the extent of the undertaking.

The materials and implements for fishing are not (as the Indians now fish) expensive, but for a large and profitable undertaking of this kind, perhaps £2000 or £3000 would not be too much as the first outlay; yet to facilitate and encourage the curing of fish by the Indians themselves, it might, by proper management, be done at a comparatively small expense, as they might be made to pay in fish for the articles they require.

9th. Do you know or have you reason to believe that vast collections of those commodities are made by American speculators, who export considerable cargoes from the British shores of Lake Huron, purchased from the Indians?—I cannot say positively, but I believe the Honorable Hudson's Bay Company, from the Sault St. Mary's, and a Mr. Keli from St. Joseph's, export some hundreds of barrels of fish annually at Saugeen, also exports a quantity annually (I am told) to the American shores, most of which are caught within the Province. I am not aware they export sugar.

10th. Do you know the terms on which these speculators obtain sugar and dried fish from the Indians, what they receive in exchange; and whether the makers are generally at all aware of the value in money of these commodities they sell to these speculators, or at the price at which they are immediately afterwards sold in the United States; or in fact whether these unsettled Indians have frequently any distinct knowledge of the value of money?—I do not know, except from Indian report, the terms on which they obtain sugar and fish; they do not dry fish for sale, but I am convinced the manufacturers are not aware of the real value of these commodities in money either in this country or the United States. Neither are they aware of the real value of money, nor even what may be called the staple commodity; their furs, they tell me, they seldom get more than 1 lb. tobacco for a martin's skin, which is worth at least 6s. 3d., whilst the tobacco costs in Toronto about 1s. That a barrel of not fine flour but shorts, cost them 25 or 30 dollars, a bushel of Indian Corn, 6 dollars, a bottle of reduced whiskey, 1 dollar, &c.

11th. What do you believe to be the selling price in the United States of good maple sugar per lb., or of

dried white fish per barrel?—I am informed by the Indians that the nominal value of sugar is from 10 to 20 lbs. for a dollar's worth of goods; and that two barrels containing 200 lbs. of white fish each, is what they pay for one barrel of flour, or in other traffic, they are allowed 25s. per barrel for their fish. But in all these cases, every advantage is taken of the Indian's ignorance of the value of goods.

12th. Are you aware, from your own knowledge, or from authentic information, that these Indians being frequently the victims of cruel imposition from their want of comprehending the circulating representation of property?—I have not, of my knowledge, any information on the subject; but I fully believe from Indian reports, that they are made the victims of cruel imposition.

13th. Do you believe these foreign adventurers collecting the manufacture of the Indians, ever give any other return, than ardent spirits and tobacco, bad manufactured goods, or worthless baubles and ornaments?—That there is much smuggling and illicit trade carried on, I have no doubt; but the immediate actors with the Indians are not foreigners, at least 9 out of 10 are British subjects, unless when these Indians go themselves to the Trader, which is not frequent, except it be those living near the boundary lines to the N. W. I believe that in most cases when they pay well, they receive calicoes and blankets, made up clothes, guns, &c., in return for their commodities.

14th. By what means do you think the manufacture of sugar and the curing of fish could be best promoted, with a view of encouraging the practice of the arts and commerce, making them better acquainted with the relative value of money and articles of barter, and securing to them such a fair market for their produce as will render their industry a security against want?—By putting within their reach the means of manufacturing sugar, and curing fish, &c., furnishing them with a ready and reasonable market for their manufactures, would be best secured by the establishment of well regulated retail shops, that would supply their wants in exchange for such articles as they might have to dispose of. The practice and art of commerce among them can only be promoted by a knowledge of reading, writing, and cyphering; in fact, without the advantage of education they must remain incapable of important undertakings.

SECTION VIII.

1st. Do you think any measure necessary for protecting the Indians against improper advantages being taken by Traders and others with whom they have dealings?—It would be highly beneficial to the Indians were measures taken for their protection in this respect, not only as regards their trade, but also as relates to their civilization.

2nd. Have you knowledge of any systematic scheme to defraud the Indians of their recently acquired presents, &c., after their departure from Manitoulin, or any other place where they were distributed?—I am not aware of any systematic scheme to defraud the Indians of their recently received presents, though it is annually practised by many individuals.

3rd. What practical expedient would you recommend generally to correct this evil?—At Drummond Island, both English and American vagrants were in the habit of awaiting with supplies of whiskey at convenient places, to intoxicate the passing Indians and deprive them of their presents. Having no other means of stopping this fraud, I punished the comparatively innocent party, by stopping from them their presents the ensuing year, which had the desired effect. At Penetanguishine, though there were no Americans, the same obnoxious practice of cheating the Indians was pursued; and at Manitowaning this was followed up, and I am informed that a Mr. M'Gregor living on the Saugeen Reserve, filled his shop (two or three years since) with the Government blankets, and other presents issued to the Pottawatimi and Saugeen Indians.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

And during the whole time the Indians were in camp here, a schooner belonging to this person lay at anchor within a few yards of the Presents Store, until the issue was over, when she sailed and placed herself in a convenient moorage to meet the Indians on their return home, despatching a canoe or boat to another convenient point, under the charge of a half-breed of bad character, who after robbing the Indian to a considerable amount, was assailed by a sober Indian, who succeeded in capturing most of the goods, dispersing his drunken brethren, and drawing away the adventurer, with the loss of whiskey. This was perhaps all well as it turned out, but it might have been attended with the most serious consequences. The Traders do not hesitate to encamp in the midst of them to carry on their traffic, without thinking it necessary to ask permission; this is a great evil, and if possible should be prevented. When it was determined to appropriate these Islands for the settlement of the Indians, I suggested the propriety of prescribing boundaries, reserving this Island, and extensive fisheries around it for the settlers, within which none should be permitted to come, except by express permission of the Government; and I see no better means than this, of securing to the Indians a comfortable relief from imposture, and a satisfactory possession.

And for the general correction, I cannot recommend any practical expedient more likely to succeed, than that of obliging all persons residing on the Indian lands for traffic or otherwise, to take out licenses, and binding them under heavy penalties, with sureties, to observe the laws in force on the subject.

4th. What is the system of trading between the Fur Traders of the north-west region of Upper Canada, and the unsettled Indian—What are the commodities usually exchanged between the parties?—It is a system of barter, the Indians giving all their furs in exchange for the implements and ammunition necessarily used in killing these animals, whose skins are valuable; they also occasionally receive blankets, cloth, &c.

5th. Do ardent spirits frequently form an article of exchange to the Indians for furs, &c.?—I believe it does, particularly in this part of the country.

6th. Has the intercourse with the fur trader any other effect at best than that of confining the wandering habits of the Indian, and as such, is it not adverse to their settlement and civilization, totally opposed to agriculture, and not tending any more to the practice of commerce and the useful arts?—In their present state, I believe the Indians would perish without the Traders; yet their intercourse with them is demoralizing, and totally opposed to agriculture and commerce, &c.

7th. Has not the intercourse with the fur trader, not only tended to exclude all hope of their acquiring a trade, and consequently a fixed residence; but has it not also had the effect of destroying or greatly impairing such practical knowledge of the mechanical arts, as he was previously master of, such as the manufacture of his own clothing, weapons of the chase?—I do not think their intercourse with the Trader is likely to have the effect suggested by the latter part of this query. His knowledge of the mechanical arts has ever been confined to the building of his canoe, making his fish spears, bows and arrows, and the like, which he continues to provide himself; as to clothing, I believe the only kind manufactured among them, has been simply the sewing of skins together, for the purpose of dress, and this is to a certain extent continued to the present moment, though not so generally as in former days.

8th. If the supply of fire-arms, which he is entirely incapable of making, were suddenly by any emergency to cease, what is to prevent a winter from destroying whole Tribes;—since a century has passed away, have they become mainly dependant upon fire-arms for their subsistence?—In parts of the country, where they depend exclusively upon deer, buffalo, &c. for subsistence, they would starve, but in parts from which these animals have disappeared, and the natives rely more on getting; first,

the consequences would not be so immediately fatal, and not those who have become civilized, and apply themselves to agriculture, the want of them would be still less felt.

9th. Has the manufacture of the material which, before their intercourse with Europeans, constituted the chief article of their clothing, been still kept up among them, notwithstanding the barter for a great number at least of European clothes and blankets for the spoils of the chase; and if not, would the cessation of a supply of clothes and blankets, now received by them as articles of barter, or as presents from the Government, be followed by any thing short of the greatest misery, if not actual starvation to a great extent?—Where deer and buffalo, &c. still abound, they might of necessity return to the preparation of skins for dresses, as they formally did; but in most parts of the country, if they neither receive presents from the Crown, nor clothing of European manufacture from the Traders, they could not exist.

10th. Are you aware of the Traders, either American or English, ever instructing the Indians in any of their manufactures with which they are supplied in return for the furs?—It would not be consistent with the policy of the English or American Trader to do so, as it would, by rendering the Indians more independent to receive the profits on their commerce.

11th. Generally, what do you consider to have been the effect of this intercourse between the mere transitory Trader, and the unsettled Indian Tribes in respect to their moral character and condition, and of the preponderance of evil, what suggestion would you make for its remedy?—In the first place, their wants were enlarged without supplying them on honorable or regular terms. As competition in the trade increased, the vices of fraud, theft, drunkenness, &c., were inculcated on the minds of the Indians, to suit the present purposes of the Trader; and it therefore appears reasonable to conclude that their morals have been injured, their character degraded, and their condition rendered less independent by this intercourse. But to suggest a remedy for the evil, involves a difficulty not easily overcome; without a supply of arms, ammunition, and the other necessary implements to provide food and clothing, they must perish.

The question then is, how are these requisites to be provided without the intervention of Agents, whose intercourse with the Indians is not desirable? In answer to this, I can make no better suggestion, than that to which I have alluded in former replies, viz.: to make wholesale laws for the protection of the Indians (opening the trade to competition) licensing proper persons to engage in it, to provide means for their civilization; in short, the latter means alone would, ere long, enable them to detect and avoid, in a great measure, the evils to which they are now exposed.

12th. The gradual increase in the density of European population around the Indian settlements, having naturally the effect of diminishing the supply of bears, deer, and other game in the Indian Reserves, what will be the effect of an entire extinction of that supply?—If they do not raise produce and cattle to supply the place of these bears and deers, as articles of food, the effect must be extinction.

13th. Do you think the Indians calculate upon such obvious consequences from increase of surrounding population, and has such a prospect any effect in turning their attention to Agriculture and Manufactures?—I know that the Indians frequently talk upon the subject, but it does not make that serious and anxious impression upon their minds that so important a matter should do, and I do not believe it has much influence in regard to their turning their attention to Agriculture and Manufactures.

14th. Do you think that the Indians among the European settlements especially, although any great deviation from inveterate hereditary habits may be distasteful and impracticable to themselves, view with any great disinclination the prospect of their children being civilized, and the distinction of warriors, &c., now practically absolute,

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

becoming even nominally so?—I do not believe that the Indians look forward to, or contemplate the future or even temporal condition of their children, with that serious consideration that their present affection for them would warrant a belief of, otherwise there would not be so many instances of their divesting themselves of property, which to future generations would be immensely valuable; and knowing, as they all must do, the impoverished state of their lands as to game, they would shew a more decided wish that their children be made acquainted with the arts of Agriculture, Mechanical trades, and Manufacture.

SECTION IX.

1st. What is the extent of present pecuniary means within the Province, applicable to the promotion of education and religious instruction among the Indians?

2nd. In what manner, and among what Tribes or communities are those means distributed?

Answer to two foregoing queries:—It appears to me that the Chief Superintendent of Indian Affairs is alone capable of answering these two queries.

3rd. Among what Tribes, settlements, or communities, are found the greatest capabilities, and aptitude to receive instruction, and in which have its consequences been most apparent?—As far as I have had an opportunity of judging, I think the Chippawas.

4th. What have been the most obvious results to improve the character and condition of such as have become comparatively civilized and literate?—The most obvious results are a desire to imitate the whites, in becoming more cleanly, sober, and industrious; in fact, it has raised them from a most degraded state to comparative comfort; and in many instances they have been taught to read, write, and cypher, in English as well as in their own language.

5th. What is the amount of the religious establishment, exclusively devoted to the spiritual care of the Indians; whether Clergymen or Catechists of the Church of England, or Missionaries of different sects and persuasions?—I must again beg leave to refer to the Chief Superintendent of Indian Affairs.

SECTION X.

1st. What are the best means in your opinion of promoting education among the Indian youth?—The withdrawing of the children from their parents, and placing them under competent instructors, on the Infant School system, where they should also be taught Mechanical trades.

2nd. Do the more unsettled Indians, or the older Indians of fixed habits, generally exhibit an aversion or otherwise to having their children instructed in letters, and Christianity, even to the extent of necessarily destroying the Indian character, as most proudly maintained among the warlike Tribes?—Some few Indians may shew an aversion in this respect; but not knowing the value of education, they are more generally indifferent on the subject.

3rd. What is the degree and aptitude to receive instruction among children of Indian birth and unformed habits, as compared with children of European or African birth, of corresponding ages?—They appear as acute as the generality of European children, though perhaps not so much so as those of African descent.

4th. Have you observed any difference in the docility or capacity to receive instruction in letters, between the male and female children of the Indians?—In the Schools I have seen, where children of both sexes were taught, there did not appear any remarkable difference between them.

5th. Do you think by educating some of Indian birth to the pastoral office, it would have the effect of more rapidly disseminating letters and Christianity among the yet unreclaimed and unconverted Indians, either through the medium of their original language or otherwise?—I do, and particularly through the medium of their own language.

6th. Have you any faith in the application of education to adults especially?—Not generally, because of the difficulty of settling their minds to the subject, otherwise I have no doubt of their capacity.

(Signed,) T. G. ANDERSON,
S. I. A.

Manitowaning, 26th March, 1840.

The following additional questions have been ordered by the Committee to be sent (as connected with the Indian Department) to the Superintendents of Indians:

1st. What is the system adopted in paying the Indians their annuities; is there any inferior system with regard to all; and are they paid in money or in goods.—State the manner in which the aggregate amount is divided?—I must consider myself as less conversant on the subject, than those of my brother Superintendents residing amongst Indians receiving annuities. It may, however, be satisfactory to the Committee to give you a detailed account (as far as I can recollect) of my experience of this matter during my residence with the Indians at Coldwater and the Narrows. In 1828, I was removed with the rest of that Garrison from Drummond Island to Penetanguishine, and directed to the superintendence of the Indians in that vicinity, as well as those visiting from other parts, and from the United States, and to continue the issues of presents, as I had done at Drummond Island.

Having had the honor of an intercourse with His Excellency Sir John Colborne, a plan was suggested and adopted accordingly, for settling the Coldwater and Narrows Indians, by building them houses at those two places, and on the road connecting them. Those Indians have an annuity of £1200 currency, which by agreement, was payable to them annually in goods at the Montreal prices, through the Commissariat Department. I made two payments to them in this way, completing, if I mistake not, the eighteenth year from the time of ceding their lands to the Crown, for which they receive this annuity. Finding at the end of each term, that they had scarcely a vestige either of their land payments, goods, or other presents left, (at this time they were emerging from a state of absolute wretchedness,) consequent upon their habits of intemperance, and considering that in their proposed new mode of life, their annuity, if paid in money, could be applied more to their interest, and the amount spent in this Province; and His Excellency having been pleased to sanction this suggestion, it has been acted upon ever since.

About this time the settlement of the surrounding Townships, Orillia, Ora, &c., commenced; and considering that some of their money would be well applied in building a Grist Mill at Coldwater, (which was effected, and is now let for £100 per annum,) besides which several yokes of oxen, farming implements, &c., were purchased for them; and at the expiration of three years, on settling their account with the Commissariat, there remained a balance in their favor of more than £1100; with this money, at their request, a block of land, 20 acres, was purchased, with a beautiful Mill site and a double Saw Mill erected thereon, with the necessary preparation in the Dam for a Grist Mill, which it was their instruction to have built, as soon as their funds would accumulate to accomplish it. But here a stop was put to their prosperity; a spirit of dissatisfaction was introduced amongst them by their envious white neighbors; they were indulged in their frequent demands for cash at Toronto, which they squandered in useless finery; and associating with

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

tavern companions, returned in many cases to their drunken habits.

I may add, that during the time I had control of their affairs, they became sober and better clothed, and had more and better food than they ever had before or since.

The Committee will perhaps be more ready to excuse me for this long detail, when I say I have ventured to intrude upon their time in this way, in order to show my reasons for some answers to queries bearing on this point, which I have the honor now to consider in their proper order.

I am of opinion that there is not an uniform system applied for the payment of Indian Annuities, and from the want of a well digested plan, these payments do not afford the Tribes that full benefit which the Government is desirous they should derive.

I believe they are paid in money only, or what is equivalent in cattle, and farming implements are purchased, and houses built for them, and in some cases, school teachers and blacksmiths are paid from their funds.

I cannot see how the aggregate is divided among the Tribes generally; but for some months before I left Coldwater, the manner of payment there was an absolute injustice to the Tribe, as some few of the Chiefs received the money at Toronto, which, as I have before stated, they squandered, without imparting the slightest benefit to the whole.

2nd. Do you think the presents susceptible of improvement, and what changes (if any) would be beneficially introduced?—The Indians, in my opinion, are not competent to the management of their own affairs. They know nothing of accounts; and when a portion or the whole of their annuity is placed at their own disposal, it is either applied to the purchase of necessaries for the Tribe, divided amongst the individuals, or squandered by those into whose hands it is placed. In the first case, they are liable to be imposed on, and in the second, a great part at least is spent on articles which either excite vanity or idleness.

I should consider the safest and most beneficial way, to be for each Superintendent to assemble the Tribes under his charge, once in each year, for the express purpose of consulting as to the best manner of applying their annuity for the year, upon which they are about to enter; this done, the Superintendent of Indian Affairs, and if approved by His Excellency the Lieutenant Governor, the affairs of the Tribe would not fail to go on satisfactorily to all concerned.

3rd. With regard to the lands reserved to the Indians within the surveyed limits of the Province, and remaining generally wild, as hunting grounds; what are the chief difficulties in preserving them for their exclusive enjoyment, and what are the means used to prevent any interruption of that enjoyment?—I believe the chief difficulty consists in their being taken possession of by squatters, more or less, and adventurers cutting timber, &c. on these lands. But such blocks of uncultivated lands in the settled parts of the Province may also be considered objectionable, in as much as they obstruct the improvement of roads, and prevent their settlement by a more industrious white population. I believe laws have been repeatedly enacted to secure to the Indians the exclusive enjoyment of their property, but I am told they do not produce the desired effect; hence arises amongst the Indians, in some cases at least, the disquieting idea, that these lands do not *bona fide* belong to them, or that the Government is not their competent guardian, otherwise there could be no difficulty in ejecting and punishing intruders.

4th. Have you heard of any facts from which you can judge of the efficiency of the late Act of Parliament for the protection of Indian Lands against Squatters?—I am told, there is on the Saugeen Reserve, a Mr. McGregor, who cultivates a farm, cuts timber, has a large fishing establishment, and purchases the Indian presents for whis-

key; and in the early part of last summer, he took up a fishing station on an Island about 30 miles to the S. E. of this, where he has a party of men at present; and although I sent him a copy of the Act relating to Squatters, &c., passed last Session, he totally disregards it, and continues his unlawful traffic.

Besides this, the selling of whiskey to the Indians by the Traders, is an almost every day occurrence, sometimes coming to this Island, and within a short distance of this settlement, barter their whiskey for furs, fish, &c., yet no one is found to enter a formal complaint. Even the Honorable the Hudson's Bay Company, I am told, do not hesitate to violate the law; though I have not witnessed the instances above stated, yet I fully believe their truth.

The circumstances shew the inefficiency of the late Act of Parliament to protect the Indians, not only as regards squatters, but also a more offensive class, who not only live on the Indian lands, but by the most cruel means, are destroying them off the face of the earth.

5th. What alterations and improvements can you suggest for the better securing the Indians the possessions appropriated, or for rendering them more generally beneficial to that race?—Those lands called Indian Reserves, including many Islands on the St. Lawrence, must be worth an immense sum of money. In their present state, their proprietors derive no income from them, and as to hunting grounds they cannot, for any length of time, afford them a means of support; and should an extensive system of emigration take place, these uncultivated lands would present a serious obstacle, as I have before observed, to the general improvement of the country. And supposing the possibility of the Government ceasing to be their guardians, the consequence to the Indians would be, that in less than twenty years they would, from want of proper management, be destitute of all resources.

I therefore would suggest, not only as a benefit to the Indians, but also as a good to the country, that all their lands within the settled parts of the Province, with the exception of their necessary farms, be bought by the Government, the principal funded for future generations, and the interest applied for a given number of years, in such a way as the Government might see best suited to promote the welfare of the Indian Tribes.

6th. What is the course which you think ought to be adopted in regard to intruders upon the Indian lands; whether mere squatters or trespassers cutting and carrying away timber, or persons settling upon and improving lands within the Indian Reserve, under some colorable title or permission of occupancy from the Indian Chiefs?—To the substance of this query, I have alluded in my third answer; but I have always understood that the Indians were no more competent to give deeds or other titles for any portion of their lands, than a minor would be to convey his estate before he became of age, and that the Government was their lawful guardian. If this be true, the usual process of ejectment could not fail to produce the desired effect; if it be not so, and the Indians become acquainted with the inability of the Government to redress their wrongs, the probability is, they will harass intruders in some way or other until they be compelled to quit possession. Could not a law be passed, compelling all persons trading or following other occupations on Indian lands, to take out a license annually, with or without payment, binding them under heavy penalties, with surety, to conform to the laws enacted for the protection of Indian property, &c. It appears to me that it would be beneficial; at all events, it would give the authorities a knowledge of the persons licensed, a facility for prosecuting those who were not, and an opportunity of refusing suspicious characters, as well as those who had acted wrong the preceding year.

7th. Do you believe the intruders upon the Indian lands to be numerous, and to what extent; and how and what degree do you believe their residence within these Reserves affects the interests or comforts of the Indians?—Not having witnessed the effect produced, I do not feel

Appendix
(T.)

24th June.

Appendix

(T.)

24th June.

myself competent to answer this query, further than to say, that I do not believe the injury sustained by the Indians from squatters to be so extensive as they imagine.

8th. Among what class of Indians are the presents annually distributed, and where, and in what manner; and under whose superintendence is this distribution made?—The Tribes or Nations who receive presents at this settlement are generally Chippawas, Ottawas, and Pottawatimies, and sometimes Minaminces from Green Bay.

Under the approval of His Excellency the Lieutenant Governor, a Schedule of Equipment for every class, points out the articles to which each individual is entitled to receive; and the number of classes is twelve, and are distinguished as follows:

DESERVING.			COMMON.			EQUIPMENT.					
Chiefs.	Warriors.	Women.	Chiefs.	Warriors.	Women.	Boys.			Girls.		
						From 10 to 15 years of age.			From 10 to 14 years of age.		
						From 5 to 9.	From 1 to 4.		From 5 to 9.	From 1 to 4.	

In the first place, an estimate is made by the Superintendent for the presents he may consider necessary for the ensuing year, which, where they are visiting Indians, is necessarily made ample, as it is impossible to know the exact number who may come. This estimate, being approved by the Governor, is sent to the Commissary General, who directs their being sent to the place of issue, in charge of one of his own officers. The Superintendent having numbered the Indians, and classing them as above, makes a requisition on the Commissariat Officer, for the articles necessary to clothe them. The various suits are cut and prepared by the Commissariat Officer, who delivers them to the Superintendent. The Indians are now placed in their respective classes, and the Superintendent delivers to each individual the articles allowed to him, according to the schedule; should Indians attend, the Commissariat is bound, to the full extent of the estimate, to comply with the Superintendent's requisition, but no further, without a special requisition from the Lieutenant Governor; and in this way, I have issued the presents for more than twenty-four years, with general satisfaction to the various Tribes.

9th. Can you point out any practicable improvement in the mode of distributing presents, either beneficially as regards the Indians, or economically as regards the Government?—Some years since, I made a calculation on this subject, and submitted it for the consideration of His Excellency Sir John Colborne, but it has not been acted upon. It was made with reference to the civilized Indians; a considerable saving to the Government was shewn, and I believe they would have been satisfied with. I regret I cannot furnish the Committee with a copy of it, as it is copied in one of two books borrowed of me by Colonel Jarvis last summer, but the principle was to allow them more wearing apparel than they now receive, allowing them only one blanket in three years, and if I recollect right, giving a less amount in extra articles, viz.: guns, kettles, &c.

The plan of detaining the Indians for a length of time at this settlement for their presents, is different from that which was in use at St. Joseph's, Drummond Island, and at Penetanguishine. At those places, so soon as Indians arrive, to the number of eight or ten canoes, more or less, they were immediately clothed and allowed to return home; but here none receive their presents until all who are expected have arrived on the 1st August. This mode of proceeding must either increase the expense to the Government, or prove injurious to the Indians. For fear of being too late, they begin to assemble in the early part of July; their scanty stock of provisions is soon exhausted,

many are without nets, and if they had them, this bay could not support the increased number with fish, and they are reduced to a state of starvation, which was till last year, when an additional supply of provisions was provided for them. Hunger, with their crowded and filthy state, naturally produce disease, and vast numbers, principally children, get sick, and several have died each year. Another strong reason for their being allowed to return to their homes is, that those who have little farms complain of the loss of their crops, owing to their long absence. But as I represented this evil, and the Indians having mentioned it in Council to Colonel Jarvis, I have no doubt but he will make the necessary arrangements for a change to the mode which was in use at Drummond's Island, &c. &c.; for which purpose should be here not later than the 15th July, and in all probability the business would be over by the 1st August, and certainly by the 10th of that month.

10th. What are the principal advantages resulting from the distribution of presents. 1st. As regards the benefits arising therefrom to the Indians. 2nd. Towards the Government and the peace of the remoter parts of the Province, by preserving the good-will and affections of the unsettled Tribes; and what, in both their relations would, in your opinion, be the consequences of a total cessation of these presents?—First, the advantage arising to the visiting Indians is nothing more or less than the preservation of their lives; I mean those living within the British possessions; the present impoverished state of their hunting grounds will not furnish them with means of providing clothing for their families. Secondly, By the issue of presents, the confidence and affection of the Indian Tribes is secured; without it, they would, as a matter of course, repair to the Government for relief, and, as a matter of necessity, would probably plunder from the remote settlers. The consequence on the part of the Indians would be an alienation from their English Father, and, on the part of the Government, a breach of faith to her red children.

11th. Do you make any, and what periodical visits to the different Tribes under your immediate superintendence, and for what special objects;—And are your travelling expenses necessarily incurred, or such visits paid you by the Government; or are you paid in any other way, and if so, and from what fund such payment is made?—I do not make such periodical visits to the Indians within my superintendence as I could wish, because I must either do it at my own expense, which I cannot afford, or obtain a special authority, in order to establish a claim for my travelling expenses, (which at this distance from Head Quarters is not convenient;) and I therefore take advantage of their occasional visits, to give them such advice as I consider necessary. When ordered from post on duty, I receive travelling expenses, which I believe is paid out of the Military Chest by warrant of the Commander of the Forces. My daily allowance for travelling is 5s. sterling, (per diem,) paid by the Commissariat; and if the officer, ordering me on duty, were to provide me with a route, which I am entitled to, the Commissariat would, in addition to their daily allowance, provide me with transport. But on routes where there are steam-boats and regular transport contracts, I would not be entitled to lodging money, because in such cases, quarters are supposed to be furnished.

In conclusion, I would beg leave to state, that I fear my answers to the queries proposed in list of queries No. 2, may not be so ample as the Committee might expect, but having recently replied to a number of printed queries of similar import (sent to me by Colonel Jarvis) for the use of the Committee, I hope any deficiency in the present may be supplied by them; and that the document No. 1, containing 106 queries, which accompanied No. 2, now returned, shall be attended to with as little delay as my other pressing duties will permit of.

I have the honor to be,

&c. &c. &c.

(Signed,) T. G. ANDERSON,

S. I. A.

Manitowaning, 4th February, 1840.

Appendix

(T.)

24th June.

Captain Anderson, Superintendent of Indian Affairs at Great Manitoulin Island, having requested me, as Surgeon to the establishment, to furnish answers to queries Nos. 3 and 4, section 2nd; in accordance therewith I beg leave to submit the following:

Query 3rd. What are the prevailing diseases and the apparent causes, and the scale of mortality in proportion to like number of European descent;—Have they medical aid from practitioners?

Query 4th. What measures are adopted to preserve them from the ravages of the small pox, which appears to have been so fatal to the Tribes West of the Mississippi?

Answer to query 3rd:—The diseases to which the Indian Tribes are most subject, are those arising from original weakness of constitution; the causes of debility may be imputed to the severity of their climate, their irregular mode of life, constant exposure, deficient clothing, wanting in nutritious food, filthy habits, the alternate periods of repletion, want, and drunkenness, producing more or less derangement of the digestive organs, and scrofula in its various forms of enlarged glands, diseases of the spine, joints, consumption, *tabis misenteria*, &c., are the afflictions most commonly met with. Scrofula should not be regarded as a disease confined to the unhappy few who transmit from father to son, from one generation to another, with undeviating regularity, but as a disease of circumstances, (if in the exposure may be allowed,) and that it might be engrafted almost in any constitution, provided the causes were permitted to operate. It is well known that this disease can be produced in many domestic animals by unwholesome food. It is a popular opinion that the Indian race is endowed with great vigour and stamina, but a more intimate acquaintance with the subject will prove its fallacy.

The Indians of this Lake are seldom above the middle size, slender, but for the most part well formed; the chief defect in their figure is in the chest, which is generally flat and narrow. They are certainly capable of great exertions, but only for a limited period, and always followed by long intervals of repose.

To enumerate all the diseases to which Indians are liable, would be only a catalogue of almost all the ills of which flesh is heir to, but a few desultory remarks may be acceptable. The diseases are for the most part characterized by, or want of power, but nevertheless they bear repletion much better than could be expected. Acute diseases of the organs within the skull and abdomen are comparatively rare, while those within the chest are the seat of the most frequent and fatal attack; during the summer heat, great numbers of infants are destroyed by diarrhoea, and survive only to be carried off by miasmatic disease. They are likewise greatly infected with worms. The females suffer much from head-ache, owing chiefly to constipation, and not unfrequently to obstructions.

They can scarcely be said to suffer during parturition, and accidents attending it are rare. Two or three troublesome cases, however, have come to my knowledge. Fever, in the ordinary occupation of the term, is almost unknown. Hooping Cough is to them a most distressing disease, and when attendant with fever between the paroxysms, almost invariably fatal. Tubercula consumption, bronchitis, and pleurisy, are the most frequent and fatal diseases. I have met with cases of Hydrocephala, noli me tangere, tic doreux, epilepsy, cataract, and paralysis; a case of the latter, of five years standing, complicated with disease of the spine, made a perfect recovery under the use of strychnia. Affections of the bladder and kidney, or indeed either of the urinary guiliet organs, are extremely rare. I have not met with a case of the venereal disease during a period of seven years; about thirty years ago they say it was very prevalent, but it is now dead; there are some reasons to believe, that at no period was the disease very virulent, and they had no opportunity of aggravating it by excessive doses of mercury. I frequently, however, see cases closely resemble it, but they universally deny that it is contracted in the

same manner; the disease alluded to, appears to be similar to the Byaris of the West India Islands, Sibbears of Scotland. They are sadly tormented with rheumatism and tooth-ache. Dropsy I never met with, except towards the termination of consumptive cases some years ago. I removed thirty pints pus from the abdomen of an Indian boy nine years of age, by tapping; he recovered.

It is impossible to give an estimate of the comparative mortality between them and Europeans, but I am decidedly of opinion that it is higher amongst the former than the latter. The mortality amongst the children is great, and the adults seldom attain an advanced age.

That the pursuing of agriculture is favorable to their increase, at all events, that may contribute materially to their present health and comfort, scarcely admits of doubt. Nothing can be more striking than the contrast between the well fed Indian of this Island, and the half naked forlorn looking inhabitant of the north shores of the Lake;—the former does not hunt, but divides his time between farming, the manufacture of sugar and fishing—has generally a sufficiency for his family and a surplus for sale. The latter derives a precarious subsistence from fishing and hunting; the produce of which is in many instances bartered for liquor, and when intoxicated, his blanket frequently follows his fish and furs.

Amongst all the Tribes, especially those in a civilized or semi-civilized state, I think much harm is done, and the constitution irreparably injured by repeated bleedings, even in slight rheumatic pains, or the stiffness arising from fatigue, they almost invariably resort to this mode of cure. I am certain, from repeated observations, that it affords temporary relief, but ultimately can scarcely fail to prove injurious. The plants and roots used by them as purgatives and emetics, are extremely harsh and violent in their operation, and consequently injurious in many of their diseases; as there is no better established fact in medicine, that in proportion as the strength is diminished, the liability to disease is enervated, and this especially holds true in scrofulous subjects. The Indians bear pain with considerable fortitude, and are amenable to the directions of the medical attendant. Generally they require much larger doses of medicine than Europeans; a purgative which does not produce at least 20 stools, and a proper proportion of griping, is not regarded as effectual to the evil for which it was taken. It is asserted by the Indians themselves, that those of the Methodist persuasion are more subject to bleeding from the lungs and consumption than any other denomination, (owing to their praying so hard,) as they express it. This is not improbable, having myself seen many of them in a high state of excitement, quite sufficient to produce hemorrhage in those predisposed to it. Seven fatal cases occurred last year among the Indians at this post; of whom 5 were children of diarrhoea, 1 woman of consumption, and 1 man of congestion of the brain, the only case of the kind I ever met with amongst them. Two infants belonging to officers of the establishment, died last winter, of diseases consequent to 21 days' exposure in an open boat in the month of October. Four births took place amongst the whites connected with the establishment. Much inconvenience and disappointment to the medical man results from being obliged to treat even the most serious cases in their exposed wigwams, destitute of every convenience, frequently not even a spoon can be procured to administer the medicines. Referring to the last clause of the query, I beg leave to state that I was educated at the University of Edinburgh, have a Diploma from the Royal College of Surgeons of that city; a Licentiate of the Medical Board of Upper Canada, was a length of time one of the House Surgeons to one of the chief Cholera Hospitals of Edinburgh, and here have been employed by the Indian Department since June, 1833, to the present time, first in charge of the Indian Settlement at Coldwater, and at the narrows of Lake Simcoe, and subsequently at this post.

Answer to Query 4th:—Vaccination. Owing to the difficulty of procuring genuine virus, I did not succeed in getting any, until the day before the apparatus of the Indians, after having received their presents, seventy-nine

Appendix
(T.)

24th June.

persons, for the most part children, appeared to have recovered the disease perfectly.

(Signed,) PAUL DARLING,
Surgeon,
Indian Establishment.

Manitoulin, Lake Huron.

APPENDIX No. 25.

Answers of Mr. Superintendent Anderson to the queries proposed by the Honorable S. B. Harrison, in 1839, respecting Manitoulin Island.

Reply to sundry queries proposed by S. B. Harrison, Esquire, made by order of His Excellency Sir George Arthur, Lieutenant Governor.

1st. The climate of the Island at present, and as well as you can ascertain, at other seasons of the year?—The climate appears this far particularly healthy, and from the abundant produce of former crops, and the luxuriant appearance of the potatoes, corn, wheat, barley, oats, beans, pease, and pumpkins, now in the fields, it is evident that it must be favorable to the growth of all the necessaries of life. The winter sets in about the beginning of November, the cold is not particularly severe, the snow seldom falls more than two feet deep, and the spring may be said to open about the middle of April.

2nd. The general character of the soil, and its fitness for cultivation; as well as the description of the timber?—The soil generally is a mixture of clay and sand, with limestone pebbles; some parts are stony, but as they are principally limestone, it does not appear objectionable on that account. The cedar swamps on the high land, of which perhaps one third of the Island consists, though at present wet in the fall and spring, appear to be land of the first quality, being of a deep black loam, and free from stone; when they are opened and exposed to the sun, they will become dry and fit to grow any kind of produce. The timber on the uplands is of the usual kind of hard wood met in other parts of the Province, viz.:—Maple, basswood, elm, red oak, white oak, pine, &c. &c.

3rd. The facilities for obtaining a sufficiency of game and fish, and the capabilities of the Island in that respect, for their support of the Indians who are there?—This Island, as well as the surrounding country to the east, north, and west, have but little or no game, but fish are in abundance. The Indians residing on it and the neighboring Islands, are seldom in want of food; but to make their mode of procuring this article less precarious, and to encourage industry amongst them, they should be secured from the encroachments of vicious whites, or those of loose habits who frequently visit them, and encouragement given to some well disposed merchants to settle at this place, who would supply their necessities at a cheap rate, and take fish, sugar, furs, &c., in exchange for his goods.

4th. The general habit of the Indians with reference to their permanently remaining on the Island, or proceeding elsewhere, for the purpose of hunting and fishing?—The Ottawas, who have emigrated from the United States, and settled on this Island, have all their lives been Indian farmers; they seek no other means of subsistence but that obtained from the soil, and the fish obtained in the immediate vicinity of their village, and in the autumn, each family cure a sufficiency to last them through the winter. Consequently, it is not necessary for them to leave their homes in search of food, neither do they, as the Chippawas trust to the precarious mode of spearing fish through the ice during the winter season. The Chippawas, who, never until lately, cultivated the soil, have no fixed place of residence; they necessarily change their camp often, even in the depth of winter, in search of new fishing

places, and though many of them live within a day's journey of this, and admit of the benefit arising from growing corn, potatoes, &c., still it has required much persuasion to make a commencement, which they are doing on various parts of this Island, and on the main land it has been found advisable not to press them too hard, or to insist upon their adopting a new mode of life, until prepared for it by degrees; and experience has taught them the advantage of the change. But what has vast influence on the minds of these people, and retards their civilization, is the obnoxious advice they receive, through interested motives, from many of the Traders, who, in violation of the law, and every other humane consideration, continue to deal out to them the poisonous draught of whiskey; thus, the poor native, who has been brought up to weigh only one side of a question, follows the vent of his inclination, until he can bring no more game, and is then cast off and allowed to perish.

5th. The character of these settlements which have been made by the Indians on the Island, and the capabilities they possess for the support of the Indians who have become settlers?—The Ottawas in "Small Sound" cultivate in various spots, (the land not having been surveyed,) as suits their fancy, perhaps to the number of two or three hundred acres; those raise abundant crops, in fact more than they require for their subsistence. They have a church, and many comfortable log dwellings of their own building. The Chippawas plant some spots on various parts of the Island, but do not yet raise sufficient to support their families.

6th. The present and probable future extent of support which any of the Indians may derive from pursuits of agriculture?—The present advantages are a release from his former precarious mode of existence; by a constant supply of wholesome food, consequent upon this experience, has proved that the Indians who cultivate the soil have become more healthy and robust; they are enabled to provide additional clothing, and that their numbers increase in proportion as they become more cleanly, and abstain from strong drink. Under these circumstances, it does not appear unreasonable to anticipate their being able, ultimately, to support themselves.

The system of too much liberality to the Indian is not productive of that great good which might be expected; all necessary articles to enable him to improve his condition should be placed within his reach, and when he is able, induced to supply those necessities by the fruit of his own labor. He will, of course, take all that is given him; but if not obtained by his own exertions, he will not value them so highly, whereas if he could purchase them at a reasonable rate for furs, sugar, &c. &c., he would value them more, his habits of industry would improve, and a saving for other purposes would be effected. It is true, there are articles such as oxen, ploughs, &c., which he could not obtain by his own labour; these, therefore, must be supplied by his benefactors.

7th. The general extent of civilization which has been attained by the Indians, as well as their general moral conduct?—The We-quame-cong (Small Sound) Indians, who are Roman Catholics, are attentive to their religious ceremonies, they are generally well conducted and cleanly, compared to the surrounding Tribes, and few instances of intemperance are seen amongst them; but they have no school, and the Indians say their pastor will not allow them to attend the school at this place.

8th. What has been done with respect to the furnishing religious instruction, by whom, and what is the present state of the religious establishment?—As I before observed, most of the We-quame-cong Indians are Roman Catholics, and became such some years before they emigrated from the United States; they have had no priest resident amongst them on this island, until the Rev. Mr. Proulx joined them last autumn; the missionary belonging to the Established church, who is now employed here, is the first Protestant Clergyman who has resided for any length of time on the Island, and having no efficient interpreter, and being unacquainted with the language, his labours as yet have not been crowned with much success.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

Notwithstanding these difficulties, about heathens, including children, have been received into the Church by the ordinance of baptism since the last Spring. A native interpreter is absolutely necessary, who would visit them in their huts, discourse familiarly with the Indians, and communicate the important truth of Christianity to them in their own peculiar manner.

9th. What has been, or might probably be done with respect to the education of the children?—Very little as yet has been done, but by proper means, viz: by having a building appropriated to the boarding and lodging of the children, much good might be anticipated. The Indians cannot be expected to have their children at the school unless provision of this kind be made for them, and even were they all living in an adjacent village, so that they could go to school daily, yet the poverty of their dress, and their filthy state, generally, renders it peculiarly irksome to the teachers. Under all circumstances, the teachers should be those who have been expressly brought up for the purpose, and who delight in doing good; the system which appears best adapted for the instruction of these people would be that called “The Infant School System.” And should this suggestion be approved, teachers might be obtained from England in time to commence a school next summer; and in order to make the school attractive and respectable, the children should be clothed also in some appropriate dress.

10th. What is the feeling of the Indians resident on the Island, as to the course which has been pursued by Government in placing them there?—The Indians resident on the Island, as well as the visitors, are much pleased with the formation of the Establishment; but from their being constantly told, as they say, by Americans, that they will not be allowed to keep possession of it, they cannot, or do not fully believe the truth of its being exclusively reserved for their Tribes, consequently are slow in availing themselves of its advantages.

11th. Whether any and what change may be beneficially made in the description of presents annually made?—In lieu of the presents now issued, a more satisfactory arrangement might perhaps be made in giving to the civilized Indians shirts, coats, and trousers; and instead of waiting until the total number of Indians arrive to make the issue of presents, it would be decidedly better that the presents be on the spot early in July, and clothe and send them off in small parties—thus disease and hunger would be avoided.

12th. What is the feeling of the visiting Indians as to the stoppage of the usual distribution of annual presents to them, unless they will become resident in the British Dominions?—They think it a very great hardship; they have payments due them by the American Government, which they are threatened to be deprived of, if they come and reside in Canada; and if they do not come, they lose their presents from the British Government. Under those circumstances, many prefer losing their land payments, for the known certainty of receiving presents.

(Signed,) T. G. ANDERSON,
S. I. A.

Manatowawning, 20th August, 1839.

APPENDIX No. 26.

Evidence of the Lord Bishop of Toronto.

Answers to certain queries proposed by the Commissioners for inquiring into the Affairs of the Indians, by the Lord Bishop of Toronto.

Toronto, 6th February, 1843.

1st. Nearly forty-four years.

2nd. No serious attempts have to my knowledge, been made to ameliorate the moral and religious condition of

Appendix
(T.)
24th June.

the Indians on the part of the Government, till very lately; and with the exception of the Six Nations on the Grand River, and in the Bay of Quinté, among whom Missionaries were appointed by the venerable the Society for the propagation of the Gospel in Foreign parts, while they lived on the Mohawk River, and continued after they came to this Province, the native Tribes of Canada West were left entirely to themselves, and have gradually melted away before the spreading of white settlements, till they have become only a miserable remnant of what they were when I first knew them in 1799.

The Six Nations, commonly called Mohawks, have made a very considerable improvement both in their moral and religious character, and in habits of industry.

3rd. Their improvement in this respect has been in a great measure confined to these Tribes, who have been visited by or had resident Missionaries, whether sent by the Church or other denominations; but it has not been so great as might have been anticipated, chiefly because the Indians are not ambitious of a surplus, and are quite content if they can raise corn enough for their consumption.

4th. In regard to those Tribes which are learning an imperfect system of Christianity, from Dissenters and the Romish Church, it is not necessary for me to say more than that which is imperfectly taught cannot be perfectly learned. The Church Missionaries have, through the Divine blessing, been more or less successful, in proportion to the time spent upon the Indians.

The Six Nations, on the Grand River and in the Bay of Quinté, have made a fair progress under three pious Clergymen at Muncytown, on the River Thames. The Indians are very much improved under the able and judicious management of the Rev. Richard Hood, A. M., although he is unable to spend his whole time among them. At Walpole Island we cannot be said to be yet fully organized, but arrangements are in progress, from which we look for the most happy result. The same may be said with respect to the Indians on the River Sable, whom I found to be very intelligent and industrious, cultivating land which they have purchased from the Canada Land Company; and having already some knowledge of Christianity, they are exceedingly anxious to have a Church Missionary and Schoolmaster settled among them. The Indian Church Mission on the Manitowaning Island is proceeding very prosperously, and would much more so, were it made the interest of the scattered families along the shores of Lake Huron, to congregate and settle there, and the Church in contemplation erected.

5th. More correct ideas concerning marriage, raising the condition of their women, a desire to have their children taught as white children; an abjuration of their idolatry, medicine bag, and prophets; the sinfulness of murder, drunkenness, cruelty, &c. &c. &c.

6th. The Indians whom I met at the Manitowaning Island, Heathens as well as Christians, appeared fully aware that the time was rapidly approaching when they must alter their mode of living; hunting has become exceedingly precarious; the wild animals along the shores of the Lake, and even in the interior, have become extremely scarce, or rather extirpated. Fish, though in general abundant, fails at certain seasons; and the superior comfort of the few Indians already settled, as well as the few whites who are permitted to remain among them, as artizans, was not unobserved.

Nevertheless, their disposition to rove and not to settle in one place, still prevails. They have a great antipathy to any thing like steady labour or occupation, although not insensible to the benefit it confers. It is, nevertheless, a great advance, when they become fully aware of the superior comfort of fixed residences; from such impressions, they are more easily induced to remain in one place, at least a portion of the year, and during that time, much may be done through their children.

Appendix
(T.)

24th June.

7th. The majority of the Indians who assemble at the Manitowaning Island are still heathens, and the attempt by the Churches of England and Rome to convert them, though in a measure successful, have yet much to accomplish. The obstacles to the conversion of North American Indians, appear rather of a physical than a spiritual character; collecting them together in villages, supplying their common wants, food and clothing, and gradually instructing them to supply these wants themselves. Their superstitions are few, and their belief in prophets, and medicine bag, often difficult to shake.

8th, 10th, and 11th. The religious instruction and civilization of the Indians must proceed together, or rather be incorporated with each other, and must proceed together; and I know no better plan than that which I proposed to His Excellency Sir Peregrine Maitland, many years ago, and upon which he was acting, when promoted to the Government of Nova Scotia:

1st. I said that almost all the different Tribes of Indians within the Province enjoyed annual incomes of considerable value, from the sale of their lands to Government.

2nd. That they could not live by hunting, as the settlements were rapidly extending through every part of the Province, and unless something was done to induce them to alter their mode of life, they must infallibly perish in a very short time; that their annuities, and even their presents were too often wasted, and rather turned to their destruction than their benefit.

The outline of the Plan was:

1st. To collect each Tribe or Nation into a Village, for so long as they continued erratic, nothing effectual could be done towards their real improvement.

2nd. The expense of erecting the Villages might be defrayed by a deduction from their annuities and presents.

3rd. To assign a reasonable portion of land to each family around their villages—not alienable or capable of occupation, except by an Indian family of the Tribe or Nation to which the Village was given—the fee-simple of houses and land to remain in the Crown.

4th. With a view to their religious and civil improvement, to establish in each village one or more resident Missionaries, Clergymen of the Church of England; one surgeon, one practical farmer, a carpenter and blacksmith, with schools of instruction and industry under able teachers. The schools to be placed under the inspection and general superintendence of the Missionary and resident officer of the Indian Department.

5th. Every thing relating to religion to be under the sole control and guidance of the Missionary; all secular matter to continue under the Indian Superintendent.

6th. It is believed that the whole expense, under good management, might be met without increasing the present outlay of the Indian Department; but if the plan, as it ought, embraces all the Indians who are in the habit of frequenting the Manitowaning Island, (provided they submit to the conditions required; residence and attention to the cultivation of their small farms,) a small additional allowance from Government may be required; but it is presumed, that such addition, if required, would only be temporary, as it is in contemplation to exclude from presents, Indians living within the limits of the United States.

7th. Besides the vast benefit which such an arrangement would confer upon the Indians, the Government would derive from its operation much relief. A Department would be constituted in each Village, attached to and amenable to the Colonial Administration, at the head of which would be a Missionary of the Established Church, and a Civil Superintendent. The Government would be no longer embarrassed by persons interfering with the property of the Indians; such interference has been a source of great trouble to every successive Admini-

nistration for the last 50 years. Nor has it been confined to Laymen; insinuations have been poured into the ears of the Indians, by which they have been made uneasy and suspicious, and plots have existed to acquire their property, or at least the power of its appropriation by some, whose duty it professedly was, to confine their labors to their religious improvement; nor will there ever be entire safety from such intrigues, but by some such plan as that proposed.

By placing a Clergyman in each Village, amenable to the Bishop of the Diocese, who has no other interest than to discharge his duty, all plots and conspiracies about the temporalities of the Indians would be prevented, or timely notice given of their existence. Moreover, if the Indians are to be instructed at the expense of the Government in the truths of Christianity, it becomes the duty of Government to see that it be done in the most perfect and efficient manner, and that can only be through the National Church, and no other, over which Her Majesty has a reasonable influence. As I have already noticed, Sir P. Maitland proceeded to act upon this plan, but was not able to make progress during the remaining part of his administration. In the time of his successors, it was in some degree lost sight of, although some partial steps have been taken, at the Rice Lake, Coldwater, and at the Manitowaning Island.

In 1830, the Bishop of Quebec and his Clergy in Canada West, supported by the Indians of the Established Church, seeing the Government lax and indifferent to the cause of religion among the Aborigines, formed a society, under the name of the Society for converting and civilizing the Indians, and propagating the Gospel amongst destitute settlers. This society is still in existence, for some months under another name, viz.: "The Church Society of the Diocese of Toronto," and has continued to promote its objects with as much vigor as its limited means would admit. It has received some countenance from England, and at present contributes to the support of several travelling Missionaries, whose duty it is to visit the Indians, as well as the whole population.

Common humanity, as well as religion, requires something efficient to be done. The Indians have now no hunting grounds; they have been purchased and taken by Government for settlements, and without guidance, they are helpless and miserable.

If much could not be done with the grown up Indians in the way of religious instruction, their temporal existence may be made much more comfortable, and, as respects the children, every thing may be effected. Indeed, the obstacles in the way of converting the Indians of North America are not so great as among other Pagan Nations, for their Paganism is of the mildest character; they believe in a future state, though debased with corporeal associations; and they seem to have some glimmering of, and some confidence in a superintending providence. When spoken to on the subject of Christianity, they frequently ask, if it be the religion of their great mother, the Queen; and, if this question can be honestly answered in the affirmative, it is to their simple minds, a great recommendation.

9th and 12th. All the Indians that I have conversed with appear anxious to have their children instructed. They seem as apt as other children in learning the common branches of education or the mechanical arts.

There is an excellent School of Industry at the Mohawk Village, both for boys and girls. The boys pursue several trades, and the girls knitting, sewing, and household work. They are as docile as other children, as quick in apprehension, and clean and tidy in their persons.

Something has been done at the Manitowaning Island. Under the disadvantages, however, of the settlement being still new, the Indians not quite reconciled to a resident life, and the confined means placed at the disposal of Capt. Anderson, in comparison of what the New England Company allow for the Mohawk School of Industry. Complaints are made of irregularity of attendance, and

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

irksomeness of confinement, but these difficulties are diminishing at the Mohawk School, and may be made, under judicious management, eventually, to disappear. The confinement of the pupils, which some schoolmasters require, is not good for any children, and more irksome to those of the Indians, because they are accustomed to move about without the slightest control from their parents. The introduction of singing and drawing, and constructing figures, of which the Indians are exceedingly fond, would add variety to their studies, produce excitement, and a desire to learn. The fondness of Indians for drawing appears from the way they make their signatures, which is commonly the figure of some animal, and which is at times a striking resemblance. The Indian Schools must be conducted with little or no coercion, for you never find Indians punish their children. To succeed, schoolmasters of a superior description are required, who guide themselves more by common sense and experience, than by strict rules, which admit of exception; system there should be, but in a great measure unperceived, and free from restraint.

13th, 14th and 15th. Since my arrival in Canada, the Indians have diminished very much; there is not now one for ten, perhaps twenty, forty years ago. It is supposed that for some years back, the Mohawks have rather increased than diminished, but if so, they are the exception.

In all other Tribes they are diminishing. The Indians seldom live to a great age, owing to the hardship of their lives—the uncertainty of their supplies of food, sometimes great abundance, then for days, absolute want. These vicissitudes are much aggravated by their improvidence, consuming as much, when provisions are plenty, in a day, as might serve them three or four days. Their health, however is, in general, good; and though rheumatism and consumption are sometimes found among them, they are not frequent. When collected in villages, disease seems rather to increase for a time, owing perhaps to a change of habits, particularly consumption; this may be accounted for from their natural indolence, by which they are exposed to greater vicissitudes of heat and cold than while living in their wild state, in their native forests. In their wigwams they are but a little removed from the external air, although the position is so chosen as to protect them from piercing winds.

When, therefore, they go out to hunt they are not apt to catch cold, and in the forest they are less exposed to wet feet, and moreover exerted and always in motion. But when they get warm houses, they are less careful when they go out, and do not protect their feet from melted snow and cold rains—hence consumptions are more frequent in villages, than when living in their natural way. Yet, on the whole, they can scarcely be said to be more unhealthy than the white population around them, when guarded against epidemical disorders, such as the small-pox, and placed under medical care in other diseases.

The great cause of mortality is drunkenness, which they learn from the whites. During intoxication they are exposed, lying about in the open air, to all kinds of weather, and thus get diseased. After acquiring this vicious habit, they never live long.

In the villages, all spirituous liquors should be strictly prohibited. The Superintendent should always be a magistrate, and possess a power to punish severely any one who brings liquor for sale, or otherwise. To check disease among the Indians, you must keep them from drinking, you must teach them to raise their own food, inoculate them with the cow-pox, &c. These, with sober and active habits, gradually introducing a spirit of industry, would render the longevity of the Indians equal to that of the whites.

16th, 17th, and 18th. Such intermarriages with the British are not frequent, but with the French very common. The progeny, with exceptions, seem to partake of the recklessness of the Indians, and oftener the vices than the virtues of the white man. It has been remarked that the half-breeds, especially of British extraction, are short-lived.

19th, 20th. Sometimes, but it is not considered decent even among the Indians, unless some sort of ceremony take place. Illegitimate children are not, I believe, very frequent, but they have easy modes of divorce, which may give the appearance of their being more numerous than they really are.

24th. The system suggested, and partially acted upon, for improving the religious and moral condition of the Indians, both for time and eternity, may be supported by their annuities and presents, if wisely administered. To the Indians within the British territory, and such of the North American Indians as chose to come and reside within the same, the presents belong from repeated treaties for more than a century, as may easily be traced. I need, however, go back no further than Sir George Prevost's speeches in 1812.

It is almost impossible to reduce the presents lower than they now are; and it would be improper, not only as a breach of National Faith, but more especially it would narrow the means of improving their condition.

Were the Indians congregated in Villages with a secular Superintendent—an active and pious Missionary—a school for religion, reading, writing, arithmetic, singing, and drawing, and one of industry, with proper teachers, assisted by a few mechanics; and such Villages occasionally visited by the Bishop and Chief Superintendent, results might be expected highly creditable to our Christian Government, and the expense fully defrayed by the proper application of their presents and annuities.

(Signed,) J. T.

APPENDIX No. 27.

Evidence of the Rev. A. Nellis, respecting the Six Nation Indians of the Grand River.

Answers to questions by the Commissioners.

1st. I have been acquainted with the Six Nations Indians, residing on the Grand River, about fourteen years.

2nd. Since my first acquaintance with these Indians, there has been a considerable improvement, both in their moral and religious character, particularly those portions that are Christians. I cannot say that I observe much improvement in industrious habits among the old people, but such improvements are very evident among the young men.

3rd. I think they have improved in their mode of Agriculture; they raise a greater variety, though perhaps a less quantity of grain than they did some years ago; this latter circumstance, I attribute to their having been deprived of a very large portion of their improved lands, in the neighborhood of Brantford, by the encroachment of white people, and lower down the River, by the erection of dams, which has caused much of their land to be flooded.

4th. Their progress in Christianity, in my opinion, has been steady and gradual; their knowledge of Divine things in many cases is remarkable. Crimes of the worst kind have greatly diminished among them. Intemperance, the fruitful source of much evil, which seems to be the besetting sin of the Indian, is much decreased, and they are generally more regular and moral in their lives, and domestic in their habits; these things indicate the progress of Christianity among them.

5th. That Christianity has had a most salutary effect upon their moral and religious habits is very evident, if the condition of Christian Indians be compared with that of their Pagan brethren. Many of the Mohawks, parti-

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

cularly, partake of the same social comforts and enjoyments, as are found among their white neighbors living in the same circumstances.

6th. They are very sensible of the improvement in their condition, so much so, that I do not think any thing would induce them to resign the advantages and comforts they possess, and settle again in the forest to gain a livelihood by hunting and fishing. Their desire of advancing is evident from their great anxiety to have their children educated, and in many instances from their imitating the example of their more thriving neighbors.

7th. A part of the Six Nations are still heathens; for the last 14 or 16 years that Missionaries of the Church of England have resided among them, they have made constant efforts for their conversion, by visiting them and talking with them on the subject of Christianity, and endeavoring to persuade them to educate their children. Though some success has attended these efforts, there is still a portion of them who are heathens. The principal obstacle to their conversion, is their prejudice against Christianity, occasioned probably and kept up by the inconsistency which they observe between the practice and profession of those who call themselves Christians, for it is unhappily the case, that a very great many of those white people who have settled upon the Indian lands, are of most immoral lives. Another obstacle, not only to the introduction of Christianity among them, but to their advancement in improvements of all kinds, is the unsettled state of their land affairs. In my opinion, the best mode of promoting their religious improvement, is the proper educating and training the rising generation.

9th. The Indian children shew the same aptitude in acquiring knowledge that white children do.

10th. Proper education, and such a settlement of their affairs as will secure to them the undisturbed possession of their improvements, and protect them from the encroachments of speculating white people.

11th. In my opinion, nothing would tend more towards the improvement of the Indians, and the promotion of their temporal and spiritual advancement, than the establishment of Schools of Industry. We find from experience that but little good can be done at the Day Schools, where the attendance of the children is irregular, but at Schools of Industry, where the children are brought up in regular and industrious habits, we may hope much permanent good may be done. At such Schools, in addition to a plain English education, a few of the most useful arts should be taught to such boys as shew ability for them, and all should be instructed in an improved mode of Agriculture.

12th. Many of them do. Without having been instructed there are very good shoemakers, carpenters, and tailors among them; the work of a wheelwright, blacksmith, and silversmith, can be done by some of them.

13th. I do not think there is any difference in the health of the Indians and the white population in their neighborhood.

14th. I believe the number of the Six Nations has continued much the same for several years.

15th. In my opinion mortality would be checked, and much benefit bestowed upon the Indians, if a medical man was appointed to attend exclusively to them.

16th. Very seldom.

17th. There is no marked difference between the half-breeds and the native Indians, except where the former have been well educated.

18th. In my opinion, the condition of the children of mixed marriages is not improved in any respect, where the parents have given their children a superior education.

19th. Very seldom.

20th. Not frequently; such circumstances are looked upon with as much disapprobation as by white people.

21st. It appears to me that the Indians enjoy the civil rights of British subjects, but not all the political rights.

22nd. I am not aware of any.

23rd. I am of opinion that they have the knowledge and ability to exercise any of those rights; but I am not prepared to recommend the propriety of extending to them other political rights than they now possess.

24th. In addition to what has been said above respecting their improvement, I would suggest the propriety of letting every family have some inalienable right to a lot of land; that a sufficient tract be set apart for this purpose, where the Indians might be settled as nearly together as possible, allowing each a sufficient quantity of land, and that such reserve be kept entirely free from white people. Had such measures been adopted some years ago, I am persuaded the condition of these Indians would have been much more improved. Respecting their presents, it might be advantageous to the Indians, if articles more useful for a family were substituted for much that is now given them; if, instead of tobacco, lead and powder, they were to receive a greater quantity of clothing, or perhaps tools or farming implements. The manner in which the presents are issued to the Indians here, is attended with great inconvenience and disadvantage to them. The issue of presents is usually made at Brantford, in bulk to each Tribe; many have 20 or 30 miles to come, very often at a most inclement season of the year, when they suffer much hardship, and are exposed to many temptations. It would be much better if their presents were issued at their several villages. I would also suggest the propriety of the distribution being made by an officer appointed for the purpose, who should give to every family, if not to each individual, their presents, instead of intrusting this duty to the Chiefs. Respecting their annuities, I am of opinion, that it would be a great assistance to the Indians, were they to receive annually in money, their dividends; generally, they would spend such sums more profitably than others would do for them. It might be an advantage, if part of their money were devoted to purposes of general improvement. The system of paying the debts of the Indians out of their annuities, before they receive their money, is objectionable; it encourages the Indians to go in debt, and might be attended with extortion on the part of the Trader. I conceive the proceeds of the sale of their lands could be better funded, in such a way that they would receive the interest annually, instead of vesting it in uncertain stock, which may require many agents to manage.

APPENDIX No. 28.

Evidence of the Rev. A. Elliott, respecting the Six Nations Indians of the Grand River.

Answers to questions respecting the condition of the Indians.

1st. I have been five years acquainted with the Six Nations Indians, and have constantly resided among them during that period.

2nd. A gradual improvement has been perceptible in their moral and religious character, and also in their habits of industry.

3rd. They now depend chiefly upon farming for maintenance, and hunting and fishing are seldom reverted to merely for a supply of food.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

They are improved in their mode of agriculture, and raise a greater variety of grain and vegetables than formerly; but it has been observed that their crops have been less abundant, and the number of their horses and cattle smaller than at a former period. This, however, may easily be accounted for: a large portion of their cultivated land is now in the occupancy of white people, and since the erection of dams on the Grand River, much of it has been rendered useless by the water overflowing its banks.

4th. A large majority of the Indians resident here are Christians, and belong generally to the English Church. The Delaware Tribe are now renouncing paganism, above sixty having been baptized during the past year. As to the extent of their religious knowledge, it does not differ, as far as I am able to judge, from that of the white population, instructed in the doctrines of the same church.

5th. It is pleasing to observe that the Indians of this country, even in a state of nature, are comparatively harmless, and exceedingly interesting; yet those who have the best means of information have found, that they fall very far short of that moral virtue, which has been ascribed to them by persons.

Since the conversion to Christianity of the Indians residing here, their moral habits have been improved. Before that period they seemed to follow their own inclinations, but now in a great measure they appear to act from a sense of duty.

If there be any immoralities among such of them as have become Christians, of which they were not guilty before their conversion, they certainly cannot with any justice be said to be occasioned by Christianity, which inculcates every virtue, and prohibits every vice. Christianity has had a most beneficial effect on the social habits of its Indian adherents. They have abandoned their wandering mode of life; revenge and violence have almost disappeared; the women have been raised nearly to an equality with the men, and brotherly kindness and courtesy are considered as a part of their religion. The willingness of the Indians here to aid in apprehending such of their people as are guilty of felony, is remarkable.

6th. Such as have renounced Paganism, and received Christianity, frequently express the sense they entertain of their improvement, and are now disgusted with those heathen ceremonies in which they once delighted. Their desire for advancement is evinced by their constant attention to religious instruction, and the eagerness with which they solicit admission for their children at the New England Company's School, near Brantford.

7th. A part of the Onondagas and Cayugas are yet professed heathens, but they do not deny the truth of Christianity, and their condition has evidently been ameliorated by their intercourse with the Christian Indians. Many of them occasionally attend Divine Service, which is performed in a language which they understand, and are thus led almost imperceptibly to imbibe the doctrines and sentiments of Christianity. Such ministers of the Church of England as have been sent among them, have used their best endeavours to induce them to give up their pagan practices, and several successive Lieutenant-Governors earnestly recommended them to become Christians, and attach themselves to the Established Church. The Chief Superintendent of Indian Affairs has also addressed them in the most encouraging terms on the same subject. With respect to the obstacles which have prevented their conversion, it has been observed with regret, that certain of their Chiefs have agreed among themselves to persevere in their rejection of Christianity, and to induce all under their influence to follow their example. The glaring inconsistency which they can easily discover between the belief and the behaviour of many of the white people who have mixed with them, has afforded them a plausible objection to Christianity. But perhaps the greatest obstacle to their conversion is to be found in the unsettled state of their land concerns, which appears to have had a very injurious effect on their minds, and has

been attended with continual temptations, deception, and strife.

8. In my opinion, the best mode of promoting their religious improvement is to endeavour to instruct them in the use of those means which Christ has appointed in His Church, and to teach the children to read the Holy Scriptures. The English Liturgy, which has been translated into the Indian language, presents a scriptural form of doctrine, and a superior mode of worship, well adapted for the promotion of their religious improvement.

9th. It appears to me that the aptitude of the children in the Indian Schools, does not differ from that of the white children.

10th. So far as I am able to form an opinion, the best mode of promoting their improvement in all these respects, is to instruct them in the doctrines and duties of Christianity, encourage them in the pursuit of agriculture, and extend to the young the benefit of an English education.

11th. I think it highly expedient to establish Schools of Industry for the Indian youth. Here, the means of establishing and supporting such Schools are afforded by the munificence of the New England Company; but my knowledge of Indian Affairs does not enable me to offer any suggestion on the means of establishing such institutions at their stations.

I am not prepared to recommend any system of instruction for Indians, different from those well known and adapted in the white Schools. A farm should be attached to such establishments, and the boys allowed to work on it a certain number of hours daily, and some of them should be instructed in the most useful mechanical arts. It would likewise be expedient to teach such of the Indian girls as might be admitted into such institutions, the arts of civilization. But any thing beyond this, would not, in my opinion, be attended with advantages commensurate with the expenditure. The children should receive boarding and lodging at such establishments, and not be allowed to visit their parents or relations without permission.

The Indians shew much aptness for mechanical arts. This has been evinced by several of them being able to make shoes, erect frame buildings, shoe horses, make farming utensils, and even silver spoons, rings and other ornaments worn by Indian women, without having even been instructed regularly in such arts.

13th. The health of the Indians does not differ from that of the white population in their neighborhood.

14th. So far as I have been able to ascertain, the Indians here are neither on the increase or decrease in number. During my residence, emigration has not occurred here to any considerable extent, when they are satisfactorily settled in their respective farms, secured from the intrusion of the whites; and when such of them as are yet heathens, shall have become Christians, a gradual increase of their number might be confidently expected.

15th. Health might be promoted, and mortality checked among the Indians, by a medical man of exemplary behaviour residing in their settlements, whose practice should be exclusively confined to them.

16th. Neither Indian men nor women frequently intermarry with the whites.

17th. There is not, in my opinion, any very marked difference in the habits and general conduct of the half-breeds and the native Indians.

18th. In some particular cases, when intermarriages with the whites have taken place, the condition of the children of the marriage has been improved; but this is to be ascribed to more favorable circumstances and superior education.

19th. The Indian women very seldom live with white men, without being married.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

20th. The birth of illegitimate children is not very frequent among the Christian part of the Indian population; and the Indians view the circumstance with disapprobation.

21st. I am not aware that any of the Indians here, enjoy all the civil and political rights possessed by other subjects of Her Majesty. How far they possess any such rights, I am not prepared to state precisely.

22nd. I know no instances of Indians possessing equal rights with the whites, except those of the children of white men married to Indian women.

23rd. In my opinion, the Indians have the knowledge and ability to exercise those rights; but at present, I scarcely think that they would be either desirable or beneficial to them. Exceptions may doubtless be found among such of them, as are acquainted with the English language.

24th. Respecting the improvement of the condition of the Indians here; I beg respectfully to suggest the expediency of apportioning a lot of land to each of the Indians respectively, who have come to years of maturity: that these allotments should be adjacent to one another, so as to form one Township or Settlement, from which all persons are excluded besides Indians; that a perfect and inalienable right to these lands should be granted to the Indians and their posterity for ever; so that no person or persons may ever hereafter entertain any hope of persuading them to sell their farms, or of prevailing upon those who are in authority to remove them from their settlements.

As to the application of their presents, I have only to suggest the expediency of their being issued at the Indian Settlement by an officer appointed for that purpose, to every family a part, if not to each individual; and that no Tribe may be entrusted with their share of the presents to divide among themselves.

With respect to the annuities of the Indians; I beg to state, as my opinion, that they would be most profitably and satisfactorily expended by themselves; and to suggest that no debt incurred by them, either individually or collectively, should be paid by Government out of their funds; so that those persons who give them credit may be obliged to look to them for payment. A small annual sum might be most beneficially applied, with the consent of the Indians, for the relief of such of their people as are unhealthy, aged, and unable to work, who are often under the necessity of calling upon their Missionaries for assistance.

As respects the proceeds of the sale of their lands, I believe it would be most satisfactory, if not most advantageous to the Indians, if they should be safely lodged in a bank or some other approved institution, whence they could regularly draw the interest accruing at stated periods.

APPENDIX No. 29.

Evidence of the Rev. W. H. Landon, (respecting the Six Nations Indians of the Grand River.)

I am much more intimately acquainted with the Tuscaroras than with any other Tribe. My remarks must be chiefly understood as applying to them, though, to a certain extent, the same things are true of all the other Indians, especially those on the Grand River.

The Tuscaroras, as you are aware, are settled from eight to twelve miles below Brantford, along both sides of the Grand River; their Village, so called, is on the east side of the River, though a majority of the people live on the west.

The number of half-breeds, properly speaking, I imagine is very small, though the mixed race (that is, those who partake in a greater or less degree of white blood, generally less than half) is more numerous. This would appear to indicate what I believe is true, that instances of sexual intercourse between the whites and them, are of less frequent occurrence now than they formerly were. That such instances have been very frequent, cannot be denied; and hence it has been charged upon their females, that they are naturally licentious and abandoned, and entirely deficient in the virtues of modesty and chastity. But these charges, I apprehend, have been made without sufficient grounds; the fact, I believe, is far otherwise. No people, *ceteris paribus*, possess these virtues in a higher degree than they. In proof of this assertion, let it be remembered, that cases of illegitimacy and connubial infidelity were unknown among them till white men became their tempters, and even now they are exceedingly rare, and yet they were guarded by none of the sanctions of religion, the powerful restraints of public opinion, or the fear of punitive justice. But remove all these from other communities, and what might we not fear would be the moral condition of most. It must also be remembered, that the obligations of the married state were not with them as with us, considered binding on the parties for life; on the contrary, these connexions were frequently formed for a limited and specified period, and when they were not, it was not thought unlawful or dishonorable for the parties to dissolve them by mutual consent. Of these singular customs, unprincipled and wicked white men have frequently taken the advantage, for the gratification of their carnal desires; and hence, what to us has appeared an unlawful issue, has been the product of connexions which, in their apprehensions, were both lawful and honorable.

The Indians, in general, are not improved in their moral and religious character, by their acquaintance with the whites, or by their mixture with them. The reason, to a certain extent, is very obvious; those in general who have been most intimate with them, and especially those to whom they owe most of their white blood among them, have been men of the worst character, associating with them only for purposes of gain or lust. From such persons no benefit of this kind could be expected to be derived, but the reverse; accordingly, it has generally been found, that such Tribes as have had most intercourse with the whites, are most immoral, degraded, and vile. Their singular and universal fondness for spirituous liquors, and their insane thirst after them, doubtless conduce greatly to this result. So raging and uncontrollable is this thirst in them, especially when it has been partially gratified, that they will run any hazards, and make all sacrifices to procure the means of indulging it; and there are never wanting men base enough to pander to their thirst for the sake of gain; nor have the regulations made by the Government, or the Acts passed by the Legislature for their protection, been sufficient to secure them against the machinations of these demons incarnate; as there are to this day, on the Grand River Reservation, groceries, taverns, and inns, in which nearly, or quite the only commodity offered is whiskey.

But though it has been chiefly men of no religious principle that have had most intercourse with the Indians, yet such has not been the case entirely. Many good and benevolent individuals have labored for their improvement; nor have they, it is hoped, labored altogether in vain. But then it must be admitted, that they have been successful only in part. The fruits they have gathered have borne no proportion to the labor they have expended. Not in every instance where they have been "turned from dumb idols," has it been "to serve the living God," and even when it has, when we have sufficient evidence that this conversion is "of the heart unto righteousness," though in this case their morals are purified, yet is not their physical and civil condition much improved. They are no longer drunkards and liars, and profane, it is true, but in other respects they are savage still. Such, I believe, with only a few individual exceptions, has been the success of the different attempts to civilize the Indians. In only one instance that has come to my knowledge, has that success been of a more satisfactory kind; and here

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

the question would naturally suggest itself, whence this universal failure? But as the consideration of this question more properly belongs to another part of this communication, when I shall come to speak of the wants of the Indians, I shall for the present dismiss it, and confine myself to their present condition.

The morals of the Tuscaroras are of late greatly improved. They are all of them nominally Christians, i.e., profess belief in the religion of the Tribe, and a majority of the adults give pleasing evidence that this religion is genuine. Most of the latter class are Baptists; a chapel has recently been built for them, and a Minister is employed, who conducts public worship with them every Sabbath. Most of the adults can read the Mohawk Testament, and five or six can read in English. They have no School among them at present; one has been supported there by the New England Company till recently, though little benefit appears to have been derived from it, as the method of instruction was very defective, and the Teacher was finally dismissed for immoral conduct.

In their civil and physical condition they are but little improved, though several of them cultivate the soil to a considerable extent; they do it, however, in a very imperfect manner, and therefore derive but little benefit from it. They are aware of their defects, and appear very anxious to improve. It may appear strange to those unacquainted with their character, that such a desire should exist to any considerable extent, and yet no considerable progress be made, and yet both are undoubtedly true; other people learn from observing and imitating others, but the Indian slowly or never. In order to arrive at a solution of this phenomenon in morals, we need only to understand the Indian character. When we first meet him in his native forests, we discover traits in his character which fill us with admiration,—traits which at once distinguish him from all other savages; among these, appears conspicuous a high and lofty bearing, a proud and noble mind; afterwards when we see him in some of our Market Towns, squalid, filthy, and inebriated, we are apt to suppose that he has lost all the original independence of his nature, and that nothing is left but contemptible meanness, fit only to be neglected, despised, and trodden upon; miserable alike to contempt and kindness, this brutal stupidity presenting the only hopeless barrier to his improvement and civilization. These, however, are mistaken views, though generally adopted. The Indian is not so much degraded as demoralized; he has not lost the original excellence of his savage character, but superadded to them the low vices of civilized society; and the chief obstacles to his improvement, arise not so much from his stupidity as from his pride. They are abundantly capable of learning, but averse to instruction, not because they see no benefit likely to arise from it, but because they are too proud to acknowledge that others are wiser than they.

Such being the present situation of the Indian race, their future prospects are sufficiently gloomy; already are they greatly reduced in numbers, and degraded in character. Let the same causes continue to operate for a limited time only, and they will disappear; but they will leave the deep stains of their blood upon the Christian's escutcheon of the nation upon whose protection they had relied—to whose aggrandizement they had contributed their wide domain, and upon whose generosity and Christian liberality they were dependant for instruction and support. Though this is the certain tendency of the present policy, yet should a wiser one be resolved upon, which your present deliberations give reason to hope, they may yet be saved, civilized, elevated, and a noble race of men may be reared up from the ashes of this injured people. I would not hesitate to stake my reputation upon it (were it even rich as Cæsar's,) that such results would follow a wise and well conducted course of treatment. I do not say that the present generation would be able to comprehend the obtruse sciences, but there is nothing to hinder them from excelling in the arts. They possess all the talent, in a high state of natural development, necessary to enable them to do so. The question then is—what would be the proper course of policy to be pursued towards the Indians?

I answer, first, it should be a course of kindness. The Superintendent should not stand upon the dignity of office in his intercourse with the Indians, but should be a father to his people, labouring to promote their welfare, civil, religious, and domestic; insinuating himself upon their affections, and winning their confidence by unremitted efforts to do good to them. In this manner he might succeed; their pride would be overcome, and they would willingly surrender themselves to be advised and guided by one, whom they were convinced was attached by motives of kindness towards them.

Secondly, suitable instruction should be provided for them; Schools on the common plan are not sufficient. The Mohawks on the Bay of Quinté, I am told, have mostly learned to read and write the English language, and yet there is scarcely a more squalid race than they. I was assured by one of themselves, that they were almost universally drunkards; similar cases may be quoted in almost every part of North America. As I observed before, only one instance has come to my knowledge, where the attempt to civilize Indians has been followed by anything like satisfactory results.—That was among the Creeks, or Cherokees, in the Southern United States. The plan pursued there is just the one I should recommend here; it was, as I have understood, nearly as follows:—a School was established on the manual labour system—buildings were erected on a plan sufficient to accommodate with board and lodging all the children and their Teachers—an ample farm, dairy, and several workshops were attached, where the boys were taught, in connexion with their literary studies, agriculture, and some of the most useful mechanical arts; and the girls were instructed in household affairs, the management of the dairy, and domestic manufactures. As the enterprise progressed, the expenses were certainly lessening. The farm, &c. became productive, and in a few years the senior boys and girls became managers, masters, and mistresses; and it is supposed that had it not been for the cruel policy of the American Government, which insisted on the removal of the Indians west of the Mississippi, the establishment would have eventually supported itself. Meanwhile, the children being separated from their parents and former associates, and being comfortably fed, lodged, and clothed, lost by degrees their relish for their former mode of life, and at the same time were secured against falling in with the savage customs of their race by imitation—their mental powers all the while being cultivated, their habits corrected, and their characters formed. Many, as a consequence, went out of that School intelligent men and valuable citizens. Such an institution is contemplated for the Tuscaroras by the Christian Society, with which I have the honor to act. They are dependant, however, for the means of carrying their benevolent objects into effect, upon the charitable donations of the Christian public. Might not some assistance, may I not ask? be expected from Government? There could be no doubt, I hope, the consent of the Indians being obtained, but that a tract of land would be granted of from 400 to 600 acres, and possibly something more. And why would it not be worthy of the British Government, (or the Colonies) already illustrious for beneficence, to come forward to the rescue of this long injured people? Does she not owe it to them? She has shared in the spoliations that have been so long perpetrated upon them, and owes large and valuable portions of her empire to those spoils. Should she not, at least, acknowledge the obligation? Nobly has she discharged her debt to the manacled sons of Africa! and why not do equal justice to the robbed and helpless Americans? If she has been careful to secure a home and civil rights to the former, in a land to which they were strangers, let her do as much for the latter here, where their fathers were undisputed lords of the soil.

Sir,
Your most obedient humble Servant,
(Signed,) W. H. LANDON.

Rawson W. Rawson, Esq.,
Chairman of the Commission on Indian Affairs.

Woodstock, December 16th, 1842.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

APPENDIX No. 30.

Evidence of the Rev. R. Flood, (respecting the Munsees and Chippawas of the River Thames.)

1st. I have had an acquaintance with two nations of Indians; the Munsees and Chippawas, settled in this neighborhood for the last seven years.

2nd. Within the above period, there has been a considerable improvement made in their moral and religious character, as well as in their habits of industry.

3rd. In reference to agricultural pursuits, they have also become much improved, as they had not a single field of any extent enclosed, when I first commenced to visit them as a Missionary.

4th. When I visited them for the first time, they were all Pagans; but it has pleased the Giver of every good and perfect gift, by a blessing upon my feeble efforts, to turn many of them from darkness to light, who have since maintained, with few exceptions, a consistent life and conversation.

5th. A very decided improvement in their moral habits is manifest, as well as in their social intercourse, since they renounced Paganism.

6th. They are quite sensible of every improvement in their condition, and very many of them evince a laudable zeal for advancing themselves.

7th. There are seven Munsee, fifteen Chippawa, and six Pottawatimi families still Pagan, some of whom are candidates for baptism; these families, with a few exceptions, attend my ministry regularly; and I trust the day is not very distant, when those also will cast their idols to the moles and to the bats. The love of ardent spirits is the principal cause of their not becoming Christians; they are quite aware that they must remove that vice, as well as others, before they can be admitted into the church by baptism.

8th. My decided opinion on this head is, that education, based upon divine Revelation, can alone impart a lasting blessing to the rising generation, and by enlightening the adult unlettered Indian, through the ordinary means of preaching, catechising, &c. &c.

9th. The Indian children have shewn much aptitude in learning, but it is to be regretted that their attendance at School is very irregular; as their parents will not leave them at home, when they set out on their hunting expeditions and visitings, notwithstanding my remonstrances.

10th. The plan hitherto adopted in my mission has worked satisfactorily; such as assembling the Indians for religious instruction twice on week evenings, besides morning and evening services every Sabbath, and visiting them as time permits, from house to house.

11th. I believe it is well ascertained, that whenever labour is introduced, in connexion with education, it is attended with the best possible effects. I have witnessed the working of this system at the Mohawk Village at Brantford, and was impressed with its all important advantages to the Indian youth. It has also worked well for a series of years in some of the church missions in the East Indies and Sierra Leone, but it must be attended with a considerable outlay at first, though it may afterwards nearly meet expenses.

12th. I have often admired the ingenuity some of them display in the erection of good log-dwellings, and in making sleighs, sleds, yokes, bows for their oxen, with no other tools than an axe, a hammer, and a draw knife.

13th. Their health generally is not as good as that of the white population in their neighborhood, but that I be-

lieve, arises from their former intemperate habits, together with the severities they endure by frequent exposure to cold, hunger, &c.

14th. That the Indians of this continent have been on the decrease to a frightful degree for the last century, is an appalling fact; but by a reference to my registry, I find that they have been a little on the increase in this settlement, within the period of my ministry.

15th. There has not prevailed any extensive mortality among them, during my residence.

16th. No instance of intermarriage with white people has occurred among these Indians.

17th. No cases of the kind.

18th. Do. Do.

19th. An instance of the sort has not taken place here to my knowledge.

20th. I believe there is very little chastity among the Indians, whether male or female, and I believe that little is confined, for the most part, to the Christian converts. The enlightened portion view the cases of illegitimate children with nearly as much disapprobation as white people, but the unconverted evince no disapproval of such occurrences.

21st. The Indians enjoy all the privileges of British subjects, so far as life and property are concerned; but they never exercise the elective franchise, as they hold their lands by a different tenure from that of the whites.

22nd. I know not any.

23rd. I do not consider the Indians, in their present state, capable of exercising the rights and privileges of British subjects in their full extent; for instance, that of the elective franchise, which would have the tendency to bring them into contact with the demoralized portion of the white population at political meetings, when they might easily become the prey of the wicked and designing.

24th. Under this head, I would beg leave to remark, that the time has not yet arrived, when it would be advisable to divert the application of their presents into any other channel, for they set a high value on them. And indeed they are almost necessary to their existence, such as blankets, kettles, knives, &c.

The application of their annuities to the improvement of their farms, the purchase of cattle, &c., would, in my judgment, be followed by the happiest results; but in this case, there should be a fit and proper person employed to carry out an improved system of agriculture in every one of their settlements; and as to the proceeds of the sales of their lands, they could not be better expended, than by encouraging the mechanical arts, husbandry, &c., in connexion with the education of their children.

I wish further to state, for the information of the Commissioners, that as a large debt is due to this long neglected race of human beings on the part of the State; and as it must be admitted that it was late, in point of time, that any measures were taken to extend to them the blessings of the Gospel, as well as instruction for their children, while we are not then to expect, in consequence of this remissness, great things at their hands, we should not at the same time, despise the day of small things; and even at this present time, I can see in the distance a bright day about to dawn upon the remnants of those once numerous Tribes; were the Government even now ready to carry into execution the following scheme, which has been adopted with much success in many parts of the East Indies, particularly under the management and direction of the Church Missionary Society. Let a selection of the most advanced and promising boys be drafted from our present Indian Schools, and sent either to the Upper Canada College, or to the charge of some eminent teacher,

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

to prosecute such a course of instruction as would afterwards qualify them for the exercise of the Christian ministry, and for catechists and teachers among their own people. This has been the obvious and ordinary mode of evangelizing and instructing the nations of the earth in all ages of the world's history; and, humanly speaking, would, in reference to the Indians, facilitate this civilization and conversion tenfold more rapidly and effectually than through the medium of the most devoted Missionaries, who have to contend against their various dialects for many years, before they can express themselves with satisfaction to their own minds, and with profit to the Aborigines.

APPENDIX No. 31.

Evidence of the Rev. F. Mack, (respecting the Chippawas, Hurons, and Weyondotts, of Amherstburgh and Point Pelée.)

Answers to the queries proposed by the Commissioners for enquiring into the affairs of the Indians.

1st. I have had an imperfect acquaintance with the Hurons for about seven years. There was a Methodist Mission established amongst them some years before my settlement at Amherstburgh, therefore they did not come specially under my pastoral charge.

2nd. I cannot give a correct answer to this query for the reason assigned above.

3. In the opinion of more competent judges, they have improved in Agriculture.

4th. From their not being members of the Church of England, I cannot state their progress in Christianity.

5th. Consequently, I am not competent to judge of their moral and social habits.

6th. I believe them to be desirous of advancing.

7th. None of the Hurons are Heathens; they are Methodists and Roman Catholics. The Chippawas are Heathens, who are settled at Point Pelée. When the Hurons, Chippawas, Weyondotts, &c., used to assemble here to receive their presents, I assembled them in the Church, and preached and expounded to them; but in consequence of the shortness of the time they remained here, the effect could not be material. Since the Manitoulin Island has been appointed as the Rendezvous, I have had no opportunity, and the Chippawas at the Point aux Pelée are too distant from the Mission; and as they are not permanently settled there, their wandering habits present an insuperable obstacle to their conversion.

8th. The best mode, I conceive, of promoting their religious information, is their settlement at Point aux Pelée, and the appointment of a Missionary and Schoolmaster amongst them, or a Catechist who would give them religious instruction, and act as a Schoolmaster.

9th. There is no School established among the Hurons.

10th. By the establishment of a Mission, and Schools, and isolating them from the nominal white Christians, whose depravity and evil living is a great obstacle to the true conversion of the Indians.

11th. I have had no experience, so as to form a correct judgment on this subject, but am of opinion that Schools of Industry should be an indispensable part of any plan formed for their amelioration.

12th. They display the same aptitude as white children.

13th. Their health is not worse than the white people of the neighbourhood.

14th. They continue stationary.

15th. No excessive mortality prevails amongst them.

16th. They do.

17th. The half-breeds are more intelligent, and imitate the whites in their mode of living.

18th. The children are more civilized, and are desirous of education.

19th. I cannot give an answer to this question.

20th. I cannot say.

21st. They have not the elective franchise, nor the power of alienating and disposing of their lands.

22nd. I believe not.

23rd. I believe the Indians have not as yet the knowledge and ability to exercise these rights.

24th. I would suggest their settlement upon lands, but not contiguous to the whites; the establishment of Schools of Industry and learning, and Missionaries amongst them.

APPENDIX No. 32.

Evidence of the Rev. B. Slight, (respecting the Weyondotts of Amherstburgh, and the Mississagas or Chippawas of the Credit.

1st. For six years. Two years as a Wesleyan Missionary among the Weyondotts, near Amherstburgh, in the Township of Malden; and four years among the Chippawas, at the Credit.

2nd. The Weyondott Indians had been much neglected prior to my appointment to them, having never had any regular and stated Minister. About half the Tribe were Romanists. The Wesleyan part progressed considerably in their moral and religious character during the two years I was their Minister. Some of them were industrious, and unceasingly so; but as their improvement in this respect depends upon practice, which must induce a habit, I am not able to state any material alteration as having fallen under my notice.

The Credit Indians decisively improved, during the four years I was connected with them. I have known hundreds of Villages, both in England and Canada, and can conscientiously state that I know none so orderly, peaceably, and moral, as the Credit Village. If a person became intoxicated, his aim was to conceal it. I never observed an instance of Sabbath breaking in any adult; I always remarked the greatest contrast in this respect between them and their white neighbors. It was sometimes very trying to them to see their dissolute white neighbors coming down to their River on a favorable occasion, and taking fish to a large amount, while they were enjoying the rest of the Sabbath. There was a considerable improvement in habits of industry.

3rd. Their mode of Agriculture was as near as may be, that of the white men; perhaps they did not carry it to as great a degree of perfection, but they were constantly improving in this respect, being ever ready to profit by any hint given them. The Credit Indians, in particular, extended their Agricultural operations in a considerable degree, during my residence amongst them. They were intent upon raising cattle; most families had a cow, pigs, poultry, &c.; some of them possessed oxen, horses, &c. They raised a large quantity of hay, grain,

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

vegetables, potatoes, &c. Nearly one third part of their Reserve was cleared, and occupied as pasture, for cutting hay, and for tillage.

4th. A far greater proportion of the inhabitants of the Villages with which I have been connected, were professing Christians and members of the Church, than is usually the case among the white population. During the exercise of my ministry among them, they increased in number. There were many eminent Christians "adorning the doctrine of God their Saviour in all things," exhibiting the active and passive graces of the Christian character. The bulk of the people shewed an astonishing degree of knowledge in the doctrines and duties of Christianity; of course there was a difference, but this was their general character. A Methodist Minister, from the quarterly examinations of the people, has a good opportunity of correctly ascertaining the state of the people, to which may be added, in common with other Ministers, their daily intercourse with the people. I was in the habit of inquiring into the views of the assistant Teachers, and constantly encouraged them to refer to me in case they experienced any difficulty. Many interesting cases occurred in interviews of this nature; and I wish, with such considerations, to be understood to say, that this is my deliberate testimony.

5th. Decisively so; I have heard many of the old inhabitants, contiguous to the Credit, remark this with admiration; once they were filthy, drunken, debased creatures, now are they elevated, cleanly, sober. This improvement has had a decisive effect on their social habits; females have assumed their rank in society, children are tenderly cared for; in general they assume the form of well organized families; they have good and comfortable houses, a few approaching even to the superior comforts of white people in their internal arrangements.

6th. I can answer both branches of this question in the affirmative; the females, especially, will often weep while they relate the great improvement in their condition.

7th. We had no heathens in either of the Stations I have occupied.

8th. I have always found the institutions of Methodism, which were especially committed to my charge, were admirably adapted to their religious improvement: embracing both public and private instruction, and a constant, regular, and thorough supervision of all their conduct. Of course we were left at liberty to adopt any prudent methods calculated to promote their improvement; but I always found a faithful carrying out of our system involved every other particular; and their improvement in moral habits and religious knowledge, which I have before noticed, will corroborate the assertion I now make.

9th. Yes, some of them remarkably so; in general they prove themselves to possess a good understanding, quickness of apprehension, clear judgment, and discrimination. They are seldom surpassed by their compeers, either in the Schools or in the Colleges. H. Steinhour, with whom I was acquainted at the Credit, was second in distinction at the public examination of the Students at Cobourg Academy, and obtained the encomiums of a literary Clergyman of the Church of England, who witnessed the examination. The young people, not distinguished by the higher attainments in literature, are yet respectable in their acquisitions; there are few but who can read, write, and keep accounts; the hand writing of many of them is beautiful, and they can read with much propriety and grace.

10th. The establishment of Schools would answer this end; the Missionary Societies have, unaided, been toiling at this post. If able and accomplished Teachers were employed, they would adopt several plans of their own. I have sometimes thought if a superior Seminary were established on some central reserve, for the reception of the more advanced scholars, it would much promote these ends. This would excite a spirit of emulation in many of the scholars of the common Schools to be candidates for

admission. The Indians, I believe, would gladly consent to appropriate a part of their funds to such an object; or if this could not be accomplished, if a few were selected for a higher education, these would, on their return to their people, diffuse a love of literature. More of the youths should be taken and instructed in trades.

11th. The Rev. Mr. Case, of Alderville, has a School of this kind, and as he is practically acquainted with the subject, I beg leave to decline any observations, but to refer you to his remarks upon the subject.

12th. Two or three young men at the Credit were shoemakers, and respectable hands; two or three others were carpenters; most of them could handle carpenter's tools, and do common jobs. I think, from the sagacity and ingenuity which marks their character, many of them would excel in mechanical arts if properly taught.

13th. I think there is very little difference in the general health of the Indians, to that of white men; they are subject to consumption. Inflammatory diseases are more dangerous to them than to the white man. The small-pox often, formerly, depopulated whole Tribes; they had this disorder among them while I resided at the Credit, and it took some off. Their medical attendants had introduced Vaccination, and it has much checked the disorder; there was a greater proportion of children died than is usually the case among the white people. This I imputed to exposure, when camped out at the Sugar bush, and when hunting. I used to represent this matter to them, and the practice is not so common as formerly.

14th. In consequence of the publication of the Despatches of the Lieutenant-Governor of Upper Canada, Sir F. B. Head, I called a meeting of the male adults at the Credit Station, to investigate this question, in connexion with others involved in those Despatches. From documentary evidence, we ascertained that since that Tribe had embraced Christianity, they had increased in numbers, notwithstanding they had been visited two or three times by epidemics, which carried off considerable numbers. There are many causes for their decrease—belonging to Paganism—and I am convinced it is to the horrid cruelties and practices of Paganism which occasions them to waste "like snow before the Summer's Sun." "Before we were Christians," said Chief Sawyer, at that meeting, "we were all drunkards; many used to perish by fire and water, and by the hands of each other."

15th. My answer, in view of what I have said on the last question, would facilitate their embracing Christianity, and all its blessings will follow in due course.

16th. We had only, among the Weyandotts, one old woman, who had married a man taken in captivity when a boy; one old man, who was taken captive when young, was married to an Indian woman, who was not living at the time I resided there. Three or four of the young people had married white girls; at the Credit, two Indian men (the Jones') married white women; five Indian women were married to white men.

17th. There was, in two or three cases, at Malden, the children of Mr. Clarke, a white man, formerly belonging to the Indian Department, who were superior young men. The Ironsides family is another instance. There was one gentleman residing at Amherstburgh, (a Magistrate) son of an Indian woman. At the Credit, the Jones' had no children grown up; as to the rest, only one or two were advanced to the stage of youths. I could not state any marked difference, as most of the Indian children, from education and religious culture, were considerably advanced in habits and conduct.

18th. For reasons assigned to Query 17th, I cannot state much difference.

19th. I have not known any instances, except a woman who had lived for thirty years with Mr. Clarke, of Malden. This woman was unhappy on this account, and wished Mr. C. to be formally married, but as he was an old man, and considered himself so long her husband, he refused.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

20th. I only knew one instance, which was at the Credit, the Indians in general abhorred her conduct.

21st. I knew of none, except John and Peter Jones, who possessed deeds of lands, and voted for Members of Parliament.

22nd. I know of none.

23rd. I believe many Indians, both at Malden and at the Credit, might safely be entrusted with those rights.

24th. It will appear from the foregoing answers that, in my opinion, the Indians have in reality been much improved. But that they are susceptible of still further improvement, will readily be admitted. Various plans to effect so desirable an object have been suggested. I am of opinion, that all distinctions, characteristics in dress, manners, &c., should be abolished. Their fondness for hunting, and making excursions, militates against their improvement. Their migratory habits hinder their attention to agricultural pursuits; and to acquire a knowledge of some mechanical art, the more settled they will become. I have known some Indians at the Credit, who have prospered by farming, completely lay aside hunting. Their lack of individual property in their lands is a great bar to this improvement; they have not that inducement to clear lands, farm farms, raise buildings, &c., they otherwise would have, because, as has been done too frequently, they might be taken from them. This was assigned as a reason by some young men at the Credit for not taking up their lots, and commencing agricultural pursuits. Perhaps a plan similar to the following might be advantageous to the Indians, in promoting their improvement:—

I. All Tribes of Indians not judged sufficiently advanced in civilization, as may be the case with remote Tribes, to remain under the immediate care of the Government, in a manner similar to the present usage.

II. When a Tribe is supposed to be advancing to a sufficient capability of acting individually for themselves, that then all the privileges of the white people be thrown open to their competition, under the following regulations:—

1. That this capability be recognized on this our petition to be allowed them. This petition, however, must be confirmed by the testimony of such persons living among them or around them, who may be supposed to be capable of judging respecting them. Such a memorial could not be prepared, without they had previously gained the good opinion of their white neighbors.

2. If the Government decided in their favour, then the plan advisable to be pursued, would be to appoint a Board of Commissioners in each Tribe. This Board to have as their province, the consideration of all individual cases in that Tribe, who claimed their privileges, and to report upon each, and to recommend such as were thought worthy to enjoy the privilege, and to have a deed of his land in fee simple. The individual to put in his claim to the Board, and to support his qualifications by proper evidence from respectable individuals.

3. The Board of Commissioners to consist of the lawful Chiefs of that Tribe, and one or two other principal Indian persons elected by themselves in Council; and one more than an equal number of white persons acquainted with the Tribe, to be appointed by Government. The white persons to elect one of their own number to be President of the Board.

It is presumed, persons might be found who would sit at such a Board once a month without a salary. N. B.—That this Board always sit at the Council House of the Village, and not at any Tavern. This regulation is necessary to avoid bringing the Indians under temptations to drink.

4. That the Deed so granted, shall make the land as much their own as the land of any white proprietor, with only this proviso, that for the first 40 years of each proprietor, after the deed is issued, he shall not be able to

sell or be otherwise deprived of it, without the consent of the Board of Commissioners; but that Board shall have the power of granting any such person the privilege of disposing of his lot, if the reasons for his wishing to do so be thought sufficiently satisfactory. Suppose, for instance, such person should wish to enter into trade, to build a mill, or to engage in any other project requiring capital.

An individual property in their land is necessary to promote their industry and enterprise; and I cannot see that any thing else stands effectually as a barrier to their advancement.

The presents, as at present granted, are useful to the Indians. Perhaps it would be equally useful, if the same amount were given to the Indians resident in Canada in provisions, at a time of the year when they are scarce. This regulation would prevent the intemperate from selling their blankets, &c. for a small portion of intoxicating drink.

The Indian annuities and proceeds of the sales of their lands, should be so distributed to them, as to promote their permanent advantage, and their elevation in society. If a Board of Commissioners were appointed, as before alluded to, they might be distributed to them under their management. The objects to which they might apply them, might be promoting the education of their children, procuring trades for them, settling them in business, or providing for any pressing want of the parents or children. I think, however, the parents should not have the proceeds taken from them without their consent; and an equal distribution to every adult individual ought to be made, with a due reference to widows and orphans.

When an individual requires the full control of his own lands, then he might have paid to him, without any control, his proper share of interest, or even the principal itself, that he might, as is the case with the white man, promote his own interests in life.

APPENDIX No. 33.

Evidence of the Rev. W. Scott, (respecting the Indians of the Upper St. Clair Reserve.)

1st. Since 1836, but more especially since my appointment to the St. Clair Mission Station in June 1841.

2nd. The Indian Mission, now under my superintendence, was established in 1832 by the Wesleyan Missionary Society, under the direction of the British Conference, and the Indians generally embraced Christianity in 1835 and 1836. They were previously, according to the testimony of all who knew them, in a very wretched and miserable condition, wicked, drunken, and licentious. They are now entirely changed, and their moral and religious character generally good; and I sincerely think they are making some progress in religious knowledge, and some improvement in habits of industry; but there are many impediments in the way of good improvement in these respects. The propensity to roving and hunting is almost incredible in respect to the older Indians, and the younger ones are led to follow their example. There are, however, many cases on this reserve of patient plodding industry, and hence with these, rapid improvement.

3rd. They will adopt the modes of Agriculture practised by their white neighbors, as far as their ability extends. Many of the Indians here can plough very well, chop well, and manifest considerable skill and improvement in various Agricultural pursuits.

4th and 5th. According to the facts stated under the second question, the influence of Christianity among these Indians has been salutary in all respects.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

By its direct and blessed power their moral and social habits have been amazingly improved, and they are certainly advancing with steady perseverance. I speak of them as a whole. The property of the white people is unmolested, and their integrity may be relied on with confidence.

6th. The Indians are certainly sensible of a great improvement in their condition, and desirous of advancing.

7th. There are a few heathens on the reservation, not more however than two or three families. In order to their conversion, they are invited to the regularly appointed ordinances of religion in the Wesleyan Chapel, and have constant opportunities of witnessing the excellency of the Christian religion. There may be other minor obstacles to their conversion, but the principal are certainly the perversity of a sinful heart, led captive by the devil at his will, through which they often place themselves out of the reach of Christian exhortation and religious control.

8th. The constant circulation of religious truth, as contained in the Sacred Scriptures, and clothed with divine authority, invariably promotes religious improvement, and therefore is of primary importance. Close pastoral oversight and strictness of discipline, such as is afforded by Methodist class meetings, and quarterly ministerial visitations, have been found eminently serviceable in promoting the religious improvement of Indians.

9th. The Indian children in the Schools connected with this mission, do shew much aptitude in acquiring knowledge; and if they did not go so frequently with their parents on hunting expeditions, and to distant places, they would rapidly improve in learning.

10th and 11th. On these questions, it is only necessary for me to state, that the Government are in possession of information relative to the points comprehended in them, by frequent communications with the Wesleyan Missionary Committee in London. These have been transmitted to the Provincial Government. More especially was attention called to them in 1839 by the Rev. Dr. Alder, one of the Secretaries to our Missions, who at that time paid a visit to this country, and addressed a letter on the subject to Sir George Arthur. Several important suggestions, and Dr. Alder's communication, are given in the Wesleyan Missionary Report for 1840, from page 103 to 112. I forward a copy of this report for your information, and hence deem it unnecessary for me to do more, than simply express my approval of the plans of improvement, proposed in the Despatch of the Rev. Dr. Alder, commencing at page 107.

12th. The Indians, in many cases which have come under my own observation, do shew aptness for mechanical arts. I know one, a first rate compositor, in a printing office. There are among them good blacksmiths, carpenters, joiners, and shoemakers.

13th. During my residence here, the health of the Indians has been quite as good as the white people of this neighborhood.

14th. Irrespective of migration, the Indians here are increasing rather than diminishing; and I take this opportunity of stating, that "at the St. Clair Station, the average annual number of deaths in the Tribe has been reduced, since they were brought under the influence of the Gospel, from between thirty and forty to less than five."

15th. Such excessive mortality does not prevail here; but when it does, the introduction of the Gospel, accompanied with divine success, will ever be found profitable for all things,—having promise of the life that now is, as well as that which is to come.

16th. There are only very few cases of intermarriage in this Tribe of Indians.

17th and 18th. The effects of intermarriage greatly varies according to the character, education, and habits of

the white parent. Half-breeds, the offspring of educated persons, on either side, have in many respects a decided superiority. They appear more quick of comprehension, and susceptible of improvement and training to all the modes and pursuits of civilized life. Adult half-breeds, placed in favorable circumstances for improvement, will manifest a greater degree of capability than the full-blooded Indian. Physically considered, intermarriage does not appear to produce any deterioration of the constitution.

19th. Not frequently in this part of the country.

20th. The birth of illegitimate children among unmarried Indian women, does not often occur in this reservation. By Christian Indians, the circumstance would be viewed with regret, and considered a violation of decency and propriety.

21st and 22nd. The Indians here do not, as far as I know, enjoy any of the civil and political rights possessed by other subjects of Her Majesty; and I know of no instances of the enjoyment of such rights, except by the children of white men.

23rd. In my opinion, there are Indians who have both knowledge and ability to exercise civil and political rights; but they are few at present, and, under existing circumstances, probably they are as well without political rights. It is sufficient that they "honor all men, love the brotherhood, fear God, honor the King."

24th. The improvement of the condition of the Indians is certainly a matter of great importance. One great impediment to the improvement of the Indians is, unquestionably, the roving disposition and propensity for hunting, fishing, &c.; and to adopt some means of inducing them to cultivate the soil, or follow the mechanical arts, for subsistence, appears extremely desirable. A model farm on each reservation, well managed for their benefit, and their Manager competent to give instruction in farming, with the authority to direct in clearing and changing soils, seed, &c., might be serviceable. Inducement to patient industry might be offered to the Indians, by premiums for clearing so much land, or raising so much grain, or breeding so many cattle, &c. Under such a plan, every facility should also be offered for obtaining suitable implements for husbandry, and keeping them in repair. As far as my observation goes, there seems to have been no special interest taken in the improvement of Indian lands, except at Manitoulin; and it is of special importance that there should be.

The means of a sound education, based on Scriptural principles, and under the inspection of zealous and evangelical ministers of the Gospel, is of great importance. Under existing circumstances, the educational improvement of the Indian youth depends greatly upon their being entirely under the control of the Teacher or Missionary, and taken out of the hands of their parents, at least for specified times. The roving habit may then be restrained, and their mind impressed with the fact, that there is a more profitable way of disposing of themselves, and of their time. For every plan of improvement, Christianity should take the lead, as it is invariably the precursor and sustainer of civilization.

For the present, you will please excuse me from offering any suggestions respecting Presents, Annuities, &c.

Brantford, 21st January, 1843.

Rev. and Dear Sir,

I beg to acknowledge the receipt of your note of this morning, in which you request me to answer the following questions:—

1st. Is the health of the Indians generally good, or otherwise, as contrasted with the white population in this neighbourhood?—As contrasted with the white popula-

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

tion, I am of opinion, that the health of the Indians is better, with the exception of those whose constitutions are broken up from habits of intemperance. This may in a great measure be accounted for, from the circumstance of their being from their infancy, more accustomed to the vicissitude of climate than their white neighbors, and therefore not so liable to inflammatory affections.

In reply to your second query:—Is there any means of checking the excessive mortality among the Indians, if such prevail?—I have to state, that the mortality must necessarily be greater among the Indians than among the white inhabitants, and for this simple reason—the majority of them when attacked by disease cannot, from their naturally poor circumstances, obtain proper professional attendance. This can only be remedied by having a medical man appointed to attend them, upon a salary sufficient to enable him to devote his undivided means and attention to them. I would suggest the propriety of having buildings, as Hospitals, erected at suitable distances from each other, for the reception of those who might be attacked by diseases of a contagious nature. This would materially lessen the mortality among them.

Yours, very sincerely,
(Signed,) J. MARTIN.

P.S.—Smith's child is better; labours under inflammation of the bowels, and is very ill.

J. M.

Brantford, 24th January, 1843.

My dear Sir,

In reply to your note of yesterday, wishing to know, is the health of the Indians generally good or otherwise, as contrasted with the white population in the neighborhood?—My opinion is, there is very little difference in the amount of disease existing between the Indians and whites, were there equal numbers of each placed in the same location; but from long experience, I find that in all eruptive diseases the Indians suffer much more, and meet with greater losses than the whites, which I am inclined to attribute to the following reason:—The skin is much thicker and harder on the Indians (from exposure to all kinds of weather) than that of the whites, and the eruption cannot come to the surface as readily in the former as the latter.

Is there any means of checking the excessive mortality among the Indians, if such prevail?—Yes; their present habitations are so cold you cannot administer medicines determining to the surface, without danger of cold; and the cases of small pox which at present exist, are so isolated and distant from each other, they cannot be attended to as well as if there was an hospital temporarily fitted up, for the reception of the cases immediately when taken ill, and proper plain nourishment provided, of which they possess none. At a trifling expense this might be done, and it would answer for all epidemics that prevail, and prevent disease spreading. There have been several deaths of grown Indians in the last two months, which I am satisfied might have been saved, had they had what I propose, provided for them. In a hasty manner I have given you my opinion, and remain,

Dear Sir,
Yours very truly,
(Signed,) ALFRED DIGBY, M. D.

Wesleyan Mission House,
December 13th, 1842.

Dear Sir,

I beg to acknowledge the receipt of your note, dated yesterday, and should have attempted an answer to the questions proposed sooner, but have been absent from home.

Appendix
(T.)
24th June.

1st. What is the average number of Indian baptisms that have taken place yearly?—The entire number of baptisms solemnized since the formation of this Wesleyan Mission, is four hundred and fifty, viz.: adults, 221, children of various ages, 239. Some of these are dead, some removed, and some belonging to other places.

2nd. What number of heathens are there still under your superintendence?—This you cannot ascertain from any of our records, and it can only be found out by ascertaining who have renounced heathenism by being baptized. I know of only one or two heathen families on this Reserve.

3rd. The numbers of Members of the Wesleyan Church, returned on the schedule to the last annual conference, was 172; but deducting that number from the entire number on the Reserve, will not enable you to ascertain the number of heathens, because we return none as members who have not come to years of maturity and discretion, and who are not walking, as far as we can judge, in the fear of God.

If you wish any further information, I shall be happy to furnish all I am able.

Yours, &c.
(Signed,) WILLIAM SCOTT.

William Jones, Esq.

Wesleyan Mission House,
December 15th, 1842.

Dear Sir,

I proceed to answer the questions referred to me as briefly and yet as fully as my knowledge admits. You will please excuse the haste in which I write, as I have engagements which shortly require me elsewhere.

1st. To what religious denomination do they belong?—To the Wesleyan Methodist Church, in connection with the British Conference.

2nd. Do they attend Church or Chapel regularly, and from choice, or otherwise?—Their attendance on Divine worship must be entirely voluntary, as there is not, as I am aware of, any means used to induce them to do so, other than moral persuasion. It is impossible to tell the various motives by which men may be actuated, but it has always appeared to me, that the Indians believe it right and profitable to attend their Church or Chapel.

3rd. Since their conversion to Christianity, are their moral habits improved?—As you knew them before their conversion to Christianity, I had better, probably, make no statement on the subject. But if my information be correct, the Indians here, were as a whole, very drunken and dissipated, wicked and degraded; as a whole now, they are entirely the reverse. There must certainly be a great moral improvement.

4th. Do they appear sensible of any improvement in their condition, and are they desirous of advancing?—From various conversations with many of the Indians here, it does appear to me that they are deeply sensible of a great improvement in their condition. They have less disease and exposure; and many have remarked they think they owe the preservation of their lives to the introduction of religion and civilization. They are certainly desirous of advancing, but there are many prejudices and customs which the elderly people can scarcely overcome; and it is difficult to persuade the Indians what it is that will really advance their improvement; of these things your long experience will be confirmatory, and it is not necessary for me to add more.

5th. What is their practice with regard to public and private religious worship?—This question is rather difficult to understand. Their practice in regard to public wor-

Appendix
(T.)

24th June.

ship is, of course, in accordance with the forms and usages of the religious body with which they are connected. To this they attend with regularity, decency and solemnity,—of private worship we can give only general information. They, who are heads of families, have family worship according to our scriptural rule, which, generally with them, consists in singing a hymn in their own language, after which, the head of the family engages in prayer to Almighty God. But, to say the least, the Commission have proposed an indefinite question.

6th. Will you be further good enough to inform me of the number admitted into the church since your residence at Sarnia?—We do not register the dates of admission into our societies, and as our Church government is peculiar, we can generally only give the actual increase or decrease.

These may be affected by deaths, removals, backslidings and other causes. Hence also, some admitted since I came, may have been members before, and even some admitted, may not now be members, because they are so only while they walk in the fear of God, as far as we can judge. I should say, however, that there have been at least 20 admitted since I came.

If, in any of my answers, there should be much obscurity, please point it out, and it will afford me pleasure to write as definitely as the case will at all admit of.

Yours, &c. &c.
(Signed.) WILLIAM SCOTT.

William Jones, Esquire.

APPENDIX No. 34.

Evidence of the Rev. James Coleman, respecting the Indians of Walpole Island, and the Mississagas of the Credit.

1st. For seven years, as their Surgeon and Physician, in partnership with Dr. Anderson. I was employed by the Indians of the Credit Village, and during that time had close and frequent interviews with them. I have been employed as Church of England Missionary to the Walpole Island Indians, since sometime in the early part of May, 1841.

2nd. During the first period of my acquaintance with the Credit Indians, who were then and are now all Christians, there was, with two or three exceptions only, great consistency in their religious conduct, and apparently much deep and fervent piety amongst them. The grand and minor truths of Christianity were clearly and strenuously preached to them, and with success. However, it is the case even among the whites, when converted under warm and enthusiastic addresses, a spirit stirring social prayer, there was often time, serious backsliding with many; some, I may say, returned to their heathenish immoral practices, though none into the heathen faith; numbers, however, to the termination of my connection with them, held firm in their profession, and were in all things an ornament to the Christian name; much of the declension I have named, may be attributed to the difference of the preaching at the commencement and termination of this connection. At the commencement, it was by Mr. Peter Jones, in their own tongue; or if by a white Missionary, it was interpreted by the Indian Peter Jacobs, with much energy and pathos, without any breaches, the preacher continuing his sermon without a single stoppage from the beginning to the end, and Peter Jacobs the interpretation of the same. Towards the termination Peter Jones was frequently absent, and for lengthened periods of time, and the white Missionaries had not the assistance of so good an interpreter as Peter Jacobs. I may likewise mention that during the latter half of this connection, there was a much greater mixture of dissolute

whites with them than during the first, the white population in the neighborhood having nearly doubled itself, dissolute whites having been allowed to settle in their village, and the increase of taverns around them having been great.

Their moral character and industry were proportionate to their Christianity. The greater their diligence or attendance at public worship, the more correct was their moral conduct, and the greater their industry. Those that were strict in the use of the means of grace, kept their total abstinence vow with the utmost faithfulness. Nor do I recollect any instance of conjugal infidelity; as far as I had an opportunity of observing, the females were universally sober, and most of them, though not all, chaste. Some of the males were highly industrious, the females so without exception.

3rd. With regard to their Agriculture, I can say no more than that at my first acquaintance with them they had neither meadows nor wheat-fields, their cultivation of the soil being confined to the gardens attached to their houses, and the growth of maize in the flats of the Credit; and that the year of my departure they had some few meadows, many wheat fields, and much corn and potatoes.

4th. The answer to this question will be found in the answer to the second question.

5th. Not having known the Credit Indians before their conversion to Christianity, I cannot say what their moral and social habits were at that time; they may, however, be presumed to have been what those of all unconverted Indians are, viz.: almost constant drunkenness, no regard to chastity, polygamy, frequent divorce, much and violent quarrelling, deception, hatred, revenge, idleness, and selfishness; a wandering life, with no dwelling but a bark or reed wigwam; disorder, destitution, both in food and clothing, and dirt. But what was the change effected by Christianity? Wonderful! amongst the greater number prevailed strict sobriety, chastity, marriages with one wife only, no divorces, kindness and attention to each other's wants, no revenge, no deception; the abolition of that iniquitous Indian heathen custom, the meanest relations of a dead man stripping his widow and children of every thing that was his property, except the clothes on their backs; a fixed residence, in a good and comfortable house, gardens, order, plenty of food and clothing, cleanliness in house, person, and food; and every necessary household utensil. Many of the Indian houses at the Credit were furnished with good beds, bedsteads, tables, chairs, all necessary cooking vessels and instruments, with the utmost cleanliness of all, not excepting the persons of the females who presided over and used them.

6th. The christianized Indians were highly sensible of the improvement that had taken place in their condition, and were anxious for advancement.

7th. The Indians of Walpole Island are all heathens. Before my appointment as their Missionary, the Methodists made many attempts at their conversion, but all unsuccessful, owing to the opposing influence of their head Chief, by name Paisheweesheegwaisham; he was a zealous opponent of Christianity; however, he is now dead, and a desire prevails in many to become Christians. I have had no success for want of a proper interpreter, having had at first none but the one employed on the Government business at Port Sarnia, and who resides there. He accompanied me to Walpole Island not more than six times during six months, returning the day following that on which we went, and in these six times, I had but one opportunity of addressing the Indians in any number, and but once at all besides, when about eight only were present. This interpreter at that time lay under a charge of adultery; whether he was innocent or guilty I cannot say; the Indians, however, believed him guilty. I then had an interpreter sent me whom I could not keep sober, and whom I was obliged to dismiss after a few months trial. This conduct in that of a former interpreter, and that of another individual intimately connected with the Walpole Island Indians, are brought forward by them when urged to become Christians, as

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

evinced the inutility of doing so, as they will not thereby be made better men. For some time past I have had no interpreter, and therefore am doing nothing. I mention these circumstances to shew the obstacles that have prevented the conversion to Christianity of the Walpole Island Indians. I may also mention the constant drunkenness these Indians continue to keep themselves in by whiskey, purchased on the American side of the St. Clair, as another obstacle to their conversion. With the obstacles to the conversion of other Indians, I am unacquainted.

8th. Experience has taught that the most effective method of converting the barbarous heathens, is to send Native Missionaries among them, to sow, as it were, the truths of Christianity at every wigwam, by arguing any objections, and advancing proofs. White Missionaries following in their wake, enforcing what they have advanced, by further arguments and proofs; collecting them into bodies, and when thus collected, praying for and with them, and preaching to them. When converted to Christianity, the same means are effected in strengthening, improving, and perfecting their piety and religious knowledge; it is quite necessary for complete success, that the white Missionary speak the language of the Tribe he is sent to. The instruction of the children in reading, &c., seems a powerful means of converting them to Christianity, and advancing them to human perfection in it, as thereby their affections are gained, and opportunity given to the reading of the Scriptures in their own dwellings. There can be but little doubt that the children, who are taught Christianity carefully, by a pious master, in the schools in which they are instructed in reading and writing, will believe in its truths, or become ornaments to it. If we cannot make the adults of the present generation Christian, we certainly can their children. I must refer my readers to the various printed records of Missionary enterprise for the proofs of what I have advanced. There are, however, two other means necessary to their complete Christianization and civilization, viz:—their removal into villages, or dense settlements, at some distance from a white neighbourhood; and that hunting and fishing may be suppressed among them as a means of livelihood, in situations where game and fish are scarce; and the introduction of agriculture, and the mechanical trades, as the sources whence to derive their principal maintenance.

9th. The Indian children evince a greater aptitude in the acquisition of knowledge, than white children of corresponding age.

10th. The collection of them in villages, or on farms with narrow fronts, that the houses may be near each other—the situation of these villages to be remote from the towns and villages of the whites, in healthy spots, where the hunting and fishing are very indifferent, and the land good.

The introduction into each village, or settlement, of two or three families of those Christian Indians, who have persisted, for a length of time, in a correct course of moral conduct, in the discontinuance of hunting and fishing as a support to the family, in order, thrift, the use of the household furniture of white people, and in agricultural and mechanical industry. Perhaps, if attainable, the addition of two or three truly Christian white families, zealous both for the spiritual and temporal good of the Indians, and themselves examples of industry, order, thrift, cleanliness, and neatness. A good School, under the management of a pious Schoolmaster, for the instruction of the children and youth in letters, and especially in the knowledge of the English language. To instruct them in Agriculture and Horticulture, a person resident among them well skilled in both, and being at the same time a truly religious character, and a pattern of industry. The collection of the children into boarding Schools of Industry, where the boys can be taught farming, and the mechanical arts, and the girls spinning, weaving, common and ornamental sewing, and all female household arts and duties, besides the common instruction in letters. A School of this kind will, of course, render needless the one I have mentioned above.

Appendix
(T.)

24th June.

The residence of a pious, industrious tailor, carpenter, blacksmith, and shoemaker, in each Settlement, not only to teach the Indian youth their respective trades at the Industry Schools, but also to prevent the Indians going from home to the villages of the whites, to procure the services they require from such tradesmen. When there are no Mills for grinding wheat in the vicinity of their villages and settlements, some substitute should be invented, if there be none already in use amongst the whites, that is suitable. The farms should, I think, branch off side by side, down the opposite sides of a street running through the centre of them, and having a good log house at the head of every one. But the chief means, is the introduction of pure Christianity among them, by a zealous Christian Minister. If Superintendents be employed, they should, I think, to ensure success, be themselves Christians in deed, and in truth, examples of moral conduct in all particulars; and especially it is required, they should be possessed of activity, both of mind and body, and take a deep interest in the welfare of the Indians.

It would be well if all persons immediately connected with the Indians, could be prevailed upon to use total abstinence from all intoxicating liquors.

I mention the location of the Settlements to be as far as possible from the towns and villages of the whites, as I have ever observed the generality of persons about them to exert a most deleterious effect upon the Indians. They shew the Indians a bad example, they entice them to drink, they defraud them as much as in them lies, and frequently grossly maltreat them in body. Again, hunting and fishing are employments so fascinating to the human mind, so profitable when game and fish are abundant, and attended with so little disagreeable labour, in comparison of agriculture and mechanical trades, that I think the Indians, so long as they reside in spots where the hunting and fishing are good, will not give themselves up with perseverance and energy, either to the culture of the soil or handicraft employments. I have seldom known even a white man, brought up from his cradle to the sports of the field, to become an industrious and useful member of society, let the motives have been ever so strong to make him so. It has passed into a proverb, that a fisher seldom thrives, a shooter never, and that a huntsman dies a jovial beggar. How then is it to be expected that the Indian, who can have no motive to a settled and laborious agricultural life, but the persuasions of the Missionary and Superintendent, will, in favorable situations for success, relinquish his former employments of hunting and fishing, for those which are less profitable to him, and attended with, to him, much greater fatigue. Mr. Peter Jones, the eminently successful Indian Missionary, entirely agrees with me in opinion in this matter; almost the last time I had any conversation with him on this subject of the Indians, at the River Credit, which abounds in salmon, captured with great facility, he said to me, "this River has been a great preventive to the welfare of the Indians." In addition to the above, I observed, that until game became so scarce in the neighbourhood of the Credit village, that the Indians were obliged to go from twenty to thirty miles from home in pursuit of it, they did not apply with any energy to Agriculture.

It is necessary the Indian youth should be prevented becoming hunters or fishers, and this can be alone done, by locating the village where there are no facilities for either.

In corroboration of my opinions, Christianity and civilization have made much more rapid and effectual progress amongst the natives of the South Sea Islands, than any Tribe of Indians.

There is no game in these Islands, and Agriculture and Horticulture have ever been the chief support of the people.

I mention the collection of the Indians in villages, or on farms with narrow fronts, to give the children, where there is no Boarding School, opportunity for constant attendance at the Day School, and that all the Indians may be continually under the eye of the Missionary and Superintendent.

Appendix
(T.)

24th June.

The reason of my other opinions and plans will be manifest without explanation.

11th. The answer to this question is contained in that to the tenth; I cannot make any addition to what I have said in it, for I have had no experience in the establishment or management of their Schools.

12th. As far as my observation extends, the Indians shew much aptitude for the mechanical arts, and especially for those of the blacksmith, gunsmith, carpenter, and shoemaker.

Mr. Bennett, of Streetsville, near Toronto, had an Indian in his employ as a journeyman blacksmith, who was a skilful and industrious workman; he continued with him some years; and there were two of the Credit Indians shoemakers, who worked as journeymen with much satisfaction round the neighborhood.

13th. The health of the Indians is quite equal to that of the whites in their neighborhood; in fact it is superior, as few white men would bear, without very serious illness, the exposure to the weather they undergo with no inconvenience.

14th. I can speak in answer to this question only of the Indians at the Credit; for my acquaintance with the Walpole Island Indians has been far too short and too limited, for me to reply in regard to them. At my first acquaintance with the Credit Indians their number decreased. A violent contagious erysipelas, affecting the internal organs, carried off very many of the older people. Again, in their hunting excursions, the men took their wives and young children with them, and the consequence of this to their children, who had been born and reared so far in comfortable log-houses, was inflammation of the lungs and death. Mr. Carr, the white Missionary, and Mr. Peter Jones, were requested by me and Dr. Anderson to reason with the men on the folly of this plan; they did so, and the wives no longer accompanied their husbands. From this time the population of the village steadily increased without emigration. That the Pagan Indians have decreased rapidly in numbers there is no doubt; very many of them die of small-pox, even now, many are frozen to death and drowned in a state of intoxication. Others die from the narcotic effects of the liquor alone; others again are attacked with inflammation of the lungs, from exposure to the weather while intoxicated, and die. Mothers, while intoxicated, suffocate their children by accident; the children of others, neglected through intoxication, fall into divers accidents. Other children again are exposed with their parents, and are attacked with the same inflammatory fatal diseases. Again, frequent intoxication and exposure bring into growth the seeds of pulmonary consumption, a disease almost more fatal among Indians than whites. Some few Indians, both adults and children, die of intermittent fever.

15th. The preventives of mortality amongst the Indians are, the location of their villages and settlements in healthy situations; the vaccination of all at present unvaccinated, and the constant vaccination of the children at three months old, their residence in comfortable houses instead of wigwams, the discontinuance of the practice of the wives and children accompanying the men on their hunting expeditions, strict sobriety, a regular and sufficient supply of wholesome food, the substitution of good shoes for moccasins, in damp and wet weather, and the residence of a skilful medical practitioner amongst them.

If such measures were adopted, and the Indian women would not suckle their children longer than the white women do; I would say that the Indian population would increase as fast as does the white.

16th. Intermarriages between the whites and Indians were common at the Credit.

17th. I know none by Christian half-breeds at the Credit; and they were uniformly more intelligent, more industrious, more civilized, more enterprising, more orderly, more desirous of comfort, and possessed of stronger

aspirations after improvement, and all the privileges of the white men, than the pure Indian. I cannot say that their piety was greater or their Christian walk more consistent, yet they certainly were not behind the pure Indian in either.

18th. Certainly the condition of the children has been improved, more attention has been paid to their clothing and education.

19th. Not in my opinion.

20th. This question I cannot answer from ignorance.

21st. If the Indians be subjects, I should say that the Christians amongst them are possessed of all the civil and political rights of their fellow white subjects. If only allies, as some suppose them to be, they are of course possessed of no other rights, political or civil, than other aliens. I know not what the law says on this topic.

22nd. I know of no pure Indian exercising any British civil or political right.

23rd. Indians, with the knowledge of white men, are as capable of exercising the civil and political rights of British subjects as they are.

24th. Besides what I have mentioned in the answers above, I must add the conversion of the Indians as speedily as possible to Christianity.

The purchase of horned cattle, sheep, pigs, and horses of a good breed for them, as soon as they are capable of taking care of them, and willing to have them. The purchase of farming utensils and mechanics' tools for those who are able and willing to use them. I think some cash should be allowed them yearly, to satisfy those wants which cannot be exactly supplied by any present of goods.

They should not be allowed to lease any of their lots, nor sell any land, except what they themselves purchase individually from the Government or private individuals.

APPENDIX No. 35.

Evidence of the Rev. C. Brongh, (respecting the Indians in the neighbourhood of Lakes Huron and Simcoe, and also Manitoulin.)

1st and 2nd. My acquaintance with the Indians commenced in the year 1833. Although not ministerially connected with them, I had frequent opportunities from that period up to September, 1838, of observing the habits and character of the bands settled in the neighbourhood of Lake Simcoe, in the Home District. They at first appeared to apply themselves to industry—they subsequently relapsed into dissipation and idleness; but this I attribute in a great measure, to the uncertainty in which they were placed with respect to their lands, and also to their close contact to a white settlement. Within the last three years, they have been withdrawn from that location, and have improved exceedingly in their morals and industry; many of them now raise good crops, and cultivate tolerably extensive farms.

3rd. They have improved much in their mode of Agriculture. This I had a good opportunity of observing, during my residence on Manitoulin Island, for a period of nearly three years. Many families that I knew as Pagans, became industrious settlers, and learned to appreciate the comforts of a fixed dwelling, and the fruits of their Spring and harvest labours; in addition to the industry of the field, they became sufficiently provident to barrel fish in the fall for the Winter's use, a thing formerly unknown amongst them; they also got into the way of

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

raising cattle, and of killing, occasionally, both beef and pork. The process of fencing and splitting rails was rather uncongenial, but this too they were overcoming.

4th, 5th, and 6th. With reference to the first of these questions, I have peculiar pleasure in stating, that I had the most satisfactory evidence of the effects of religion upon many, and their capability, under the Divine blessing, of comprehending the truths and precepts of Christianity. Some of them appeared to estimate the blessings of redemption through a Saviour as advanced Christians, and to acknowledge, with a like sense of thankfulness, the offices of Father, Son, and Holy Ghost. In conversation once with an Indian, on the subject of the Trinity; he illustrated his idea of the unity of the God-head by raising one finger, and saying, that though it was composed of different parts, such as the flesh, the bone, and the nail, it was but one member. My discourses to them on Religion consisted, chiefly, of expositions of our Lord's parables; explaining to them that he was a Divine being who thus manifested himself, imparted these instructions, and, subsequently died for the salvation of the world—rose again, and now lives to make intercession. The Indian word, Ne-noo-ji-neo-e-wa-we-ne, "Our Saviour." Some of the Indians under my instruction, understood the parables as well as the advanced classes in a Sunday School of whites.

The history of Joseph, David and Goliath, Daniel and the Lion's den, with the circumstances connected; also, the account of the Three Martyrs, their faith and preservation under the cruelties to which they were exposed. Such portions of Sacred History as these, I found to be instructive and interesting to the poor people; and I have often thought what a blessing it would be to them if, instead of the mere animal and nervous excitement, as some times made use of, or the dazzle of externals, as in other instances, the instructive truths of God's word were applied to their consciences; their conversion to Christianity would evince still happier effects than have hitherto been seen; of course Christianity may be expected to manifest itself upon the aborigines, in some measure, as amongst other Christians, some of whom are little influenced by the profession they make, while others have learned to live in the fear of God.

7th. There are still many unconverted Indians; about two hundred embraced Christianity, in connexion with the Church of England, under my ministry at Manitoulin; there was only one Church Indian on the Island when I went there. Touching the efforts made, I have to state that I travelled a great deal amongst them, performing my journeys in Winter, on foot, principally on the ice, having the aid, however, of a Dog Sleigh, and in Summer, in Canoes. I was thus a good deal amongst the Natives, and when with them, occupied part of the wigwam, or bivouacked in the open air, as circumstances required. The love of ardent spirits is a great impediment to the progress of Christianity amongst the Indians, and the unchristian example of many whites is equally pernicious. I often wished that Traders, and visitors to the Indian country were more circumspect, and that they would deny themselves the use of intoxicating liquors while engaged in such excursions. If the Indians see a number of civilized persons enjoying their bottle, and the hilarities of the table, they can but ill distinguish between that and their own excesses. They are quite aware that drunkenness is forbidden by Christianity, and they readily discover an inconsistency.

8th. Establishing them in colonies, apart altogether from whites, under exemplary and conscientious Superintendents, with Christian Teachers, who would inculcate the doctrines of redemption, and its precepts, out of God's Holy Word. I have known many Indians take the greatest pleasure in reading the Scriptures, and who valued them as God's revealed will.

The children in the Indian Schools did not appear to me to shew any particular aptitude in acquiring knowledge, if I except writing, and the mechanical part of learning. I knew one who possessed a wonderful taste for drawing; another, a boy about nine or ten years of

age, who could, with his pen, give almost a fac simile of Greek, or any other character set before him.

10th, 11th, and 12th. The same as already stated under Query 8, adding to the means therein suggested, instruction in mechanical arts, such as carpenter's work, shoe making, blacksmithing, and tin work. Tin ware is of great use amongst the Indians: it is not very perishable, is portable, and tends much to their comfort and cleanliness; wooden vessels soon become filthy, and would occasion a good deal of trouble if the members of a family were to have, as would be desirable, each a separate utensil to eat from, and to feed himself with. I have known an Indian, after three months instruction, others after somewhat longer teaching, make as good shoes as any to be had in a shoe store. Almost all the Indians at Manitoulin Island commenced wearing boots and shoes before I left the Mission; it conduced greatly to their comfort, as deer-skin is scarcely to be had, and, at best, is miserable protection to the feet in wet weather. Some young men also made astonishing progress in carpentering, blacksmithing, and turning lathe.

13th. They appeared to me to be inferior in health and constitution to the whites.

14th. Within the last twenty or thirty years, the decrease on the Shores of Lake Huron and country adjacent, irrespective of migration, has been very great. Scrofula and consumption of the lungs appear to be diseases most prevalent amongst them, occasioned by the discomfort and irregularity of their mode of living, the occasional excessive use of ardent spirits, also, and their exposure while in a state of inebriety.

15th. Civilizing and colonizing the Indians appear to be the only feasible means of checking the mortality that has prevailed.

16th. Not frequently, except amongst persons engaged in Indian trading; in such cases white men frequently marry Indian women. There have been but few instances of white women marrying Indians.

17th and 18th. Where intermarriages have taken place, the children of such marriages appear to me to have advanced in mental and physical properties beyond the native Indians. Their morals must, of course, depend much on contingent circumstances. I have known some excellent persons amongst the half-breeds, but I apprehend such instances form exceptions to the general character of that race. I would remark that I have always found the white man, or half-breed, endure fatigue much better than the Indian. The Indian becomes fretful and dejected under fatigue or privation encountered out of his ordinary way of suffering.

19th. The birth of illegitimate children did not frequently occur amongst unmarried women in the part of the Indian country in which I was situated. I have known several instances of Indians having two wives; it is, however, I am of opinion, regarded even by the Indians as rather scampish, and they quite understand that it is not allowed amongst Christians. I have known the difficulty of parting with one or other of the women, to be a hindrance to a family embracing Christianity. If man and wife cannot live happily together, they not unfrequently part, and it is not regarded as a reproach to the parties to form new connections, should they fancy to do so. An Indian wigwam is usually occupied by at least two families, of which they each take half. When a man has two wives, they sit on his right and left. The Indians appeared to me to be much attached to their children, and family affection generally prevailed. Obscure and depraved characters are of course to be found amongst the Aborigines, but low vices generally prevail amongst them in proportion to the extent to which they are brought into contact with the example of the depraved and vicious whites who trade amongst them.

21st, 22nd, and 23rd. Indians who have not embraced Christianity do not enjoy the civil and political rights possessed by other subjects of Her Majesty, further than

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

the protection of the law. There are Indians who do possess these rights, and many who have the knowledge and ability to exercise them.

24th. Locating them in situations as remote as possible from white settlements, apart particularly from Towns or Villages, and upon soil sufficiently good for Agricultural purposes, in the vicinity of Lakes which will afford them variety of occupation, and conduce to their subsistence by a supply of fish. As regards their presents, I do not know that any thing so acceptable to them could well be substituted; nothing is more useful to the Indians than a blanket, nor could Government, I believe, furnish him with any thing equally beneficial at the same expense.

The proceeds of the sales of their lands ought, I conceive, to be invested in public securities, and the interest expended in the purchase of cattle, implements of husbandry, the erection of workshops, and other purposes connected with the improvement of their settlements. I would not give the Indians deeds of their lands,—if they possessed the power of selling, their property, in all probability, would soon become the prey of designing individuals or bodies.

Manitoulin Island appears to me to be a well chosen location for Indians; I have never seen finer spring crops than those raised by the Indians there; they were also in the habit of manufacturing large quantities of maple sugar of excellent quality, for which they found sale at Penetanguishine, Goderich, and sometimes at the American Towns; the poor uncultivated Indians usually allowed theirs to become the prey of Traders, who bartered whiskey with them. I beg to add, that I know of no one whose evidence could be of more value to the Commissioners, for enquiring into the affairs of the Indians, than Captain Anderson of the Manitoulin Establishment.

APPENDIX No. 36.

Evidence of the Rev. F. O'Meara, (respecting the Indians at Manitoulin.)

1st. Four years and a half have elapsed since I commenced laboring among the Indians; during which time, I have seen them in their wandering state on the shores of Lake Superior, and in their progress towards civilization at this establishment.

2nd. My experience differs on this head, according to the different circumstances of the Indians among whom I have labored on the shores of Lake Superior; and at this place, where they have been following their wandering habits, exposed to the effects of intoxicating drink; their moral and religious improvement has been much less marked, than where they are collected together and drawing their support from the soil, in which last circumstances, it is very striking indeed, and their habits of industry have kept pace with their religious improvement.

3rd. Not so much so as might have been the case, had an effective system of instruction been pursued with them.

4th. At my present station, where the Indians are collected together under regular instruction, their progress has been very encouraging, which may be seen by the improvement in their moral habits and social feelings, their regular attendance on all the means furnished by the Church for their religious improvement, and the readiness with which they submit to necessary discipline.

5th. Decidedly so; which may be seen in the strictness with which the Christian Sabbath is kept holy by them; which is in general much more striking than among whites with the same advantages. The effect also on their social habits is apparent, (among other circumstances which might be adduced,) from the sacredness with which the bond imposed by Christian marriage is regarded by the baptized.

6th. They are generally deeply sensible of the value of the boon conferred on them by the endeavours of the Government for their civilization; and express the greatest pleasure and thankfulness, when they hear of any plan being in contemplation for their advancement.

7th. A good many on the Northern Shores of Lake Huron, and still more in the interior of Lake Superior; the former have been constantly visited by the Missionary of this place, and had the truth of our holy religion brought before them; but their being so slow to avail themselves of the inestimable blessings of Christianity, is chiefly, I conceive, attributable to the influence of the Traders, who do not spare ardent spirits in their dealings with them, and to the evil example set before them by the whites, who live amongst them.

8th. The appointment of Clergymen likely to take a lively and permanent interest in their welfare, both spiritual and temporal, to labor amongst them, and of pious schoolmasters of the same description. The exclusion of all mechanics and other whites not religious, or at least strictly moral principles and characters, having an especial reference to the sin of drunkenness, which whenever it is seen by the Indian in any person at all connected with Government, as it is unhappily too often, it tends to the worst consequences; affording facilities for the printing of religious books and tracts in their own language.

9th. As much at least as is generally evidenced by white children with the same opportunities.

10th. Every thing which tends to the promotion of Scriptural knowledge amongst them, or that evidences that the Government is as anxious to have a good example set before them in the persons of her servants, as she is to provide for their instruction; and above all, a strict attention to the moral and religious, as well as the intellectual and industrial training of the rising generation will, in my opinion, ever have that effect.

11th. I have ever, since I had any experience in Indian matters, considered such an institution conducted on sound Christian principles, and under the complete moral and religious superintendence of the Missionary, to be absolutely necessary for the attainment of the object referred to in No. 10, namely, the training of the rising generation; and my opinion on this head, being the result of successful experiment on a small scale, is the more deeply impressed on my mind. The system to be pursued in such an institution should of course vary a little with the circumstances of the mission in which it was to be established; but, as a general rule, I should suppose that a system dividing the time between out door instruction on a model farm to be attached to the institution, (by the proceeds of which, a portion of the expense might be defrayed,) and the usual routine school instruction would be desirable. My experience on this subject tends to shew that such an institution, if not under the strictest superintendence, would fail in conferring the benefit for which it would be intended. In order to have the advantages of such an institution enjoyed by the females as well as the males, an efficient female teacher would be requisite for their instruction in needle and household work.

12th. Rather more than in general among whites; chiefly to those which have to do with things in every day use; such as carpentering, smith's work, shoemaking, and coopering.

13th. They are rather more subject to diseases of the chest and lungs. The reason of which may be perhaps found in the intemperate use of ardent spirits, and roving manner of life, which are leading features in the mode of life from which they are but just now redeemed; the same may be said of scrofula and diseases of the skin, which appear very prevalent among them.

14th. My experience on this head varies with the circumstances of the Indians, amongst whom I have at different times resided on the Shores of Lake Superior, where the roving habits are in a good measure retained, and where temptations to intoxication are frequent. Dur-

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

ing nearly three years residence, the deaths were about the ratio of 2 to 1 to the births. But here, where the people are settled on their own land, and not so exposed to the same temptations, the contrary is the case.

15th. Doing everything to induce them to give up their wandering habits, and discountenancing the use of ardent spirits, both by precept and example, and authority, discouraging all attempts of Indians in places where they must necessarily be exposed to the pernicious influence of whites, as well as paying a strict attention to the domestic habits of the inmates of the School of Industry; to them we must look for what is to be effected on the next generation of adults.

16th. This is much more frequent, the female being Indian, than the male, which latter seldom is the case; all the marriages of persons in the employment of the Honorable Hudson's Bay Company are of the former kind.

17th. The half-breed appears to me as a general rule to be a very inferior character to the pure Indian; there are, of course, some honorable exceptions, but this I regard as the general character of the half-breed race; they therefore make much more useful Agents for Traders than any of the unmixed blood Indians.

18th. Quite the contrary; the children of such mixed connexions are, as far as my observations go, far beneath the pure Indians in moral and intellectual capabilities.

19th. This is not unfrequently the case.

20th. No instance of the kind has been within my knowledge.

21st. Not to my knowledge.

22nd. None that I know of.

23rd. I should think that few, if any, have as yet attained the degree of knowledge necessary for that purpose, but have not the slightest doubt as to their capabilities, were their knowledge sufficient.

24th. The establishment of a School such as that mentioned in No. 11, appears to me to be the measure of all others most calculated to effect permanent good among the Indians; for it is not to those whose prejudices and habits have already interwoven themselves into their very nature, that we are to look for most benefits to be conferred, but to the young and pliable, such as would compose an establishment of that nature, and be trained to habits of diligence.

With regard to the distribution of the presents, some plan should be adopted which would not make it necessary for such an immense number to collect at one time on so small a space, which, I have no doubt, is the cause of much of the mortality that occurs amongst them; the seeds of disease being communicated from one to the other of a vast concourse of six thousand souls, encamped on a few acres of ground, is carried back to their homes, bears an abundant harvest of misery, disease, and death.

Manitowaning, February 2nd, 1843.

Sir,

I am in receipt of yours of January 6th, enclosing twenty-four queries on different points, regarding the condition, temporal and spiritual, of the interesting people amongst whom I labour.

I feel great pleasure in transmitting to you, by the earliest opportunity, for the information of the Commissioners for enquiring into the Affairs of the Indians, the enclosed

answers, containing the fruits of my experience during nearly five years residence among that people.

I have the honor to be,
Sir,

Your most obedient servant,
FREDERICK O'MEARA,
Church of England Mission,
Manitowaning.

George Dyett, Esquire,
Secretary to Indian Commission.

APPENDIX No. 37.

Evidence of the Rev. S. Givins, (respecting the Mohawks of the Bay of Quinté.)

1st. I have been acquainted with several Indian Tribes, during a number of years: for the last eleven years, I have had the charge of the Mohawks of the Bay of Quinté.

2nd. The improvement of the Tribes I allude to has been great; for, within my recollection, they have been reclaimed from a state of degraded vagrancy, settled in villages, and made partakers, to a considerable extent, of the blessings of Christianity. They have also improved in habits of industry. The Mohawks under my charge were converted before I came among them, but since my acquaintance with them, I think that there has been a gradual improvement in morals, piety, and industry.

3rd. The improvement of a few in Agriculture has been very satisfactory—with many it has been perceptible; but still, generally speaking, they are very backward in this useful science.

4th. Their progress in many respects is cheering; the external duties of religion are as strictly observed by them as the whites, and not a few experience the blessedness of walking consistently with their profession.

5th. I am of opinion Religion has had a very beneficial effect on the moral and social habits of all the Tribes which have come under its influence.

6th. Many of them are aware of an improvement among them, and all, I may say, are desirous of advancing.

7th. None of the Indians in this settlement are Heathens; there are several Tribes on the Grand River, and near the Thames, and in the remote part of the Continent. I learn, from my brethren, that the efforts they have been enabled to make for their conversion would, in most instances, have been crowned with success, had they the means of following up the advantages they gained. The want of means, and the evil example of nominal professors of Christianity, both among Indians and whites, are the chief causes of the want of success.

8th. The appointment of Missionaries of suitable talents and dispositions, to watch over them like the children of their families, and the establishment of Schools for children, and especially of Boarding Schools, (combining manual labour with instruction) where the children could be thoroughly educated.

9th. The Teachers we have had, inform me, and I believe it to be the case, that the Indian children are quite as apt at learning (other things being equal,) as the white children. Their ignorance of the English, in which all the instruction in the Schools is given, is a great impediment to their improvement; when they acquire it, their progress is satisfactory.

10th. The adult population should be encouraged to become industrious, by supplying them with means of becoming farmers. This would have the effect of deter-

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

ring them from vicious habits, and render their condition more comfortable. The children should be educated apart from their parents, in industrious habits.

11th. Experience has convinced me, that in the present state of the Indians, the Day-Schools are very inefficient for the purposes of education. In most cases, there are no means of securing a regular attendance of the children at School. The abodes of the Indians are very scattered; the poverty and improvidence of the Indians, in many instances, are so great, that they are unable to provide suitable food and clothing to enable their children to attend regularly. The weather is often inclement, the roads bad, and the parental restraint extremely lax. The only plan, therefore, to ensure a systematic education, is to establish a Boarding School amongst them. The children should be removed to it at an early period, from the injurious influence of their homes, and carefully and thoroughly reared in industrious and religious habits. By connecting a Farm with this School, the children might be most usefully employed, and contribute much to defray the expenses of it. The boys should be taught all the branches of farming, under an experienced farmer; and girls (by providing a suitable quantity of cows and sheep,) might be instructed in the various duties of housewifery. I have long desired an Institution of this description for the youth of this Mission. Year before last, I drew up a plan to be submitted to one of the wealthy Church Societies at home, but I regret to say, though it was forwarded with the Bishop's recommendation, it proved unsuccessful, in consequence of its having reference rather to the temporal benefit of the Indians than their spiritual, this not coming within the objects of the Society. By the approbation they were pleased to bestow upon it, I was encouraged to address a communication on the subject of Indian improvement, to Sir P. Maitland, formerly Lieutenant-Governor of Upper Canada, which I forwarded by a friend last Autumn, with a view to its publication, and general circulation in England, with the hope that, in the Providence of God, it might engage the interest of some affluent individuals in behalf of the youth of my Mission. Should I receive a copy of the communication, I will do myself the honor of submitting it to the Commissioners for their consideration.

12th. A number of Indians have evinced their aptness for mechanics, by taking up various useful trades, in which they have made respectable progress. Several are very fair carpenters; others have shown their ingenuity in stone cutting, and masonry; others in blacksmithing, shoe making, and conducting Saw Mills. The women are more industrious than the men, occupying themselves in making brooms, baskets, mittens, moccasins, &c. &c.; most of them also do the tailoring of their families.

13th. I think the health of the Indians in this Settlement quite as good as that of the whites in the neighborhood.

14th. Since my acquaintance with the Mohawks, their numbers have been on the increase, although that increase has been very gradual. The decrease of the Indians not under the influence of the Gospel, has been, and I doubt not still is, great, owing to their reckless and degraded habits; but I believe, on enquiry, it will be found the case, that in almost every instance where the Indian Tribes have been converted to Christianity, and adopted civilized habits, their numbers are on the increase.

15th. The blessings of Christianity and civilization extended to them, will prove most effectual in checking it.

16th. Intermarriages of this description seldom occur in this settlement; there are several white men married to Indian women, and but one instance of an Indian marrying a white woman that I am aware of.

17th. From several instances among the Mohawks, I am inclined to think that the half-breeds have a greater facility in acquiring the manners and habits of the whites than the full-blooded Indian, but I do not perceive that their characters or conduct is materially improved.

18th. In the instances here, not materially.

19th. There is not any instance of the kind here, nor has there been for many years.

20th. In this settlement these occurrences are not frequent; when they do occur, I think they are considered as a general disgrace by the Tribe.

21st. The Indians can sue and be sued, but being exempt from taxation, cannot exercise the elective franchise. There is nothing to prevent them, that I am aware of, from exercising all the rights of subjects, except the qualification on the score of property, which is possessed by only one.

22nd. None in this settlement.

23rd. I conceive it would be unwise to invest them with these privileges, till they are better informed; although a few are competent to judge in these matters, the generality are not.

24th. I am of opinion that a change in the application of the presents might, in some settlements of Indians, be attended with great advantage, especially in those where they are anxious to improve in Agriculture. The payments and presents as they are now distributed amongst the Indians here, have, I fear, too frequently the effect of encouraging them in indolence, by enabling them to eke out a miserable subsistence without much labour.

Formerly the land payments were made in goods as well as the presents, but as they were over supplied with articles of this description, it was deemed advisable to alter them to money; and on my appointment to this mission, Sir John Colborne requested me to assume the charge of these payments, with the view of rendering them more beneficial to the Indian families, and subservient to their improvement.

This duty I have endeavored to discharge to the best of my ability, but I regret to state that in consequence of each person having a claim to an equal share in these monies, and demanding the right of expending it as he may think proper, not more than one-fourth of the annuity is expended on objects of paramount utility to their families, whilst the remainder is applied to discharge debts incantiously contracted, for the liquidation of which their stock or property is likely to be sacrificed, or to provide in an hour of need for the common necessities of life; which, if they applied themselves to farming, with even moderate industry, they might easily raise themselves. Unsatisfactory as the mode of expending their payments is, and troublesome as it is to me, still it is better than trusting the greater part of them with money,* or with a greater quantity of goods than they require, as formerly. In the former case they often make a bad use of it, and their families suffer in consequence; and, in the latter, they sell the goods much under value, but by taking cognizance of all their dealings, I have it in my power to prevent many an act of injustice towards them, and insure to the families full value for the money. In many instances, I have been at pains to aid them in procuring stock: in some cases my efforts have been crowned with success, and the parties have been able to retain them with advantage; but in many others, they have perished for want of provender, from ill usage, or (as is generally the case) become lost to them through debt.

The payments being a matter of debt to the Indians from the Crown, I presume not to say how far the Indian Department or Government may alter the mode of payment, without their consent, nor do I imagine any other method would be satisfactory to them, than a yearly distribution in which each individual should participate. But with regard to the presents, (being a gratuity from the Crown,) I think a very beneficial change might be effected; instead of granting them to all alike, thus affording them the means of living in indolence and its concomitants, they might be applied as stimulants to industry among all Tribes situated like the Mohawks in the Bay of Quinté, having good land, and commanding the means of supporting themselves by labour.

* Those receive their shares in money who wish it.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

I do not think that it would at present be prudent to furnish the Indians, generally, with the means of working their farms themselves. It would be more advisable as a primary step, and as a substitute for presents, to select one or two respectable and capable individuals among the Indians, (or employ white men if more advisable,) to take charge of a certain number of teams, fully equipped for farming. Industrious young men of the Indians should be hired by the month, to work these teams, under the direction of the overseers, who should provide for them. The Indians should be informed, that whatever land they may clear and fence in a proper manner, would be sown for them, even the seed being furnished, if they wished it. In this way, the industrious would be rewarded in proportion to their industry. The crops would be put in well, and in good season; the land would be fenced, and in good order; and the share falling into the hands of the overseer would, after paying all expenses, form a fund to meet such wants as might arise. In a short time, this system would bring under good tillage all the land at present lying open in commons, and it is to be hoped will inspire the heads of families with a zeal to advance, and put them in a way of doing so. Those who made the greatest efforts to improve, might then be provided with teams and other necessities to set them up, care being taken that they are not in debt, and can provide for the cattle. Under such circumstances, they would be very likely to succeed, and the Royal Bounty would prove a lasting benefit. In summer, the industrious would be furnished with full occupation, and in winter, they might be profitably employed in getting out rails, and cutting timber into cord-wood, on the land they intended to clear, and the teams could draw it to market.

Another suggestion I would beg leave to make, which I conceive would tend much to the improvement of the Mohawks of the Bay of Quinté, is this:—It is very desirable that the Indians should have a convenient market where they might readily sell any article they have to dispose of, instead of hawking them about the country, and also supply themselves with every thing they may want, either for their families or farms. The country stores are exorbitantly high in their prices, and the keepers of them, being petty dealers, cannot resist the temptation to which the ignorance or necessities of the Indian often expose them.

This might be remedied by the Government encouraging, with its sanction, a person of known character, and acquainted with business, to embark in trade at some convenient point on the shores of their reserve, where a wharf for the Steamers to touch could be built. A good market for their wood would thus be opened, and the Indians would find this article a source of great and increasing profit. At present, for the want of such a market, persons from the opposite shore cross over on the ice and commit serious depredations in the woods, obtaining permission from some thoughtless Indian, for a small consideration, (often liquor,) and in this way yearly a large quantity of valuable timber is carried off, for which the nation gets no return whatever.

If a person of this description could be engaged, (and such an one is most anxious to embark in the business, with a young Indian, whose habits and education qualify him for the enterprise,) he might carry on a general trade with the surrounding settlers; conveniently provide the Indians, at a reasonable rate, with supplies of every description, and afford them a fair price for any thing they had to dispose of. The Missionary on the spot, or the Officer superintending Indian Affairs, could see that the Indians were fairly dealt with. The only difficulty or impediment in the way of this plan, is the want of capital; but as the parties could give good security, perhaps it might not be considered an objectionable mode of investing a portion of the Indian funds, and I am confident it would be of essential service to the Indians.

The last suggestion I beg leave to make, in reference to the improvement of the people of my charge, is the establishment of a Boarding School, to which I have already alluded to. No time should be lost in establishing it; and should my appeal to the friends of the Indian in

England not prove successful, I humbly hope Government will afford us the means of making the experiment on a suitable scale immediately.

All which is most respectfully submitted by the Commissioners' most obedient,

&c. &c. &c.

(Signed,) **SALTERN GIVINS,**
Missionary to the Mohawks
Of the Bay of Quinté.

Tyendenaga, 23rd January, 1843.

APPENDIX No. 38.

Evidence of the Rev. Peter Jones, (respecting the Indians of the River Credit.)

Answers to Queries proposed by the Commissioners appointed to inquire into the Indian Affairs in this Province.

1st. Being an Indian, on my mother's side, I am well acquainted with the habits, customs, and manners of the Chippaway Nation of Indians, to whom I belong.

The Tribe, or Clan, with whom I have been brought up, is called the Mississaga, which signifies the Eagle Tribe; their ensign, or *totam*, being that of the Eagle. I also lived for several years amongst the Mohawk Indians, on the Grand River, by whom I was adopted.

Since my entering into the work of a Missionary, I have travelled very extensively amongst all the Indian Tribes in this Country, and am, therefore, well acquainted with their former and present state; but as I belong to the River Credit Indians, I intend to confine my remarks principally to them.

2nd. Previous to the year 1823, at which time I was converted to Christianity, the Chippawas, and indeed all the Tribes, were in a most degraded state; they were Pagans, idolaters, superstitious, drunken, filthy, and indolent; they wandered about from place to place, living in wigwams, and subsisted by hunting and fishing.

Since their conversion to Christianity, wonderful changes have been effected; Paganism, idolatry, and superstition, have been removed, and the true God acknowledged and worshipped.

The Christians are now sober, and comparatively clean, and industrious; they have formed themselves into settlements, where they have places of worship, and Schools, and cultivate the Earth.

3rd. Many of them have made considerable progress in farming, but not to that extent they would have done, if they had been settled on their own farm lots.

The Credit Indians live in a village, and some of them have, necessarily, to go a mile or two to their farms, which has been a great hindrance to their improvement.

Before their conversion, very few of them raised even Indian corn; but now, many of them grow wheat, oats, pease, Indian corn, potatoes, and other vegetables; several cut hay, and have small orchards.

I find the Indians of Muncey town, far behind their brethren at the Credit in agricultural industry.

4th. They have made considerable progress; many of them can repeat the Lord's prayer, the ten commandments, and the Apostles' Creed; they also understand the leading articles of our Holy Religion.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

I have translated the Book of Genesis, the Gospels of Matthew and John, with other portions of the Scriptures, which they have now in their possession.

They have made some proficiency in singing, and are tolerably well acquainted with the rules of Sacred Harmony, and have a hymn book translated into their own language, which is in constant use.

5th. Christianity has done much to improve their moral, social, and domestic habits. Previous to their conversion, the women were considered as mere slaves, the drudgery and hard work was done by them; now the men treat their wives as equals, and bear the heavy burdens themselves, while the women attend to the children and household concerns.

6th. They are very sensible of the improvements they have made, and feel grateful to those who have instructed them. They are still desirous of advancing in knowledge, seeing that their white neighbors enjoy many comforts and privileges which they do not possess.

7th. There are no heathens at the Credit, Alnwick, Rice Lake, Mud Lake, Snake Island, Balsam Lake, Narrows of Lake Simcoe, Coldwater, St. Clair, and Moravian Town; but there are a number at Muncey Town, some at Saugeen, Big Bay, and the Grand River. I believe all the Indians at Walpole Island are Pagans. There are a few amongst the Oneidas settled on the Thames, at Muncey, and a number of Pottawatimies wandering about in these western parts, who are in a most deplorable state of poverty and degradation.

Efforts have been made to introduce Christianity to most of the Pagans, by Missionaries of different denominations, but principally by native teachers.

The obstacles to their conversion arise from their strong partiality for the ways of their forefathers, and their prejudices against the white man's religion. I am happy to state that the Wesleyan Missionary, aided by native Teachers, have never yet failed to introduce Christianity amongst a body of Indians.

8th. In my opinion, the best mode for promoting their religious improvement, is to educate some of the Indian youths, with a view of their becoming Missionaries and School Teachers; as it is a well known fact, that the good already effected amongst them, has been principally through the labours of native Missionaries and Teachers.

9th. Considering that they are taught in a strange language from their own, they shew as much aptitude as white children.

10th. The establishment of well regulated Schools of Industry, and the congregating of the several scattered Tribes into three or four settlements, which would be a great saving of expense to the Government and Missionary Societies; at the same time, it would afford greater facilities for their instruction in every thing calculated to advance their general improvement.

11th. I would respectfully refer the Commissioners to my letter on this subject, addressed to them, dated November 21st, 1842. In addition to what I have stated in that letter, I am happy to add, that all the Indian youths who have been educated at the Academies, have become susceptible, and are now usefully employed as Missionaries or School Teachers.

12th. They are very ingenious, and I know several Indians who have become pretty good Mechanics, with little or no instruction. At the Credit Mission, there are two or three carpenters, and a shoemaker. At Muncey Town we have one blacksmith, some carpenters and tailors. By a little more instruction, they would soon become good workmen in any mechanical art; the only drawback which I have observed, is a want of steady application to their respective studies.

13th. From observation I am led to conclude, that in general they are not as healthy as the white population;

and I apprehend this arises from their former mode of living, when they were frequently exposed to excessive fatigue and fasting, to carry heavy burdens, to drunkenness, and the injuries they inflicted on each other, while in a state of intoxication; these things have laid the foundation for many pulmonary complaints, from which the present generation are suffering.

14th. Previous to their conversion to Christianity and civilization, they were rapidly decreasing in numbers. Before the white man came to this country, the old Indians say, that their forefathers lived long, and reared large families, and that their diseases were few in number.

In my opinion, the principal cause of their decrease has been the introduction of contagious diseases, such as small-pox, measles, and whooping cough; from these they have suffered much, being unacquainted with their nature and remedy; and being exposed to the winds and storms, they took cold, which increased the virulence of the complaints, and thus hurried thousands off the stage of action.

Their excessive fondness for the fire water, and want of proper care, and food for the children and mothers, have also been causes of their decrease.

I am happy, however, to state that this mortality has been greatly checked, since they have abandoned their former mode of life.

I have kept a register of the number of births and deaths of the River Credit Indians for several years past; for some years after their conversion, they remained stationary, but during the last four or five years, there has been a small increase from actual births.

I have also observed in other tribes, that the longer they have enjoyed the blessings of civilization, the more healthy they become, and the larger families they rear.

15th. In my opinion, the best means of checking the mortality of the Indians, is to promote industry and regular habits amongst them; to have a good medical man stationed at or near each Indian Settlement. I have known many of them suffer much, and die for the want of medical aid.

It is also my opinion, that intermarriages into other Tribes or people would tend greatly to improve their health; many of the small Tribes are actually degenerating, on account of their having continued for ages to marry into the same body of Indians. Hence, the necessity of concentrating the scattered Tribes, that intermarriages may be more frequent.

16th. When this country was first visited by Europeans, it was a common practice for white men to take Indian wives, but at present it seldom occurs. As far as my knowledge extends, there are only three or four white men married to Indian women, and about the same number of Indian men married to white women in all the Tribes.

17th. I think there is; the half-breeds are in general more inclined to social and domestic habits. I have always found them more ready to embrace Christianity and civilization, than the pure Indian, who, in his untutored state, looks upon manual labor as far too degrading to engage his attention.

18th. I think they are, especially as regards their health and constitution.

19th. I know of no instance in all the Tribes with whom I am acquainted.

20th. Such occurrences are not so frequent as when the Indians were in their drunken state; and when they do occur, it is viewed by the Indians as a great sin, and the mother loses her reputation as a virtuous woman.

21st. Not any to my knowledge, except the protection of the law, which I believe every alien enjoys, who may visit or reside in any part of Her Majesty's Dominions.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

I am fully persuaded, that, in order to improve the condition of the Indians, all the civil and political rights of British subjects ought to be extended to them, as soon as they are capable of understanding and exercising such rights.

22nd. I know of none.

23rd. In my opinion, several of the Credit Indians, and a few at other settlements, are so far advanced in knowledge, as to be able to exercise some of those rights; such as voting for Members of Parliament, Township Officers, &c. &c., and to sit as Jurors.

24th. I would most respectfully suggest,—

(1st.) The importance of establishing a School of Industry at Muncey Town, as soon as practicable, that there may be no delay in bringing forward the present rising generation.

(2nd.) I think, in order to promote industry amongst the Indians, Agricultural Societies ought to be formed at each settlement, and rewards offered to such individuals as might excel in any branch of farming. This, in my opinion, would raise a spirit of emulation, and be productive of good results.

(3rd.) For forming an Indian Settlement, I consider that each family ought to be located on his farm lot, containing 50 or 100 acres of land, and the boundaries of each lot marked out and established.

(4th.) I am of opinion, that it would have a beneficial tendency, were titles given to the Indians by the Government, securing their reserved lands to them and their posterity for ever.

In offering this suggestion, I do not mean to say that it would be prudent to confer titles individually to the Indians, but to the whole Tribe, which would no doubt prove highly satisfactory. At present they hold no written documents from Government, and they frequently express fears that they will, at some future period, lose their lands; and I feel persuaded, that in some instances, their fear acts as a check upon their enterprise and industry. In suggesting the impropriety of giving individual titles, I think at the same time it would be well to hold out the promise to the sober and industrious, that when they shall have attained a good knowledge of the value of property, and have established their character, they shall have titles given them for their farms.

(5th.) The power of the Chiefs is very different from what it was in former times, when their advice was listened to, and their commands implicitly obeyed; immoral acts were then punished, and the offenders submitted without a murmur; but I am sorry to say at present, many of the young people ridicule the attempts of the Chiefs to suppress vice and immorality; and I would humbly suggest, that if the Legislature, in its wisdom, should take the subject into consideration, and pass an act incorporating the Chiefs to act as Councillors, and Superintendents of the Indian Department as Wardens; Bye-laws could be passed for the regulation and improvement of the several communities of Indians in this Province; such as the enactment of a moral code of laws, performance of statute labour, and regulation of fences, &c. &c.

(6th.) I think it very desirable that something should be done for the Pottawatimies, who wander about in these parts. They are in a state of great poverty and degradation, and are a great annoyance to the white inhabitants, wherever they go. These people have no lands in this Province, having recently come over from the United States. I would, therefore, suggest the propriety of locating them where efforts might be made to Christianize and civilize them.

(7th.) Feeling a deep interest for the welfare of the Muncey Town Indians, residing at Muncey Town, I beg to call the attention of the Commissioners to their state.

They are an interesting people, strongly attached to the British Government, and, during the last American war, they rendered essential service in the defence of this Province. If the Government could do something for them, in the way of assisting them in their farming, I believe it would afford them great satisfaction, and be the means of furthering their civilization. They have no annuity from Government, and consequently have no means at their command to help forward their improvements.

(8th.) With regard to the application of the Presents, I beg to say, that the present mode gives great satisfaction to the Indians, and I think the plan could not be improved. It is true, some of the articles might be dispensed with, and others more suitable substituted, yet the amount of difference would be so small, as to make it hardly necessary to undertake the alteration at present.

I would respectfully suggest the propriety of issuing the Presents to the Indians at their respective settlements. This would prevent some of the Tribes from being obliged to leave their homes and crops, (very often to their great damage,) in order to go and receive the Queen's bounty at a distant post.

(9th.) It is my opinion, that the annuities payable to the Indians for Lands ceded to the Crown, ought to be applied in promoting agriculture and education amongst them.

(10th.) That the proceeds of the sales of their lands ought to be invested in good securities, and the interest paid to the Indians annually, and applied for such purposes as may improve their condition.

(11th.) I would humbly suggest the propriety of rendering, annually, detailed accounts of the receipts and expenditures of the annuities, and the proceeds of the sales of their lands; and that the same be laid before the Indians in Council, for their information.

Muncey Mission House, near Delaware,
November 21st, 1842.

Gentlemen,

I beg to enclose, for your consideration, a copy of my letter to Dr. Luckey, and his reply, on the subject of the School of Industry, at Missouri.

From the knowledge I have of the Indian character, and from personal observation, I have come to the conclusion, that the system of education adopted in our common Schools has been too inefficient.

The children attend these Schools from the houses of their parents, a number of whom are good, pious Christians, but who, nevertheless, retain many of their old habits; consequently, the good instruction the children receive at the Schools is, in a great measure, neutralized at home.

It is a notorious fact, that the parents, in general, exercise little or no control over their children, allowing them to do as they please. Being thus left to follow their own wills, they too frequently wander about the woods, with their bows and arrows, or accompany their parents in their hunting excursions. Another evil arises from their attending the Schools, so that by the time they leave, they are greatly averse to work, and naturally adopt the same mode of life as their parents. Under these considerations, I am very anxious to see Manual Labour Schools established amongst our people, that the children may be properly trained and educated to habits of industry and usefulness.

I see nothing to hinder the entire success of such a plan; and as the School in the Missouri country is answering the most sanguine expectations of its promoters, we may safely conclude that the same success would attend the like operations amongst our Indians.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

I am happy to inform you, that all the Indians with whom I have conversed, highly approve of the project, and are very anxious to see such a School in immediate operation. They are ready and willing to give up their children to the entire control and management of the Teachers.

I beg also to state, in my humble opinion, unless something be done in this way, the Indians will for ever remain in their half civilized state, and continue to be a burden to the British Government, and the Missionary Societies. But, on the contrary, by the blessing of the Almighty on our proposed efforts, I see no reason why they may not be raised in their condition, so as to become useful subjects of our Great Mother, the Queen, and an ornament to Society. I do not mean to insinuate that our efforts to Christianize and civilize the red man of the forest, have altogether proved abortive. I rejoice to say that our labours have been signally crowned, and blessed by God, in their conversion from Paganism to Christianity, and that we have many examples at our various Missionary Stations, of Indians who are industrious, and cultivate their farms to the best of their knowledge. Such persons have been induced, from religious principles, to abandon the chase, and to turn their attention to husbandry; but we have observed that, in general, where this motive is wanting, there we find the Indian adhering to his old habits.

I, therefore, sincerely hope that our Government, who has always been a kind father to the Indian race, will view the subject in a favorable light, and lend a helping hand to this desirable object.

With regard to the means, I would suggest that part of the expenses might be borne out of the Indians land payments, and the other part out of the Parliamentary Grants to the Indian Department. I cannot help thinking but that a large amount of that grant might be saved, by curtailing the expenses of the Department; however, this is best known to yourselves and the Government.

The Wesleyan Missionary Society of the Canada Conference, who are very anxious to see such institutions in operation, would, in all probability, aid in their establishment and support.

I am not able to make any positive estimate as to the amount necessary for the erection of the buildings, cost of furniture, farming implements, stock, books, &c., as this will depend on the magnitude of the establishment. I think a School that would accommodate one hundred scholars might be put in operation for about £1,500, or £2,000, currency.

I beg to inform you that when I was in England, in the year 1838, I brought this subject before the Colonial Secretary, Lord Glenelg, who was pleased to forward a Despatch, either to the Earl of Durham or to Sir George Arthur, recommending the Colonial Government to take the matter into consideration, and if practicable, to do something in the way of promoting the general welfare of the Indian Tribes.

If you have not seen that Despatch, it might be well for you to obtain it, as it would give you some information on the subject, and shew you the deep interest Her Majesty's Government feel for the Aborigines of this country.

You will perceive in Dr. Luckey's letter, that it was not in his power to give us all the information we required, and I agree with him on the propriety of sending some one to their establishment in Missouri, for the purpose of gaining the necessary information.

I have the honor to be,
Gentlemen,

Your obedient and humble servant,

(Signed,) PETER JONES,
Indian Missionary and Chief.

To the Honorable
Commissioners on Indian Affairs,
&c. &c. &c.
Kingston.

Muncey Mission House,
Near Delaware, 25th October, 1842.

Rev. and dear Sir,

I have been calling the attention of Her Majesty's Government, and our Canadian Conference, to the subject of establishing Schools of Industry, or as they are generally termed in this country, Manual Labour Schools, amongst our Indian Tribes.

Both parties appear convinced of the importance and utility of such Schools, and are anxious for their establishment. But previous to this, they wish to obtain all the information they can on the subject, and as you were one of the Agents in establishing the School now in operation in the Missouri country, I am requested to correspond with you, and I shall esteem it a great favor, (and I am sure it will be serving the cause of our common Christianity, and the well-being of the original owners of North America,) if you will have the goodness to send me, as soon as convenient, particulars on the following points, relative to your establishment in Missouri:—

1. What description of buildings have you, brick or frame? What dimensions are they? How many out-buildings?

2. How much did the buildings and furniture cost? What do you think would be the difference in price between a brick and a frame house of the same size?

3. When did the School commence its operations?

4. How much land belongs to the establishment, and what did it cost, and what quantity is under cultivation?

5. Have you separate Schools for boys and girls?

6. How many teachers, farmers, and mechanics are employed, and what amount of salary does each receive?

7. What trades are most successfully taught among the Indian youths?

8. What are your rules and regulations, and what rewards and punishments?

9. How many boys and girls are clothed and boarded at the institution?

10. Do you find any difficulty in getting the number of children you require from the parents?

11. At what age, and for how many years do you take the children?

12. How many horses, oxen, and cows are necessary for such an establishment?

13. What is the annual expenditure of the whole establishment?

14. What is the annual amount of receipts arising from the labor of the children, farmers and mechanics?

15. Is there any prospect of the institution ever supporting itself?

16. From what source do you derive funds to carry on the School or Schools?

17. What progress have the children made in their studies, trades, habits of industry, behaviour, and cleanliness?

18. Are the parents of the children taught in the School pleased with the same?

We shall be glad to receive any other information you may be pleased to favour us with on this subject. Have you any printed reports relative to the progress and prospects of the School you might send us?

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

I have long been of opinion, that in order to effect the entire civilization of the Indian Tribes, well regulated Manual Labour Schools must be established amongst them; and I shall be most happy to learn from you that my views are correct.

You will be glad to know that our Christian Indians are very anxious to have such Schools, and are ready to surrender their children for better instruction. Hoping soon to hear from you,

I remain, Reverend and dear Sir,
Yours very truly,

PETER JONES.

To the Rev. Samuel Luckey, D. D.
Rochester,
State of New York.

Rochester, November 4th, 1844.

Reverend and dear Sir,

I regret that it is not in my power to satisfy you on the points you mention, respecting the Indian School in the Missouri County. The establishment and practical operation of that Institution were submitted to the Missouri Conference, and I have never seen a detailed report of it. It is highly spoken of, however, in the Official Report of the National Government. They commenced operations perhaps two years ago, with something short of a hundred scholars; and I learned about the time I left New York, a year ago, that they were about ready to receive the whole compliment, (I think 100 boys and 75 girls,) that there was a great desire among all the Tribes to send their children; that they had fine crops, and different kinds of stock; and that they were prospering to the extent of their expectation. In this general way I have repeatedly since heard of their success, but nothing particular.

Indeed I was at Washington just before leaving New York, on a delegation to get other similar Institutions established among the more Southern Tribes, where I learned, that the Officers of Government considered it a completely successful experiment, and promised to do all in their power to carry out the plan, where the concurrence of the Indians could be obtained.

Of the Agency I had in this matter, it was briefly this:—The experience of the Missionaries had satisfied them that local Schools among the Indians were not as productive of good as was desirable; children would come to School during the day, and return home at night to be trained in Indian habits; that to secure the result of civilization among the Indians, the girls, as well as the boys, should be trained up in those habits; and that in order to this, it was important to bring them into a well regulated domestic establishment, and keep them there for a number of years, to labour in the several branches of industry, and acquire the elements of a practical business education. They deputed the late Rev. Mr. Johnson, Superintendent of the Missions in that quarter, to lay their views before the Board at New York. The result was a commission, to Washington to negotiate the co-operation of the general Government in the enterprise. I had the honor of being appointed the Commissioner on the part of the Board. We placed before the Secretary of War, the proper officer, a detailed account of our plan, which is now among the documents with the Clerk of the Board in New York. I cannot, of course, remember all, or even the outlines of that plan. The following general sketch may give you some view of it:—A farm was to be opened, of from 500 to 1000 acres; a farm house and out buildings were to be erected, on an economical scale, sufficient for such a farm, and a good farmer to be employed to superintend it. There was to be, I think, three mechanical establishments, with small tenements for the mechanics' families, viz.: one for a blacksmith, one for a shoemaker, and one for a kind of general carpenter and joiner. There were besides these, to be two buildings, one for the boys, and one for

the girls, suitable for lodging, school, &c., and that of the girls to do all kinds of domestic in-door business. In the latter kind there was to be a Matron, and what assistance she might need; in the former, a Teacher, who might also attend the boys in their labour in the field. If I recollect, the one for the boys was to be sufficient to accommodate 100, and the other 75. It was understood that all connected with the Institution would remain on the premises as their home, the same as if they had come there as apprentices to serve a time for their trades. It was understood that they were to spend but a short time, not more than four or five hours a day, in their studies, and the residue in such employments, either on the farm or in the shops, as they might wish to pursue. The girls, besides their studies, were to be taught by the Matron and her assistants, in housewifery, plain sewing, spinning, weaving, &c. This is a general view of the prominent features of the plan, as nearly as I recollect, which we laid before the President and Secretary, and which, having received their concurrence, was furnished the Missouri Conference, to be carried into effect by them. How far they have followed this plan, and wherein they may have varied, I have not the means to know. Our proposition was to build of brick, which I believe they have done; wood is undoubtedly cheaper almost any where, and where lumber is plenty, much cheaper, unless brick be also proportionably low. I think it was calculated, that between \$10,000 and \$14,000 would be required to get the buildings, stock, &c., necessary to bring the Institution into full operation. The amount of team and stock will depend on circumstances. If it be more of a grain growing than grazing district, it will require less stock and more team, and the contrary. The Secretary told us, that if arrangements could be made with the Indians, the Government would exchange lands with them, and give what was necessary for the Institution. Whether this has been effected, or the land purchased, I have not learned. Of the price of land in Canada, I am no judge; but it is of importance that a farm be selected, on which, as great a variety of culture as is practicable, may be carried on. I know not that any thing I have said will be of the least use to you. Of the internal regulations of the establishment, number of Teachers, expenses, products, profits, &c. &c., there will be no means of ascertaining, I presume, except directly from the Superintendent, but I do not now know who he is; if you think of adopting this policy, perhaps it would be best for some one to visit that School. He could learn more of practical use, than could possibly be communicated by writing, and it would more than pay the expense and trouble. With many prayers for your success in your glorious work,

Believe me yours sincerely,

S. LUCKEY.

Reverend Peter Jones,
&c. &c.

APPENDIX No. 39.

Evidence of the Rev. D. Wright, (respecting the Indians of the River Credit.)

1st. I have been intimately acquainted with these Indians since I can remember any one, as I was born in Ernestown, and have always lived among them.

2nd. Until a few years past, they were perfect Heathens, particularly the Ojibeways. Since we have had Missionaries among them, the change has been, in every respect, for the better.

3rd. In this respect, their improvements have not met our expectations; owing, principally, to the fact,—1st. That their lands are mostly poor.—2nd. They have no titles for their reserves, though they have long been expecting them.—3rd. That in many instances, their lands have been given to settlers, after they have made considerable improvements.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

4th. With the exception of three or four men, all the adults on this Mission are regular communicants in our Church, and mostly truly pious.

5th. Quietly, in every respect—they live in great peace among themselves.

6th. Yes. They often contrast their present, with their former situation, and seem truly thankful to God, and their friends, who have been the means of preserving them from ruin.

7th. There are none on this Station, though I believe there are on other reserves.

8th. To settle them on good land, and establish Schools, and aid them in supporting an efficient Gospel.

9th and 10th. Yes; many in this School spell, read, and write well. 1st. By protecting them from unprincipled white men. 2nd. Allow no person as Agent, Superintendent, or in any way connected with the Indian Department, whose morals will not bear the light of Gospel.

11th. The Manual Labour system, with a good efficient Superintendent as a farmer.

12th. Yes; blacksmithing—shoemaking—tailoring—cabinet making.

13th. I have been here near two years, and there has been but one adult died on this Mission in that time; their health is, in general, as good as their white neighbors.

14th. On this Mission there have been, since our Ministers have lived among them, a gradual increase, notwithstanding a number of our young men and women have been taken away to other fields of Missionary labor. They bury many of their children, owing, principally, to want of care, both before and after their birth.

15th. Yes; by encouraging them to give up rambling about; to make themselves comfortable at home, &c.

16th and 17th. Few Indian men marry white women; but there are here a number of both sexes. I see but little difference in their children.

18th. They seem more ambitious to appear respectable, and imitate the whites in their mode of living.

19th. I know of no instance; it was so before the Gospel was introduced among them.

20th. I have known but one case since I came here, and that was by a white man.

21st. I know of but one Indian who enjoys the civil privileges of a British subject; there is not a Magistrate, or any other civil officer, among them.

22nd. I know of none, though I think there ought to be.

23rd. Yes; I think they have, and I think they ought to be encouraged.

24th. I think their Presents ought to be given them regularly, and at the least possible expense, &c.

APPENDIX No. 40.

Evidence of Dr. Anderson, (respecting the Indians of the River Credit.)

1st. I have known many of the Chippawa or Mississauga Tribe since the year 1822. They were then mere wanderers of the forest; and with a few exceptions, were

either heathens, or without any knowledge of the Christian religion.

2nd. On their settling at the Indian Mission Village, River Credit, in the year 1826, they, in a body, embraced Christianity, and have been ever since improving in their moral and religious character; and many of them in habits of industry, cleanliness, and morality, though there is still ample room for further improvement.

3rd. Many of the Indians are tolerably good ploughmen, but a number are yet content merely to cultivate a small patch of Indian Corn, potatoes, and some vegetables in their gardens; the women, who work harder than the men, doing most of the work with their hoes. But, on contrasting their present Agricultural labors with their almost total ignorance of any kind, before their settling, their improvement is very striking.

4th. Under Methodist Ministers and Teachers, (the only instructors at this place,) they are very constant in their attendance at their chapel, and appear quiet and attentive during service. Since their settling, they have many portions of the Old and New Testament, translated into their own language, by Messrs. Peter and John Jones, and Mr. Evans and others; which many of the old men and all the young people can read; and all the young of both sexes are taught English.

5th. With a few exceptions, these Indians appear to be a quiet, inoffensive, and I believe, moral people; with the whites around them, they live on the most friendly terms; and amongst themselves, though almost daily amongst them, I have hardly heard of a quarrel or even a dispute; and but few of them have been of late years drunken, though intoxication was very common among them before their settling.

6th. I think that many of the Indians situated here are desirous of advancing in knowledge, and appear grateful for the advantages they now enjoy. Some of the men appear indolent and indifferent as to improvement, and to prefer their former mode of life to Agricultural labor.

7th. There are no heathen Indians in this settlement; all profess Christianity. I believe that the efforts of the Methodists (especially those of Mr. Peter Jones) have been great and effectual for their conversion and civilization.

8th. I think that nothing better could be done, than to employ well educated native teachers, of whom there are now several amongst the Chippawa Tribes; or white teachers, if such could be found, who could speak their language fluently, as ministers, and intelligent young men, of whom there are many, selected from amongst themselves, and taught as future teachers and ministers.

9th. I believe the Indian children to have equal aptitude with the whites in the acquirement of knowledge; but in consequence of the habits of their parents, are far less under control.

10th. My opinion is, that the best mode of improving the condition of the Indians, would be, to provide them with efficient teachers of religion; Agriculture, and mechanical trades; who ought to have the young people entirely under their control, removed for a considerable time from the influence of their parents; as the older Indians, at least many of them, will not oblige their children to attend to instruction; for, notwithstanding all that has been done, many of the young men and boys, who otherwise conduct themselves with propriety, spend much of their time in wandering through the woods with their guns, or bows and arrows, or in hanging over the river with their spears; less for the purpose of killing game or fish, than for whiling away the day agreeably, in the way their fathers did; thus continuing the idle habits that keep back the improvement of the race.

11th. On the establishment of Schools of Industry, I have often spoken with some of the most intelligent of the Indians, and am convinced, that the best mode would be,

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

to have one in every settlement where there should be found a sufficient number of Indians; that each should have a large building or buildings, in which there should be shops for the practice of trades; such as those of the carpenter, joiner, shoemaker, tailor, &c.; and for Agricultural pursuits, a sufficient portion of good land, with all necessary farming implements. Men of energy and morality should be chosen, and the young men placed entirely under their control. The young females also, should be placed under proper female teachers, and bound for a certain time. I do not think that this plan of binding them would be objected to, as it would be enforced by their Chiefs and leading men, who can easily foresee the advantages. By this method, the old idle vagrant habits, common to both sexes, which stop the progress of improvement, would be broken and ultimately forgotten and destroyed. I think that white people, even without much knowledge of the Indian tongues, might be chosen as teachers of trades and Agriculture; but not as teachers of religion.

12th. The Indians settled here, shew as much aptness for mechanical arts as the white people. I know some of them carpenters, shoemakers, and blacksmiths, good tradesmen. I consider them equal to the whites in all but the mode in which they have been brought up.

13th. The health of the Indians in the Indian village is not so good as that of the white population around them; and the reasons are obvious. 1st. The situation of the Indian Village is almost immediately over the pond of nearly stagnant water of the mouth of the River Credit; the effluvia of which produces agues, intermittent and remittent bilious fevers, which are very severe at certain seasons of the year, and though seldom fatal, lay the foundation for other diseases. 2nd. The Indians are now living in warm comfortable houses, but still have the disease; and for want of proper management at home, in furnishing their families with animal food, find it necessary to set out in hunting expeditions, making their abode in their old-fashioned wigwams, their wives and children commonly accompanying them; and they but too often lose part of them by disease, where they can obtain no assistance, or return with them in confirmed ill health. I have seen much disease, and many deaths from these causes; many deaths also happen from the ignorance and inattention of the parents, improper food, and undue exposure.

14th. These Indians have increased, but very slowly; at the time of their settlement, in 1826, their number was, I believe, about 230 in all; and on their number being taken lately, did not amount to more than 250; they are, however, always coming and going to other settlements, so that it is difficult to ascertain the increase exactly.

15th. The means would be, to procure for them good agricultural situations, remote from marshes; to encourage them to cultivate their lands; produce their own animal food, instead of hunting for it; to teach them a better mode of cooking their food; more regularity in their meals, instead of the way they live at present, sometimes glutted with animal food, sometimes in want. From this irregularity, many of the children die of manasmus, and consumption, even in their tender years, who might otherwise have lived to adult age.

16th. There are, in this village, several instances of white men marrying Indian women, and white women marrying Indian men.

17th. The children of these intermarriages are almost, as yet, too young for observation; but if they appeared different from the Native Indian children, I should attribute the difference entirely to the difference in their bringing up. I believe the Indian, naturally, is as intelligent as the whites.

18th. In the few intermarriages which have taken place here, the condition of the children is certainly better than that of many of the Indian children, from the more cleanly and orderly conduct of the white parent, especially when the mother is white; when the children also having the mother's tongue early, they may appear to an English

person more intellectual than an equally intelligent Indian child.

19th. There is no instance, of late years, of any white man and woman living together unmarried, which conduct would not be tolerated for one day; if they did not marry, they would be expelled the village.

20th. The birth of illegitimate children among unmarried women was, before the settling of the Indians, a very frequent occurrence. Since their settling, I only know of three instances, and the women have been considered as degraded by their relations and friends.

21st. The land of the Indians being vested in common, and not being freehold property—and the Indians, as householders, not paying any property tax, do not enjoy the political rights of white people, who hold freehold property, or who are householders; but, to the best of my knowledge, they have all the civil rights of the whites, without, however, being actual British subjects.

22nd. I cannot answer this question.

23rd. I believe many of the Indians have now sufficient knowledge and ability to exercise all the political and civil rights of the whites, and that all would have been so if properly educated.

24th. The Indians ought to be placed on good land, in order to render their residences permanent and satisfactory; and in sufficient quantity to give a due proportion of the profitable agricultural employment. But as to the application of the Presents, I am not able to offer any advice further than this, that having frequently conversed with several of the more intelligent of the Indians, I am led to believe, that presents of toys, guns, powder and shot, which only encourage waste of time, ought to be discontinued, and articles and implements proper for trade and agriculture, substituted.

APPENDIX No. 41.

Evidence of the Rev. W. Case, (respecting the Mississagas of Alnwick.)

Conversion of the Mississaga Indians of the neighborhood of Belleville, Kingston, and Gananoque; their Buildings and Settlements on Grape Island.

To the Mississaga Indians in the vicinity of Belleville, the Gospel was first introduced in the month of February, 1826. This body then numbered 130 souls. In the course of the year, the whole body embraced the Christian religion, renounced their Pagan rites, received Christian baptism, and became a reformed and praying people. In the summer of 1827, they were gathered together on Grape Island, six miles from Belleville, where they commenced planting, and where Schools were begun. In the summer of 1827, the several bands of Mississagas in the vicinity of Kingston and Gananoque, numbering about seventy souls, embraced the Christian religion, removed to Grape Island, received Christian baptism, and joined their brethren there, forming one body of 200 souls. On this Island they resided eleven years, subsisting partly by agriculture and gardening, and partly by the avails of hunting. Their dwellings were made of logs 16 by 18 feet, with shingle roofs and stone chimneys; and were erected partly by the labour of their own hands, and partly at the expense of the Methodist Missionary Society. Several of their houses were built each season, which at length amounted to the number of twenty-three. To these were added a long building, 24 by 30, for Religious Service and Schools; another room for a School, on the Infant School plan; as also an hospital for the sick, a smith's shop, shoemaker's shop, and a building, 24 by 40, for joiner and cabinet maker.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Removal to Alnwick.

Having been under instruction for twelve years, and gained considerable knowledge in domestic economy, so as to be fitted for the business of farming, the Indians were, in the spring of 1838, removed to their farms in this Township, where they have since resided. They occupy a plot of about 3600 acres, assigned them by Sir John Colborne, and surveyed into lots of 50 acres each, on which are erected 36 dwellings; these are situated on either side of the street, one mile and a half in length, with Chapel, Parsonage, and School rooms in the centre; of the 36 dwellings, 22 are framed, each 18 by 26 feet on the ground, and 12 feet posts; clap-boarded on the outside, divided into 3 rooms below, lathed and plastered, 4 windows, of 20 lights each below, and one window of 12 lights in the chamber; chimney of bricks, and shingle roof. The above were built in the summer of 1839. The other fourteen houses are of the same dimensions, built of logs hewn on two sides, put together by dove-tails, plastered with lime mortar, between the logs, inside and outside, and on the same plan of the framed houses. These were built in 1842. They have also six framed barns, of the dimensions of 40 by 30; as also a saw mill, all built by the Government, and the expense defrayed from the annuities of the Indians. In the centre of the village is a framed building, 24 by 30, which serves the purpose of Chapel and School room, the expense of which was paid partly from the Indians' annuities, and partly from funds of the Missionary Society. The Parsonage, and other buildings for Schools, were built at the expense of the Missionary Society.

Marriages.

On the conversion of the Indians, the parents were acknowledged man and wife, as they presented themselves in families at the altar for baptism. Since that period, marriages have been regularly performed, except in two cases, where the men left their first wives and took other women. One of these men has ever since lived back of Kingston, a wandering hunter. This man and woman have five illegitimate children. No intermarriages with the whites have taken place since their conversion. At that time there were six half-breeds; no half-breeds born since. From those six families have arisen a considerable number of light and fair skins. During the twelve years this body resided at Grape Island, there was but one illegitimate child born; since their residence here, there has been two more.

Births, Deaths, Increase.

Since 1826, 17 years, there have been.... 153 births.
Deaths..... 129

Making an increase of..... 24 souls.

I have to remark that 58 of these deaths were adults born before 1826; so that the increase of children born since 1826, is 82.

Schools.

On the first settlement of the Indians on Grape Island, a common and Sabbath School were commenced, as also a School on the Pestalozzian system. The two former have been continued, with occasional intermissions, up to the present time. The scholars generally have made commendable improvement; some of them have excelled. Their advancement in reading, writing, arithmetic, geography, and English grammar, have been equal to that among white scholars with similar advantages. Selections of young men from this number, are now Teachers in the Indian Schools, others are interpreters in the Indian Schools, others are interpreters and preachers of the Gospel.

Manual Labour School.

For four years past a School, on the Manual Labour plan, has been in operation. This system combines elementary instruction, with domestic economy. The girls are daily taught reading, writing, arithmetic, and geography, together with house-keeping, spinning, knitting, needle-work, and the management of a dairy. To the latter department belong seven cows.

The boys are taught reading, writing, arithmetic, geography, and English grammar; at stated hours, the business of farming—as chopping, ploughing, harvesting, &c.; and for this purpose, a Model farm is provided. The scholars, 12 in number, are boarded and lodged in the Mission family, and clothed at the expense of the Missionary Society, and are all clad in cloth spun by the Indian girls.

During four years past, 31 girls, and 14 boys, have received instruction in the Manual Labour School. The present Schoolmaster is a Native, educated in the Mission School, and this communication is in the handwriting of one of his scholars, this page excepted.

We have, however, to regret their infirmities, among which is a want of industry; with some exceptions, they are fond of roving, by which the best of the season is lost for farming. To remedy this evil, and to elevate their characters, has been an object of the Society, in the establishment of the Manual Labour School, in connection with a Model Farm. A further inducement to industry, in my opinion, would be found, in fixing a premium on the best improvements in farming—such as crops, fencing, stock of cows, oxen, pigs, &c. It is, however, but just to remark, that the Indians are every year bettering their condition, and the post has been the most comfortable they have yet seen. Several have raised all their bread-stuffs, and provided well for their families. Some of the women, taking example from the School, have, during the past season, spun and made clothing for their husbands and children. An application of a portion of their annuities for the encouragement of Agriculture, and female economy, would, I am persuaded, be of far greater benefit than furnishing provisions to the hunters, who spend their valuable time with their families, abroad in the woods, when they should be clearing their lands, and preparing for seeding in the spring. In conclusion, I have only to remark, that the above statistics, and observations on the same, are made from personal observation, having resided among them, and had the pastoral charge over them fourteen years out of seventeen.

I have the honor to be, &c. &c. &c.,
Your obedient Servant,

W. CASE.

Alderville, February, 1843.

S. P. Jarvis, Esq.,
Chief Supt. Indian Affairs.

Improvements.

The quantity of land which the Indians have cleared, is about..... 400 Acres.

They have 8 Yoke of Oxen.
Do. 2 Horses.
Do. 11 Cows.
Do. 21 Young Cattle.

A quantity of pigs, hens, ducks, &c.

They have 8 Ploughs.
Do. 6 Harrows.
Do. 1 Cart.
Do. 2 Wagons.
Do. 12 Ox Sleds.

Mechanics.

On Grape Island, a cabinetmaker, blacksmith, shoemaker, and occasionally a tailor were employed, who instructed the Indians in these branches. Though it was a hard task to keep the learners at their work, and considerable losses were sustained in the undertaking, yet they showed unusual ingenuity, and gained considerable knowledge in those branches which has been of much use to them. Since their settlement in Alnwick, no shops have been erected; one man only, a carpenter and house-joiner, now pursues his trade for a living; others occasionally work at tailoring, or make and repair their ploughs, harrows, wagons, &c. A smith's shop would be of much use in the settlement.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Progress in Christianity.

The Gospel found them in 1826, in a Pagan state, having neither house, cattle, nor field; degraded by intemperance, and suffering for want of clothing and food, by which their constitutions and health were undermined, subjecting them to diseases and death, especially in pulmonary complaints. To gratify their thirst for ardent spirits, they expended the avails of their hunting, selling, or parting with their most valuable articles; leaving themselves bare of clothing, and exposed to the frost of winter. In these drunken revels, they were often led into broils with the whites, and with each other, which sometimes ended in the loss of life. But their conversion to Christianity has made a most happy change in all these respects. At once and entirely, they renounced all intoxicating drinks, and to which they continue, with few exceptions, resolutely to adhere.

Their presents from the Government have since been applied to the comfort of their families. And their annuities have purchased lands, provided comfortable dwellings, cattle, and instruments of husbandary. For seventeen years I have known of few disputes; two of which only ended in scuffling, and pulling of hair, none in bloodshed. From the first they became a praying people,—constant and daily in family devotions. The Christian Sabbath is strictly observed. No ordinary labour or sporting is known in the settlement; but a general attendance on divine worship is observed.

APPENDIX No. 42.

Evidence of Charles Anderson, Esquire, (respecting the Indians of the Rice and Mud Lakes.)

- 1st. Intimately, for upwards of forty years.
- 2nd. Their improvement, since they embraced Christianity, has been beneficial to some extent.
- 3rd. Unquestionably they have.
- 4th. With the opportunity they have had, certainly they have made considerable progress. But I must remark, that the custom of the American Methodists in dragging them off to their wild Camp meetings, and there to trample Religion in the mud, with its other consequent pernicious effects, is not well adapted to their civilization.
- 5th. Answer the same as No. 4. Their social habits are proverbial and undiminished.
- 6th. Certainly.
- 7th. I am not aware of any in this part of the country. Through the Methodists, principally; no obstacles have been, as far as I know, thrown in their way.
- 8th. By having a Missionary stationed at their different villages, who might act in the double capacity as a School Teacher.
- 9th. They do shew great aptitude, when an opportunity is afforded them.
- 10th. Answer, the same as No. 8.
- 11th. My opinion always has been, that Schools of Industry were very desirable, particularly the different branches of Mechanics, which they generally have a turn for.
- 12th. Answer, the same as No. 11.
- 13th. It is not. Consumption is the most prevalent disease amongst them.

Appendix
(T.)

24th June.

14th. Most decidedly on the decrease, migration being seldom; which perhaps may account, in a great measure, for their being degenerated. They are not the same robust people they were when I first knew them. Another cause, the constant excitement they have been kept under by the American Methodist persuasion. There has, certainly, been more mortality since they came amongst them, than at any given time previous, within my knowledge.

15th. Moderate religious instruction, and a visiting physician.

16th. Seldom.

17th. I have not perceived much difference, generally speaking; but some of the half-breeds, who have had the advantages of education, might be received in any Society.

18th. Answer, the same as No. 17.

19th. Not latterly, within my knowledge.

20th. It occurs occasionally. The father of the illegitimate child is now expected to marry its mother; when they were Heathens, little was thought of those irregularities.

21st. They are amenable to the laws for offences which they may commit. They may sue or be sued for debt; but they have not the elective franchise; therefore not subject to taxation.

22nd. They are, when they hold lands in fee simple.

23rd. Difficult to answer—in some instances they may; but their own unwritten laws are, perhaps, better adapted for their regulation generally.

24th. In reply to this query, it is with some degree of diffidence I offer any suggestions for the improvement of the condition of the Indians. But as you have required me to do so, I shall, as briefly as possible, comply with your desire.

From my observation, when belonging to the Indian Department, and since which, I am now convinced that the issue of their Annual Presents should be made at their different villages.

The reason is obvious, because it will prevent contention and jealousy among them.

With respect to the expenditure of their annuity, and proceeds of the sale of their lands, I have given it some consideration, but I have little to offer the Commission on that subject at present. The equal distribution, as far as possible, would be desirable.

APPENDIX No. 43.

Evidence of the Rev. H. Dean, (respecting the Indians of Snake Island.)

- 1st. I have been acquainted with different Tribes of Indians for many years past, but my acquaintance with this Tribe (the Snake Tribe) commenced in July, 1839.
- 2nd. There has been a great and very visible improvement in the Indian character, since Christianity has been introduced among them; as it respects this Tribe, there is a steady improvement. The great majority are strictly moral in their character, and a large majority of the adults are decidedly pious, and improving in habits of industry.
- 3rd. They are improving in habits of industry, and consequently in Agriculture, and when all things are considered, as fast as could be expected.

Appendix
(T.)

24th June.

4th. Many of them, for consistency of character, would not suffer by comparison with white Christians of any denomination.

5th. Their moral habits are decidedly improved, and it has had a happy and blessed effect upon their social habits.

6th. I think they are sensible of the improvement in their condition, and are desirous of advancing.

7th. There are no heathens belonging to this Tribe.

8th. By sending and continuing among them faithful, zealous, and exemplary Missionaries; and as much as possible, to keep white men of immoral habits from among them.

9th. I think the Indian children are as apt to acquire knowledge as white children would be, under similar circumstances.

10th. I am of the opinion, that if the small and scattered Tribes could be collected together in some good locality, with an assurance that their settlement was to be permanent, that they were to enjoy the fruit of their labour, and that their lands, with their improvements, were to descend to their children in all time to come, it would be a powerful stimulus, and would greatly tend to improve their moral, intellectual, and social condition.

11th. I think it very desirable that Schools, where they may be taught industry, and may have an opportunity of learning husbandry, together with the various mechanical arts, as well as acquire a knowledge of the arts and sciences—should be established; I mean Manual Labour Schools. But in order to carry this into successful operation, the Indians must be got together. But this will be a difficulty as long as there are so many petty Chiefs. Sweep away the whole of their Chieftainships, and place them on a level in this respect; and as a compensation, some of the most intelligent might be made Magistrates.

12th. I am of the opinion, that the Indians shew as great an aptness for mechanical arts as white people, and to the various branches as far as they have any knowledge.

13th. Generally good, with the exception of the sero-fula, to which they are more or less subject.

14th. There has been a gradual increase in this Tribe since Christianity has been introduced among them.

16th. Not frequently.

17th. I have observed none.

18th. Only when brought up with white children.

19th. Not so frequently as formerly.

20th. Not frequently; but when it does occur, the Indians look on them with a jealous eye. It is notorious that nine-tenths of the illegitimate children among the Indians belong to white men.

21st. Not any of them to my knowledge.

22nd. I have no knowledge of any other.

23rd. If they were got together, they might exercise them to advantage among themselves.

24th. The Indians should have their presents with as little expense and inconvenience as possible; and I am of the opinion, that if their affairs were managed by proper Agents, their presents might be had more conveniently, and with much less expense. This Tribe wish that their presents might be left at this Island; this may be done without any inconvenience, as the goods pass by the Island on their way to Coldwater, and when there, issued in bulk.

As to their annuities, and proceeds of the sales of their lands, I am of opinion that a part might be applied for the purchasing of lands in some place where they may be got together, and a part for the purpose of carrying on the Manual Labour Schools among them, and a part for the purpose of building, and furnishing farming utensils. The Indians are dissatisfied, they complain that they do not know any thing about their affairs; they are sometimes told that they are greatly in arrears with the Government, and sometimes that the Government owes them a great deal; they wish to know how they stand with the Government.

APPENDIX No. 44.

Evidence of the Rev. T. Williams, (respecting the Chip-pawas of Saugeen.)

Saugeen, February 21st, 1843.

Sir,

In answer to the letter and queries which you honored me with, dated January 6th, 1843, I would beg briefly to state,—

1st. I have been acquainted with the Indians in the neighborhood of Lake Simcoe, and the Eastern part of Lake Huron for fifteen years; and with those of Saugeen, since June last.

2nd. I am confident that there has been considerable improvement in them during that period; for previous to that time, almost every individual among them, females as well as males, were either habitual or occasional drunkards, and in other ways extremely degraded; and they were all, or nearly so, in a state of heathenism. They are also improved in habits of industry, but not so much as their friends could wish.

3rd. I think I do; but perhaps more in the extent of their agricultural labours than in the improvement of mode, for it used to form a very small part of their dependence for a living. It now forms the principal part.

4th. They have nearly all embraced Christianity; and as far as their knowledge extends, they will bear a very advantageous comparison with the generality of white people. There are some excellent, pious, and exemplary Christians among them, and the usual influences of Christianity prevail.

5th. As the natural consequence of this conversion to Christianity they are. Their social habits are also improved generally, and particularly in the treatment of their women; but in this, there is yet room for much improvement.

6th. They are very sensible of it. I have conversed with the Indians of two different bodies since receiving your letter, and I find them unanimous in the opinion that they have improved, and they are extremely desirous of advancing.

7th. Yes; various efforts have been made for their conversion. The Gospel has been preached to them both by the Ministers stationed among them as Missionaries, and the converted Indians, who are remarkably zealous for the conversion of their brethren. Endeavours have also been made to bring them under the influence of the Gospel, by trying to get them to settle in the neighborhood of the several Mission Stations. The obstacles that seem to prevent their conversion are, I think, their attachment to their old customs and religion. Their wandering habits, and the influence of unprincipled white men, who have associated themselves with the Indians at almost every place; and who constantly exert what influence they possess in

Appendix
(T.)

24th June

Appendix
(T.)
24th June.

thwarting the purposes of the Missionaries, and by procuring and selling intoxicating liquors to the Indians, and in every other way encouraging the youth in bad habits, and counteracting the good advice and example of their better friends. Some of these men live among or near the Indians for the purposes of trade, and some from an attachment to them without any special object, and some are among them from being employed, or receiving contracts from the Indian Department (A.) This system of trade carried on among the Indians by the Traders, I considered to be an obstacle to the conversion and improvement of the Indians. By frequently bringing intoxicating liquors among them, and charging exorbitant prices for very inferior goods, and thus keeping them constantly in poverty. And besides, they keep them always in debt for the sake of securing their interest; then they urge them away to their distant hunting grounds; and often, when the Indians are inclined to settle in one place, and receive and give their children an opportunity of receiving instruction. This, I think, is a serious obstacle to the improvement of the Christian, as well as the heathen Indian.

8th. I know of no better mode of promoting their religious improvement, than the continued use of the means which have hitherto been employed for that purpose. The preaching of the Gospel, regular and stated religious instruction, and the education of their youth. But this, I think, would be facilitated by their being encouraged to leave off their wandering mode of life, and become settled in large communities; and I think this would be no difficult task, as they seem greatly to desire it.

9th. Some of them do, considering the disadvantages they labor under, receiving the rudiments of learning in a language they do not understand; there being few or no elementary books in the Indian tongues, and the difficulty of procuring competent teachers who understand both Indian and English.

10th. Their moral improvement may be expected as the natural result of their religious improvements. Their intellectual improvement would be best promoted by the establishment and support of proper Schools among them. As yet, I believe, there has been no appropriation made for the promotion of their education, either from their own moneys or other funds devoted to educational purposes; all (as far as I am acquainted) that has been done for them, has been effected by the voluntary contributions of pious and philanthropic individuals through the Missionary Societies. And it may reasonably be expected, that their social improvement would follow as the certain result of their religion, moral, and intellectual, and the example of Missionaries and Teachers, and other well conducted persons, who might be induced to reside among them.

11th. I am fully of the opinion, that it would be expedient to establish such Schools among them. But as I have had no acquaintance with Schools of that description, I can offer no advice as to the means of establishing, or the system to be pursued in them.

12th. They do; I have known one of them construct a violin with no other tool than a crooked knife. I know one who is a tolerable cooper; I have seen pails of his making, though some more can also work at blacksmithing. I have seen tomahawks and steel-traps of his making; some of them are tolerable tailors;—there is a young man residing at the mission, who is a middling good tailor, without any instruction, other than his own observations on the different parts of a garment. I think their genius is decidedly mechanical. They often try their hands at carpentering, blacksmithing, tailoring, and shoemaking.

13th. Their health is generally good, but they are not skilled in the art of taking care of the sick, and administering medicine; and few of their residences being fit for the dwellings of sick persons; and they seldom have proper food for them; and this mortality prevails among them to a greater extent than among the white people.

14th. It is generally thought that they are on the decrease. Their former intemperate habits, and the causes

alluded to in answer to Query 13. Mortality prevails among their children to a great extent, from diseases which they were heretofore unacquainted with, such as small-pox, measles, whooping cough, and scarlet fever. This, I think, is one great cause of their decrease.

15th. It appears to me that there is. But I do not think that means to that end could come into full and effective operation, until they become more settled in their mode of life; as there are many more deaths among them, particularly among the children, during their absence from their stated homes, than at other times. I would say that medical attendance should be provided for them, and to make this more effectual, I think there should be an hospital, or infirmary, on a small scale, established at each village, or settlement; as, by that means, the sick would not only be taken care of, but the people would then learn the art of taking care of them—an art which they are almost altogether ignorant of, with the exception of the little they have learned from the Missionaries.

16th. This is very unfrequent among them now.

17th. It is my opinion, that this depends wholly upon their education. Those children, whose fathers are white men, who have been brought up among the Indians, are perfect Indians in every sense of the word, except complexion.

Those who have been brought up among the French Canadians, partake much of their manners and dispositions; and those who have been brought up in well ordered society, seem to lose nothing in a comparison with the white youth of the same neighbourhood and society. They, like other men, seem to derive their character from the spheres and scenes in which they move.

18th. This depends wholly upon the parents. I think they are not generally improved.

19th. There are instances of this; but it does not take place often, where the Missionaries have any influence. (B.)

20th. This does not occur frequently, and it is looked upon as disgraceful, equally so to both parties.

21st. I do not know but some of those rights are available to the Indians. But, owing to the difficulty they labour under, in not understanding our language, and never having those things explained to them, they seldom or ever avail themselves of those rights.

22nd. I know of none.

23rd. It is my opinion that many of them have, and by the use of them they would soon understand them, at least as much as the uneducated part of the white population.

24th. In answer to the first clause of this query, I would say, that I have alluded to some things in the answers to Queries 8, 10, 11, and 15, which, if attended to, would, in my opinion, improve the condition of the Indians very materially. First, let efforts be made to settle them in suitable places, if possible, wholly apart from the white people, and in as large communities as possible. I am aware that the attempts to settle them which have already been made, have not succeeded as well as those who planned them could have wished; but that is not without a cause—one reason of this, I think, is, that suitable places have not always been selected for them—another, they did not seem to possess any certain tenure of their properties, but were often moved from place to place, which has greatly embarrassed and discouraged them. For, not understanding the plans of the Government in this, they often think and say, “they will take all our lands away from us bye and bye, and we cannot help ourselves.” “We will be moved about till we all die off.” “It is no use trying to settle ourselves.” And this is the subject of every day’s conversation among them.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

It appears to me, that if suitable places were selected, with a sufficient quantity of good land around them, (where they are not already settled,) with other privileges, which are of value to Indian Settlements, such as contiguity to rivers or lakes, that it would be one proper step to improvement. And let them have given to them a Title, which would secure their possession for ever, at the same time not allowing them the privilege of selling to the white people, at least until they become more improved, and understand the value of property more than they do now; and this should be fully explained to them. And I would think that their monies could not be better laid out than in building houses, procuring cattle, implements of husbandry, and supporting some mechanics among them; and the establishment and support of Schools.

As it regards the Indians of this place, I would beg to make a few remarks, relative to their state and prospects of improvement.

They have had their minds very much unsettled since the purchase of their territory by the late Lieutenant Governor Sir Francis Head.

The document which they hold is so very indefinite and ambiguous, that they do not know the boundary of the lands which have been left to them; they say that Sir Francis told them that the whole Peninsula, north of a direct line from the bottom of Owen's Sound to the mouth of the Saugeen River, belonged still to them. But they have been told by Surveyors and others, who pretend to know, that the line would run in a due westerly direction, from Owen's Sound to the west side of the Peninsula, coming to the Lake about 8 or 10 miles north of Saugeen, and thus cut off a large tract of good land, upon which they ventured to settle, lying between the Saugeen and Kappekuchveenoong Rivers, a very suitable situation for them. Rumours have come to them, these two last years, that the Government intended to settle the Saugeen River with white people, and that they would have to move away, and it has greatly disturbed them, and caused them to neglect their improvements, and the putting in of their crops; and through it, and the severity of the present winter, some of them are in almost a starving condition. The first question that they asked me, upon my arriving among them, was concerning those rumours. I endeavoured to calm their minds, by telling them that though I expected they would be removed from Saugeen, yet the Government would assist them in some place equally as good. I have also gone with them to examine the lands of the Peninsula, in order to see if they were fit for settlement, and to select a site for their future residence; and I find that the greater part is very poor, rocky, and swampy; with, however, some small tracts of good land. I have also discovered two places which seem to be suitable places for Indian settlements. I intend to make another tour as soon as the snow will permit, in order to see which is preferable, (I would like to report upon it, if I knew to whom that report might be made.) They have agreed to remove to the place that I shall decide upon. They will hold a Council soon, to address the Governor General upon the subject; and I think that their monies could not be better applied, than for the purpose of assisting them in this work.

As regards their presents, I would say that the articles they get are indispensable to them; but it is productive of considerable injury to them to have to go so far to procure them, and at a time of the year when they are much needed at home, to take care of their crops. Could not these presents be given them without this trouble and injury? This is all I have to say, as answers to the queries.

APPENDIX No. 45.

Evidence of the Rev. J. Neelands, (respecting the Indians of Big Bay, Owen's Sound, Lake Huron.)

Owen's Sound, 14th February, 1843.

Dear Sir,

I received your very welcome favor of the 6th January, containing very important queries respecting the Indian Tribes within this Province; and shall feel much gratified if I can cast in only one mite, to assist the philanthropic Members of the Indian Commission in the attainment of such a necessary and desirable object, as (I believe) they have in view.

1st. I have been partially acquainted with the Indian character during 20 years; but I have had charge of the Owen Sound Mission only since October, 1841.

2nd. They listen with increased attention to the ministration of the Word; they attend worship regularly, and respect the Holy Sabbath; they seem convinced of the utility of industry, and are making some improvements in the practical part.

3rd. They have received two yoke of oxen from Government last fall, and seem to anticipate planting more extensively the ensuing spring than usual.

4th. They have become members of the Wesleyan Methodist Church, attached to the conference therein, (with a very few exceptions,) some of them profess to enjoy justification by faith and peace with God, through our Lord Jesus Christ, and others seem to be sincerely engaged in seeking this blessing.

5th. As a consequence of the enjoyment of the love of God, they are taught to keep his commandments, and manifest a satisfactory degree of docility and conscientiousness therein. They seem to love one another; also much sympathy is manifest amongst them, as the result of possessing experimental religion.

6th. Being interrogated upon this query, they have answered in the affirmative; and I am fully satisfied they are very much so.

7th. Very few on this mission. The Gospel is preached, meetings for social prayer and Christian conversation; the Sacrament of Baptism and the Lord's Supper administered, and personal instruction communicated. (Obstacles.) The use of intoxicating drinks, wandering mode of living, and the influence and example of ungodly white people, with others too numerous to notice.

8th. By establishing a faithful, zealous, and spiritual ministry amongst them; by men deeply and zealously interested in their welfare, and who would teach by example and by precept also.

9th. Considering circumstances, some of them do.

10th. By establishing Manual Labour Schools amongst them, conducted by pious, temperate, and zealous teachers; the children taken from their parents in early life, and brought up in these Schools to habits of industry, and the improvement of their minds. By locating them who are adult, in large bodies, by settling pious, temperate, and industrious farmers amongst them, to stimulate and to teach them Agriculture and industry; and establishing adult Schools amongst them for improving their intellects.

11th. I think the establishing of such Schools is the only successful method of resewing the Indian children and youth from the degradation and misery under which their ancestors have suffered. With the blessing of experimental religion, I think that they ought to be taught the various arts of Mechanism and Agriculture, with such a degree of mental improvement as would qualify them

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

for a useful discharge of the duties connected with their supposed circumstances in future life; as to the mode, I feel diffident to offer an opinion.

12th. I think they do in tailoring, shoemaking, wood, and in iron, when they have opportunity.

13th. Cases of consumption are frequent amongst them, otherwise, I think their health is tolerably good.

14th. I think on the decrease. (The cause.) Their intemperance, exposure to cold and hunger; and the absence of medical aid, nourishment, and attention when indisposed.

15th. By promoting religion, and temperate habits and civilization amongst them, and furnishing them with medical aid.

16th. Not at this Mission.

17th. I cannot tell.

18th. Not acquainted with such cases so as to be a competent judge.

19th. We have one such case at Owen's Sound.

20th. I think not often: I think viewed as disgraceful.

21st. They do not enjoy any, that I am acquainted with, in this place.

22nd. I cannot tell.

23rd. I think some of them have.

24th. As recommended above, I think that they ought to be located in large bodies, and Schools established and farmers employed to instruct them in Agriculture, and taught to use industry as the means of acquiring the necessities of life, and Missionaries to travel amongst them, not only to instruct them in spiritual things, but reason with them on the advantages of civilized life, and stimulate them to industry. To build small, but comfortable houses, barns, &c., also houses of worship. I think when they are civilized, that if the amount of their presents were given in money, they could appoint some of their own body to receive it and dispose of it to better advantage, than is obtained by the present mode. As it respects the application of their funds at present, I do not know, but I will state a fact that has come under my own observation during the past summer, viz.:—A person came here and erected some dwelling houses and a frame barn, and I think two or three months after the contractor departed from this place, the barn tumbled down, and lies now a wreck; he brought a quantity of intoxicating liquor to the place, and some of the Indians, overcome by it; although we had succeeded, prior to this, in persuading them to abandon this vile practice, fraught with destruction to the soul and body. The Indians here think that their improvements ought to be given out by contract, and that the contractors should be temperate men; also, that they ought to be published, so that they might have an opportunity of contracting for them, as they think they could do a considerable part of the work themselves, and be allowed to employ such white men as would be a blessing, and not a curse to them. Finally, I think some change is imperiously necessary in the management of the Indian affairs, and such as would procure to them the privilege of the Gospel, so that they might enjoy the comforts of religion of the heart, and promote industry and the blessings of civilized life; so that they would depend (under Providence,) more on the productions of the field, and less on the forest, for subsistence. And now, Sir, I have willingly cast in my poor mite to this necessary Treasury, praying that the great head of the Church may dictate to, guide, and support the honored Commission,

while engaged in the arduous discharge of the very arduous duties enjoined upon them.

I have the honor to be,
Sir,
Your obedient Servant,

(Signed,) JOHN NEELANDS.

G. Dyett, Esquire,
&c. &c.

APPENDIX No. 46.

By the Honorable Sir William Johnson, Bart., His Majesty's Superintendent of Indian Affairs for the Northern District of North America; Colonel of the Six United Nations, their allies, and dependants, and of His Majesty's Council for the Province of New York, &c. &c. &c.

A PROCLAMATION.

WHEREAS, I have received His Majesty's Royal Proclamation, given by the Court of St. James, the eleventh day of October last; together with a letter from the Right Honorable Lords Commissioners for the Trade and Plantations, of the tenth of October last, signifying His Majesty's Commands; that I should cause the same to be forthwith made public in the several parts of my jurisdiction; and that I should strictly enjoin all persons whatever, whom it might concern, to pay a due obedience thereto on their parts, which Proclamation is in the words following:—

BY THE KING.

A PROCLAMATION.

GEORGE R.:—

WHEREAS, we have taken into our Royal consideration, the extensive and valuable acquisitions in America, secured to our Crown by the late definitive Treaty of Peace concluded at Paris the tenth day of February last; and being desirous that all our loving subjects, as well of our Kingdoms as of our Colonies in America; may avail themselves, with all speed, of the great benefits and advantages which must accrue therefrom in their commerce, manufactures, and navigation;—

We have thought fit, with the advice of our Privy Council, to issue this our Royal Proclamation, hereby to publish and declare to all our loving subjects; that we have, with the advice of our said Privy Council, granted our Letters Patent under our Great Seal of Great Britain, to erect within the Countries and Islands ceded and confirmed to us by the said Treaty, four distinct and separate Governments, styled and called by names of Quebec, East Florida, West Florida, and Grenada, and limited and bounded as follows, viz.:

First.—The Government of Quebec; bounded on the Labrador Coast by the River St. John; and from thence, by a line drawn from the head of that River, through the Lake St. John, to the South end of the Lake Nipissin; from whence, the said line crossing the River St. Lawrence, and the Lake Champlain in forty-five degrees of North latitude, passes along the High Lands which divide the Rivers that empty themselves into the said River St. Lawrence, from those which fall into the Sea; and also, along the North Coast of the Bay des Chaleurs, and the coast of the Gulf of St. Lawrence to Cape Rosieres; and from thence, crossing the mouth of the River St. Lawrence, by the West end of the Island of Anticosti, terminates at the aforesaid River St. John.

Secondly.—The Government of East Florida; bounded to the westward by the Gulf of Mexico, and the Apalachicola River: to the northward, by a line drawn from

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

that part of the said River, where the Chataboucheo and Flint Rivers meet, to the source of St. Mary's River, and by the course of the said River to the Atlantic Ocean: and to the eastward and southward, by the Atlantic Ocean and the Gulf of Florida, including all Islands within six leagues of the sea coast.

Thirdly.—The Government of West Florida; bounded to the southward by the Gulf of Mexico, including all Islands within six leagues of the coast, from the River Apalachicola to Lake Ponchartrain; to the westward, by the said Lake, the Lake Mauripas, and the River Mississippi; to the northward, by a line drawn due East, from that part of the River Mississippi which lies in thirty-one degrees north latitude, to the River Apalachicola, or Chatabouchee; and to the eastward by the said River.

Fourthly.—The Government of Grenada; comprehending the Island of that name, together with the Grenadas, and the Islands of Dominica, St. Vincents, and Tobago. And, to the end that the open and free fishery of our subjects may be extended to and carried on, upon the coast of Labrador, and the adjacent Islands,—

We have thought fit, with the advice of our said Privy Council, to put all that Coast, from the River St. Johns to Hudson's Straits, together with all the Islands of Anticosti and Magdelaine, and other smaller Islands lying upon the said Coast, under the care and inspection of our Governor of Newfoundland.

We have also, with the advice of our Privy Council, thought fit to annex the Islands of St. John and Cape Breton, or Isle Royale, with the lesser Islands adjacent thereto, to our Government of Nova Scotia.

We have also, with the advice of our Privy Council aforesaid, annexed to our Province of Georgia, all the lands lying between the Rivers Altamaha and St. Mary's, and whereas it will greatly contribute to the speedy settling our said new Governments, that our loving subjects should be informed of our paternal care for the security of the liberties and properties of those who are, and shall become inhabitants thereof:

We have thought fit to publish and declare, by this our Proclamation, that we have, in the Letters Patent under our Great Seal of Great Britain, by which the said Governments are constituted, given express power and direction to our Governors of our said Colonies respectively, that so soon as the state and circumstances of the said Colonies will admit thereof, they shall, with the advice and consent of the Members of our Council, summon and call General Assemblies within the said Governments respectively, in such manner and form as is used and directed in those Colonies and Provinces in America, which are under our immediate Government: And we have also given power to the said Governors, with the consent of our Councils, and the Representatives of the people, so to be summoned as aforesaid, to make, constitute, and ordain Laws, Statutes, and Ordinances, for the public peace, welfare, and good government of our said Colonies, and of the people and inhabitants thereof; as near as may be agreeable to the Laws of England, and under such regulations and restrictions as are used in other Colonies: And in the mean time, and until such assemblies can be called as aforesaid, all persons inhabiting in, or resorting to our said Colonies, may confide in our Royal protection for the enjoyment of the benefit of the Laws of our Realm of England; for which purpose, we have given power under our Great Seal to the Governors of our said Colonies respectively, to erect and constitute, with the advice of our said Councils respectively, Courts of Judicature and Public Justice, within our said Colonies, for the hearing and determining all causes, as well criminal as civil, according to law and equity, and as near as may be, agreeable to the Laws of England, with liberty to all persons who may think themselves aggrieved by the sentences of such Courts, in all civil cases or trials under the usual limitations and restrictions, to us, in our Privy Council. We have also thought fit, with the advice of our Privy Council as aforesaid, to give unto the Governor and Councils of our said three new Colonies upon the

Continent, full power and authority to settle and agree with the inhabitants of our said new Colonies, or with any other persons who shall resort thereto, for such lands, tenements, and hereditaments, as are now, or hereafter shall be in our power to dispose of, and them to grant to any such person or persons, upon such terms, and under such moderate quit rents, services, and acknowledgments, as have been appointed and settled in our other Colonies, and under such other conditions as shall appear to us to be necessary and expedient for the advantage of the grantees, and the improvements and settlement of our said Colonies.

And whereas, we are desirous, upon all occasions, to testify our Royal sense and approbation of the conduct and bravery of the Officers and Soldiers of our Armies, and to reward the same; we do hereby command and empower our Governors of our three new Colonies, and all other our Governors of our several Provinces on the Continent of North America, to grant, without fee or reward, to such reduced Officers as have served in North America during the late war, and to such private soldiers as have been, or shall be disbanded in America, and are actually residing there, and shall personally apply for the same, the following quantities of lands, subject, at the expiration of ten years, to the same quit rents as other lands are subject to in the Province within which they are granted, as also subject to the same conditions of cultivation and improvements, viz.:

To every person having the rank of a Field Officer, five thousand acres. To every Captain, three thousand acres. To every Subaltern or Staff Officer, two thousand acres. To every Non-Commissioned Officer, two hundred acres. To every private man, fifty acres.

We do, likewise, authorize and require the Governors and Commanders-in-Chief of all our said Colonies upon the Continent of North America, to grant the like quantities of land, and upon the same conditions, to such reduced Officers of our Navy, of the rank, as served on board our Ships of War in North America, at the times of the reduction of Louisburgh and Quebec in the late war, and who shall personally apply to our respective Governors for such grants.

And whereas, it is just and reasonable, and essential to our interest, and the security of our Colonies, that the several Nations or Tribes of Indians with whom we are connected, or who live under our protection, should not be molested or disturbed in the possession of such parts of our dominions and territories as not having been ceded to, or purchased by us, are reserved to them, or any of them, as their hunting grounds.

We do, therefore, with the advice of our Privy Council, declare it to be our Royal will and pleasure, that no Governor or Commander-in-Chief in any of our Colonies of Quebec, East Florida, or West Florida, do presume, upon any pretence whatever, to grant warrants, or survey, or pass any patents for lands beyond the bounds of their respective Governments, as described in their Commissions; as also, that no Governor or Commander-in-Chief, in any of our other Colonies or plantations in America, do presume for the present, and until our further pleasure be known, to grant warrants of survey, or pass patents for any lands, beyond the heads or sources of any of the Rivers which fall into the Atlantic Ocean from the west and north west, or upon any lands whatever; which not having been ceded to, or purchased by us, as aforesaid, and reserved to the said Indians, and any of them.

And, we do further declare it to be our Royal will and pleasure, for the present as aforesaid, to reserve under our sovereignty, protection, and dominion, for the use of the said Indians, all the lands and territories not included within the limits of our said three new Governments, or within the limits of the territory granted to the Hudson's Bay Company; as also the lands and territories lying to the westward of the sources of the Rivers which fall into the sea, from the west and north west, as aforesaid. And we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

or settlements whatever, or taking possession of the lands above reserved, without our special leave and license for that purpose, first obtained.

And we do further strictly enjoin and require all persons whatever, who have either wilfully or inadvertently seated themselves upon any land within the countries above described, or upon any other lands, which, not having been ceded to, or purchased by us, are still reserved to the said Indians, as aforesaid, forthwith to remove themselves from such settlements.

And whereas, great frauds and abuses have been committed in the purchasing of lands of the Indians, to the great prejudice of our interest, and to the great dissatisfaction of the said Indians:

In order, therefore, to prevent such irregularities for the future, and to the end, that the Indians may be convinced of our justice and determined resolution to remove all reasonable cause of discontent: We do, with the advice of our Privy Council, strictly enjoin and require that no private person do presume to make any purchase from the said Indians, of any lands reserved to the said Indians within those parts of our Colonies where we have thought proper to allow settlements; but, that if, at any time, any of the said Indians should be inclined to dispose of the said lands, the same shall be purchased only for us, in our name, at some public meeting or assembly of the said Indians to be held for that purpose, by the Governor or Commander-in-Chief of our Colonies respectively, within which they shall lie; and in case they shall be within the limits of any proprietary Government, they shall be purchased only for the use and in the name of such proprietaries, conformable to such directions and instructions as we or they shall think proper to give for that purpose: And we do, by the advice of our Privy Council, declare and enjoin, that the trade with the said Indians shall be free and open to all our subjects whatever; provided that every person who may incline to trade with the said Indians, do take out a license for carrying on such trade from the Governor or Commander-in-Chief of any of our Colonies respectively, where such person shall reside; and also give security to observe such regulations as we shall, at any time think fit, by ourselves, or by our Commissaries to be appointed for this purpose, to direct and appoint for the benefit of the said trade: And we do hereby authorize, enjoin, and require the Governors, Commanders-in-Chief, of all our Colonies respectively, as well as those under our immediate Government, as those under the Government and direction of proprietaries, to grant such license, without fee or reward; taking especial care to insert therein a condition, that such license shall be void and the security forfeited, in case the person to whom the same is granted, shall refuse or neglect to observe such regulations, as we shall think proper to prescribe, as aforesaid. And we do further expressly enjoin and require all officers whatever, as well military as those employed in the management and direction of Indian Affairs within the territories reserved, as aforesaid, for the use of the said Indians, to seize and apprehend all persons whatever, who, standing charged with treasons, misdemeanors, shall fly from justice, and take refuge in the said territory, and to send them under proper guard, to the colony where the crime was committed, of which they stand accused, in order to take their trial for the same.

Given at our Court at St. James', the seventh day of October, one thousand seven hundred and sixty-three, in the third year of our reign.

GOD SAVE THE KING.

I do, in obedience to His Majesty's Command, give this public notice to all persons residing within my jurisdiction, (being that country justly claimed by the Six Nations, their allies and dependants,) that I will, to the utmost of my power, cause the same to be observed; and I

do strictly enjoin all such persons to pay due obedience thereto.

Given under my hand and Seal at Arms, at Johnson Hall, the 24th day of December, 1763, in the fourth year of the Reign of our Sovereign Lord, George the Third, by the Grace of God, of Great Britain, France, and Ireland; King, Defender of the Faith, and so forth.

(Signed,) WILLIAM JOHNSON.

By order of Sir William Johnson.

(Signed,) WITHAM MARSH,
Secretary for Indian Affairs.

GOD SAVE THE KING.

Copy of a Copy.

(Signed,) D. F. NAPIER,
S. I. A.

APPENDIX No. 47.

Answer by His Excellency General Haldimand, Governor in Chief of the Province of Quebec, Commander in Chief of His Majesty's Forces, &c. &c., to a Speech delivered by Captain Brant, in behalf of the Six Nations Indians, and their allies.

"Brethren of the Six Nations, &c. &c.

I have received your Speech by Captain Brant, in answer to which I have to acquaint you, that I have not yet received intimation of the definite Treaty of Peace having taken place, nor any other account relative to it but what has been communicated to you, a printed copy of which I have given to Captain Brant.

When the peace is finally settled, there is no doubt it will be communicated to me by the King, and I have every reason to expect, that I shall then receive ultimate instructions respecting his Indian Allies, more satisfactory to them than they apprehend from this Preliminary Treaty; having repeatedly recommended to His Majesty their attachment and services to him, which I shall again do in the strongest terms, accompanied by your last speech. In the mean time, I desire you will make yourselves easy, and remain quiet until you hear from me, and you may depend that I shall not lose a moment in communicating to you the instructions that shall be sent to me concerning you; and that the more favorable they are, the happier they will make me.

I have directed your friend and Superintendent Brigadier General Sir John Johnson, to make you a visit, that he may personally explain to you the situation of our affairs, as far as they have reached my knowledge, and that he may assure you of my sincere regard.

(Signed,) FRED. HALDIMAND.

Quebec, 27th May, 1783."

Sir John Johnson's Speech to the Six Nations Indians, &c. &c., at Niagara, 23rd July, 1783.

"I most heartily bid you welcome to this great free place; where I meet you, with an intention to remove all suspicions and doubts which you may have harbored, and that have given you uneasiness; and with a view to promote your happiness and interest, which I most sincerely

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

have at heart; I therefore hope that you will give due attention, and pay a proper regard to what I shall say; and that our proceedings may prove agreeable, and be conducted with decency, sincerity, and candour.

With a heart most sensibly affected by the misfortunes of our fellow creatures, I sincerely condole with you for the loss of so many Chiefs and Warriors, who have unfortunately fallen in the course of the unhappy war, which has but too long subsisted between us and our countrymen. I do, therefore, on the part of the King, your Father, and all his faithful subjects, with this belt, wipe away the blood of your relatives and friends, that has been shed, and stained the country around you, that it may no longer prove a source of affliction to you, or to be hurtful in your sight; and with this belt, I collect their scattered bones, and carefully bury them so deep in the earth that they never more will be seen to offend your eyes.

It was with no little concern, that from the nature of the business I was sent upon, the pressing necessity of my speedy return to Canada, and the orders I had received, was prevented last Autumn, from shaking you by the hand, and from making known to you His Majesty's gracious appointment of me to preside over your affairs.

It was my intention to have visited you very early in the spring, but the unfortunate event of the war, and the want of information relative to your situation, as well as our own, prevented me, and would still have done so, until I should be fully acquainted with every thing necessary for your information; had I not been informed of your impatience to see me, and been directed by the Commander in Chief, to assemble you at this place, and give you this answer to your speech, addressed and delivered to him by Captain Brant.

Although the King, your Father, has found it necessary, for the happiness and ease of his more domestic subjects, to conclude a long, bloody, expensive, and unnatural War, by a peace which seems to give you great uneasiness, on account of the boundary line agreed upon between His Majesty's Commissioners and those of the United States; yet, you are not to believe, or even think, that by the line that has been ascribed, it was meant to deprive you of an extent of country of which the right of soil belongs to, and is in yourselves as sole proprietors, as far as the boundary line agreed upon and established in the most solemn and public manner, in the presence, and with the consent of the Governors and Commissioners deputed by the different Colonies for that purpose, by your late worthy brother and friend, Sir William Johnson, in the year 1768, at Fort Stanwix. Neither can I harbor an idea that the United States will act so unjustly or impolitically, as to endeavor to deprive you of any part of your country, under the pretence of having conquered it. The King still considers you his faithful allies, as his children, and will continue to promote your happiness by his protection, and encouragement of your usual intercourse with traders, with all other benefits in his power to afford you.

I, therefore, in the most earnest manner, recommend to you for your own advantage, to bear your losses with manly fortitude, forgiving and forgetting what is past, looking forward in full hopes and expectation, that on the return of the blessings of peace, and on cool and just reflection, all animosity and enmity will cease; conciliation succeed, and friendship be renewed; and as a proof of your inclination to promote that desirable end, let me once more recommend to you, to collect and give up, without exception, all prisoners that may yet be among you; and as an inducement to comply with what I recommend, and as a proof of His Majesty's bounty and attention to you, I have brought up a large assortment of every thing necessary to supply your wants; and I have further the satisfaction to acquaint you, that so far from being neglected or cast off when your services can no longer be wanted, as has been very unjustly imagined and reported; that the King has ordered out a large assortment of goods to supply your further wants, as well as to afford relief to all such among you, who by the fortune of war, the loss of friends, old age, or infirmities, are rendered unable to support themselves.

I must recommend to you, to be unanimous among yourselves, and not to separate or scatter about the country, and thereby weaken yourselves, and lessen your consequence; and to advise your young men to desist from all acts of hostilities; otherwise they may draw on themselves the resentment of the people on the frontier, as has been very near the case sometime in May, in consequence of the Shawnees and Delawares, on the water of the Miami, having taken a number of women and children, (as has been represented by the Commissioners,) who lately left this place for Albany.

I have only to add, that let my situation be where it will, I shall never lose sight of your interest; I shall, therefore, inform you from time to time of every thing that may be of consequence, or in the least interesting to you, expecting, at the same time, a like friendly confidence on your part.

Niagara, 24th July, 1783.

A Meeting held with the Chiefs and Warriors of the Six Nations Indians, their allies and confederates, and Deputies of the Hurons, &c, in consequence of Sir John Johnson's Speech of the preceding day.

Presented to Brigadier General Sir John Johnson, Superintendent General:—

By Genl. M'Lean.....Chiefs

“ Col. Dundas, 8th Regt....Sarfurgoraghta } Senecas.

“ “ Hayes, 34th “ ...Kayoshala }
“ “ Buller, { Deputy } Tey-agwandaa..Onondagas.

John Dean, Esq. { Agents. } Teguiga.....Cayuga.

————— Captain.....Araee.....Mohawk.

With a number of Officers of the Garrison, and those of the Indian Department.

Sarfurgoraghta rose, and addressed himself to the Superintendent General in the following manner:—

“ Brother,

We, the Chiefs and Warriors here assembled, return you our thanks for your Speech of yesterday, to which we paid the greatest attention; the openness and sincerity with which you spoke to us, the friendly pains you took to remove our doubts and fears, to make us easy in our mind, and promote our happiness, cannot fail of being pleasing to us, and impressing us with a deep sense of gratitude and acknowledgment. You may rest assured that the different subjects recommended to us in your Speech, shall be carefully complied with; which we hope you will consider a commencing proof of our sincere regard.

“ Brother,

We are sensibly affected by your kind condolence for the loss of the many Chiefs and Warriors who have bravely fallen in the course of the war; and your compliance with the customs of our forefathers, has greatly lessened our affliction on that occasion.

“ Brother,

You have, with friendly care, collected and buried the scattered bones of our relatives and friends, least the sight of them should renew our grief. We wish for the strongest expression, to assure and convince you, how much your brotherly attention has affected us, and the lasting impression it has made on us.

“ Brother,

Although we sincerely regret not having had an opportunity of shaking you by the hand last fall, the different reasons you assign for your speedy return to Canada, are so plain and satisfactory, as to convince us of the propriety of your conduct. We request you to accept our thanks for the friendly information and advice you have

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

given us, as also for communicating to us the Commander in Chief's Speech.

(Strings Wampum.)

" Brother,

We have duly considered the Commander in Chief's Speech to us, in answer to ours, delivered to him by Captain Brant; we are both pleased and satisfied with it, and are fully persuaded, both by his answer, and by his sending you to meet us here, that he is not inattentive to our interest and happiness, as by your timely arrival at this great fire place, we are relieved from that great anxiety and uncertainty which distressed the Six Nations. We again lift up our hands, and from His Excellency's Speech, are induced to believe the terms of peace not so unfavorable as at first represented; and we beg you to assure him that we shall strictly attend to his advice, and patiently wait for further information relative to our affairs, with any other command which His Excellency shall think proper to forward to us.

" Brother,

You informed us that the King, our Father, found it necessary to conclude a long and unnatural war, by a peace which appeared to give us great uneasiness on account of the boundary line agreed on between His Majesty and the United States. You have also induced us to believe, that by that line it was not intended to deprive us of our country, of which the right of soil was in ourselves, agreeable to the treaty in 1768, at Fort Stanwix.

" Brother,

We are exceedingly happy to find your opinion on that subject. It is true that we have been very uneasy, and with much reason, our fears relative to our country having given us great concern; but should the Americans molest us, or claim any part of our country, we shall then ask assistance of the King, our Father, and hope to be supported by him on all such occasions, agreeable to what you mentioned to us yesterday. When you assure us that the King still considers us his faithful allies, or his children, and will continue to promote our happiness, by his protection and encouragement, We undoubtedly are, and hope he thinks us, his faithful allies, for we have assisted him in his battles, and have done whatever has been required during the war, notwithstanding the war was entirely his own, and we had nothing to do with it, further than assisting him as allies at the commencement of the war: told both by the Commanding Officer at this post, and Colonel Butler, that all the rebel prisoners we should take should be our own; notwithstanding which, at your request, we are determined to collect them all, and give them up to you without exception. We will, moreover, send messengers to our younger Brother, the Western Indians, strongly recommending to them to follow our example. We are extremely happy to find that the King has not forgotten his children, in proof of which, you have brought a supply of Presents for them, and you say a greater quantity is yet to come. We have, and request that we may receive, the Presents intended for us, and that they may not be applied to the use of white people, and at the same time charged to us, which has often been the case, and has frequently, and undeservedly, given us the character of being extravagantly expensive to the King, our Father.

" Brother,

You advise us to be united among ourselves, and that our young men should desist from all hostilities. We thank you much for your advice, which we are convinced is good, and which we have strictly observed since we were first informed of the peace. We shall still continue in the same disposition, and bind ourselves in a small circle; and we, the Chiefs and Warriors of the different Nations assembled here, do request of the King, our Father, not to permit his loyal subjects to wander and scatter themselves; but encourage them to settle on lands, on the opposite side of the water, and erect Posts for our mutual protection in trade, and, by this means, cement us

as one people; which, we are assured, will be a general advantage to all concerned. We are now convinced of that respect and love, which we always imagined you entertained for us; and we do, with great sincerity, assure you of every confidence on our part, firmly convinced that both the Commander in Chief and yourself speak to us, at all times, the feelings of your hearts, with candour and sincerity, for which we are truly thankful, as you have relieved our uneasy minds, and given us every possible satisfaction that circumstances would admit of."

(A Belt.)

APPENDIX No. 48.

A Speech delivered by Lieutenant-Colonel Mackay, Superintendent Indian Department, in the name of His Excellency, Sir John Colborne, K.C.B., &c. &c. to the different Tribes of Indians, when assembled to receive their Presents, at the Island of St. Joseph's, on the 11th July, 1829.

Children,

I thank the great Master of Life for having permitted you to meet, after the dreary cold season, and to hear what your Great Father proposes for your future happiness.

Children,

You were, no doubt, surprised to hear of the sudden removal of your Great Father's fire from Drummond Island; and some of you, perhaps, thought it was his intention to forsake his red children.

Children,

The removal of that post had been long contemplated, and the moment that part of the boundary line was finally settled, it was carried into effect. But your Great Father will never abandon or forsake you. Some of you may, perhaps, go astray, and look for another Father; but to such as continue good and faithful children, he will ever be a friend, and supply their wants as usual, though they must travel a little further for their Presents.

Children,

Your Great Father is well acquainted with the state of your country; he knows that it no longer abounds in game, and the means of supplying your families with food and other necessities of life, as it formerly did.

Children,

Your Great Father has taken your situation into consideration. He looks into futurity, and sees how deplorable your condition will be in a few years, if you continue in your present mode of life; and has, therefore, determined to increase the happiness of those who will attend to his advice, and provide a means of support for generations yet unborn.

Children,

It is the wish of your Great Father, that all his red children should become civilized; and for this purpose, he has named a place near Penetanguishine, to settle all those who wish for the change. He will furnish a few of each Tribe with cattle, farming implements, and materials to assist in building them houses; and for the young, he will provide a School, with Teachers, and a Minister; and also Mechanics, to instruct them in habits of industry.

Children,

I am aware you cannot all change your present mode of life immediately, but some of you have it in your power, and others will, in a short time, find it their interest to

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

join the Settlement. You are all, without exception, invited. The Ottawas have a large Island, (the Great Maniton,) near Penetanguishine, on which the land is good, and where there is abundance of fish. Should they not wish to join the new settlement, their Father would be happy to hear of their occupying and settling themselves on it.

Children,

Whether you accept of your Great Father's kind offer, or not, his bounty will be continued to all his faithful children; but they must go to Penetanguishine, in the months of June and July every year, for their Presents.

Children,

I now shake you heartily by the hand, in the name of your Great Father, the King, who wishes all his red children may enjoy every happiness in this world, and that the Great Spirit may grant them everlasting felicity in the world to come.

Island of St. Joseph's, 11th July, 1829.

(Signed,) WM. MACKAY,
Supt. W. Nations.

Certified.

(Signed,) J. IMPELT,
Lieut. 71st Regt. Commanding.

Minutes of the Speeches made by the different Tribes of Indians, in reply to Lieutenant-Colonel Mackay's, of the 11th of July, 1829.

Present :

Lieutenant John Impelt, 71st Regt., President.
Lieutenant-Colonel Mackay, Superintendent.
Thomas G. Anderson, }
William Solomon, } Indian Department.
John Bell, }
Dy. A. C. Genl. J. Wickens.

Assembled :

Minominies, Chippawas and Ottawas.

First Speaker—Shin-gatch O-ye-man-a, Minomina Chief, with his attendant holding some branches of Wampum, and a pipe of Friendship, said :—"Father, before I left home, I heard that my Great Father's Fire had been removed, but did not know to what place. I come to learn the cause, and to hear what he intended to do with his red children, (Indians); you have told me, and the words I have heard, are very pleasing.

Father,

I beg of our Father at York to receive this pipe as a mark of our esteem for the red coats, (English) and to view this Wampum as a pledge of our being faithful children. With this Wampum we also make a road to his newly kindled fire, (a place to which the Indians resort to for their Presents) where we will in future go to change colour, (clothing) trusting there may be no obstruction in our passage, (not prevented by the Americans) and that our wives and children will not travel in vain, but that your fire will smoke as beautifully as it has ever done, (alluding to their being supplied in the usual manner with Presents.)

Father,

I now return thanks to our Great Father over the Great Salt Lake, (the Sea,) for giving us the means to live through another night, (Winter,) and to the Master of Life, for having enabled you to bring our wants (Presents) to this place; as very few of us would have been enabled to see his new fire this season.

Father,

One of my young men is greatly in want of a bow, (gun,) though you have been very liberal to us, still, I beg pressingly for this young man; our Traders ask us nearly half a pack of furs for a gun, and our lands are so poor that he cannot buy one. I know to whom I speak. The red coats never refuse reasonable requests, and I am sure you will not deny me now.

Father,

I now shake hands with you, with my Great Father at York and Quebec; and also stretch my heart and hand across the Great Salt Lake, to our Great Father, the King, from which springs our life (support.) This Wampum I expect to see next year. He then delivered the Wampum and pipe, and retired.

Second Chief, Ke-me-wen, a Minominie, then with an attendant holding his pipe, said :—

Father,

The words you have heard from our Chief are true; he has delivered the sentiments of our nation. We are happy to hear the good news you have conveyed to us from our Great Father. We will visit your new fire every morning, (Spring,) and will rejoice to see the great smoke; and where I shall again light this pipe, and smoke with my Great Father. Shook hands, delivered the pipe, and retired.

Third Speaker—Espanioles, a Minominie Warrior, rose, and with a pipe in his hand, said :—

Father,

You have heard what our Chief said—he is our first or principal Chief.

Father,

You told me to fight those bad spirits, the big knives, (Americans,) and that you would never let us want. Your words are true, I attend only to the voice of one white man, (the English;) those foolish whites, (the Americans,) who are overrunning our country, I do not mind what they say.

Father,

When you employed me to fight, I never turned my back upon the enemy. There are ten of my young warriors who have no bows, I wish you would give them some. You told me I never would be refused a request. I now remind you of your promise, in hopes you will give me the guns I ask for. He then produced some strings of Wampum, and, in continuation, said :—

Father,

This Wampum is from the old women; some of them are very industrious and good cooks, but they have no kettles to cook in; I beg you will give them some.

Father,

This pipe I wish to have hung up in your room, (addressing himself to Mr. Anderson,) which I propose to smoke with you every day, (year,) as long as the Master of Life will allow me to visit you. He then presented the pipe and Wampum, shook hands, and retired to his seat.

Fourth Speaker—Kit-che-nai-gou, a Minominie soldier, holding a pipe in his hand, said :

Father,

Listen to me; it is the will of the Great Master of Life, that the red coats should take care of the red skins, (Indians;) in placing so good a Father over us, he has kept us above the ground.

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

Father,

I am not lazy; the Minominie soldiers are always ready to obey your commands. We regret to see a nation of whites (the Americans) taking possession of our country.

Father,

When you were engaged in play, (war,) I was one of the first of the red skins who joined you at Detroit; and, like my brother soldier, (pointing to Mr. Impelt,) fought all the war, and always stood foremost in the battles about Detroit.

Father,

There is a poor woman in the camp, who has no husband or means of clothing; her unborn child, I beg you to give her a suit for it.

Father,

I have only one word more to say: it is to request that you would give a suit to an old woman, and a little of your milk, (rum,) to do away with the parching of our throats. I give this pipe to my brother soldier, (pointing to Mr. Impelt,) and hope he will not disdain to smoke with it.

Chippawas.

First Speaker—Shing-quaw-konce, from the Sault St. Marie; holding a few strings of Wampum in his hands, said:

Father,

The Great Master of Life gave us pipes and Wampum for the purpose of conveying our ideas from man to man. I return thanks to the Great Spirit that made me, and to my Great Father, the King, who supports me; what he promised to our forefathers, he continues to perform. He is charitable to the red skins.

Father,

I heard that you had abandoned us, and the bad bird (carrier of evil reports) told us very bad news. I could not sleep in consequence; but, on my awaking this spring, I heard the good news, that my Great Father would not forsake his children; I always listen to my Great Father's voice. I am delighted with the words you have repeated to us.

Father,

I know what the situation of our children will be, if we continue to live so near the big knives, (Americans.) If one of our children should, by accident, break a pane of glass, or do them any other injury, we would be flogged for it. I therefore intend to take a long step, (meaning to leave that country.) I know that our lands are poor, and if our English Father did not support us, we would starve.

Father,

Two of my young men want bows, and another wants a kettle; I have now finished speaking, my throat is quite parched with thirst, do give me a drop of your milk to wet it; this Wampum reaches to Penetanguishine, I will go there in future with my women and children, in hopes that my life may be prolonged. He then delivered the Wampum and retired.

Me-zai, a Chippawa Chief from Lake Superior; with a pipe and some strings of Wampum, said:—

Father,

I salute my Great Father beyond the Great Salt Lake; I shake hands with you and all my friends on this side of the Great Lake.

Father,

I did not make myself as I now stand, (alluding to his having been made a Chief,) it was you that made me; thus, I am enabled to stand before you. I am very thankful for our Great Fathers' support to our women and children, without which we could not live; you say the truth, our lands are poor.

Father,

I present this pipe to my Great Father, who is so kind to me, and hope he will continue so,—take pity on me, and give some more bows to my young men. I am very thankful for the kind treatment I have always received from you; I am an old man, take pity on me, and press your breast to give me a few drops of milk. (Presented the pipe for his Great Father at York.)

Father,

It is not a new thing for me to make a road; with Wampum like this, my ancestors made a road to Montreal many years since. One end of this string is tied to my village at Sha-qua-me-cong, (a place in Lake Superior,) and the other end I wish you to tie at Penetanguishine, to your new fire; I will go to see it every day (year.) Delivered the Wampum and took his seat.

Second Speaker—Shau-wean-e-qui-nai-be, a Chippawa, from the Follaramé, South of Lake Superior; with a pipe in his hand, said:—

Father,

I speak to your heart, open your ears and listen to me. Your heart is like this, (pointing to his pipe.) I have come to ask charity, and to tell you that I will follow my pipe to Penetanguishine. I have always listened to your voice; you told me that whatever I asked you for, should not be refused me. I do not like those people who wear hats, (Americans) and destroy our lands; they are not my friends.

Father,

My Tribe is small; you have given us ammunition, but can we throw it at the animals with our hands; and besides, we have no dishes (kettles) to cook with.

Father,

I send this pipe to your new fire, when I hope to see it again. I conclude by begging a drop of milk for my young men. Presented the pipe and took his seat.

Third Speaker—Esh-quai-qno-nai-be, a Chippawa Chief, from the Grandé Traverse, Lake Michigan; with some strings of Wampum, said:—

Father,

I am a Chippawa, but of a different Tribe with those who last spoke.

Father,

After the death of our forefathers, we were strangely dispersed. There is not one sensible Indian now living.

Father,

My ancestors were proprietors of Michilimackinac; you afterwards became masters of it; when you settled there, you promised to continue near us for ever. But you have since given up the Island to your fellow whites (the Americans); our ancestors told you that possibly our young men might disturb your cattle, (kill them,) on which arrangements were made to have a water communication between us, and we took up our residence on another Island, (Round Island, immediately opposite, and within a mile of Michilimackinac.)

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

Father,

This Chief's father (pointing to Mal-che-hi-wis, a Chief of the same Tribe) and mine were great friends; they were never separated, but always met in Council together. We, in the same manner, have waited for each other to deliver our sentiments at the same time. I have been called upon to express the thoughts of our Tribe.

Father,

The Chiefs say that the opinion they expressed to you when you left Michilimackinac, to encamp (build) on this Island, still holds good, but you are moving to a greater distance; you said you would never abandon your red children, and that they should call upon you at this Island for their wants. It is true, you are not going out of reach.

Father,

When I awake in the Spring, I will bend my course towards the East, and travel until I see the smoke of my great Father's newly kindled fire. He then delivered the Wampum.

Father,

My Tribe shake you firmly by the hand, and instead of holding by the end of the fingers, we now seize you by the arm, to have a more secure grasp.*

Ottawas.

The late Interpreter, Apekinac, having been requested by his Tribe or the Chiefs to convey their sentiments, he left his seat, and holding some strings of Wampum, addressed the assembly as follows:—

My Father, (to Colonel Mackay,) and you, my Brethren, (to the Indians,) do not look upon me as a Chief. I am merely employed to convey the words of my Chiefs to our Great Father.

Father,

We reverence the Great Master of Life. We salute our Great Father, who is next to the Great Spirit. We also salute all the red coats.

Father,

We were much surprised last Fall to hear that you had extinguished your fire at the New Fort, (Drummond Island,) and the more so, from your doing it without giving any notice to your red children. But now that we have seen you, and heard your good words, our hands are swelled with joy—we shall sleep in comfort—we know where your great fire will burn, and we are quite rejoiced.

Father,

When you first came to Michilimackinac, you spoke to our ancestors. You told all your red children that they should never look for you in vain. You said, "Children, when you rise in the morning (Spring,) look towards me, and your wants will be supplied."

Father,

When you abandoned Mackinac, we made a road to this Island, (St. Joseph's,) and we continued to travel it until you returned to Mackinac, at the commencement of the war. After the war, you again gave up that Island

NOTE.—It is much to be regretted that the Memorials of what was at that time promised by the Government to the Indians, had not been preserved.

* When the English were on the border of their country, a slight hold was sufficient to assure their Great Father of the attachment; but being now removed to a greater distance, and where he cannot immediately view their conduct, the Chief figuratively expresses his resolution to continue faithful, by taking a more secure hold.

(Signed,) T. G. A.

to the Americans, and desired that we should go to your new fire, (Drummond Island,) for our clothing. We did so. You have now removed your fire to a greater distance from us. We will follow it, in full confidence of receiving our usual warmth (clothing,) from it. As a proof of our determination, we make a road with this Wampum, the end of which we expect to see to-morrow, (next year,) at Penetanguishine, and trust it will continue clear for generations to come.

Father,

When we met in council with Mr. Johnson, (Sir William Johnson, 1764,) you told us your hands would ever shine like silver—that if by accident our hands should get rusty, (if their young men should kill any whites under their protection, the murderer should surrender, and harmony be restored,) we should quickly wipe it off. To this moment our hands have not been stained, (have ever been on friendly terms with you,) and we trust they will for ever continue free from dirt. We tie your hand to ours in friendship. Be charitable to us, poor Ottawas, when we go to your new fire; and believe us when we say we shall ever continue your faithful offspring.

Father,

We are at a loss how to manage with our corn fields. If all our women go with us, when we visit you at Penetanguishine, our crops will, most likely, go to ruin—the cattle, and bad Indians, will destroy them. We would, therefore, know from our Great Father whether we might not be indulged, by having the clothing of those who remain to guard the fields, sent to them in charge of their relatives.

Father,

You, Mackay! we wish to hear your opinion on the subject, at present; and to beg that you will send our Great Father's answer before the night, (Winter.)

Father,

We now salute our Great Father, over the Great Salt Lake. We salute all the red coats. We salute our Great Father at Quebec, and York.

Father,

Should any bad birds whisper in your ears, believe them not.

He then shook hands, and retired; after whispering some time with one of his Tribe, he again stepped forward, and said:—

Father,

I am again requested to speak. This warrior, (Moco-man-nish,) says that you told him, when you were playing (at war,) with the big knives, the red coats never promised anything they did not perform; you told him that if he, or any of his young men, should get wounded, you would give him \$50 every day, (year,) for the remainder of their lives. This warrior was wounded in the leg. He would have slept (died,) on the field of battle, had not chance thrown a horse in his way; he reminds you of your promise; he has a large family, and can barely support them. Our warrior has nothing more to say. He will expect to hear pleasing words from his Great Father at Quebec on the subject.

Reply by Lieutenant-Colonel Mackay.

Children,

All the news I had to convey to you, I repeated before you spoke. I delivered to you the words of your Great Father at York.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Children,

I will lay your words before your Great Father, and whatever reply he may be pleased to make to your several requests, shall be conveyed to you.

Children,

I will do all in my power to supply your different demands for guns, kettles, &c. &c. ; and though your Great Father does not wish to give you anything that is injurious to you—still, because you so earnestly desire it, I will give to those who have asked for it, a few drops (gallons,) of Milk.

Island of St. Joseph's, 11th July, 1829.

(Signed,) WM. MACKAY,
Supt., W. I. Nations.

Certified.

(Signed,) J. IMPLET,
Lieut. 71st. Regt., Commanding.

Indian Village, Narrows,
Lake Simcoe, 28th January, 1836.

At a Council of the principal Chiefs from Grape Island, Rice Lake, River Credit, Balsam Lake, Saugeen, and Coldwater, assembled at the request of Yellowhead and Naningeshkung, two Chiefs of the Narrows Village ; after taking into due consideration their present prosperous state, and being desirous of continued improvement, the following resolutions were agreed upon :

1st. That much gratitude is due to their great Father the King, and their Missionaries, for bringing them from a state of abject misery and heathenism, to that of Christianity and civilized life.

2nd. That it is their duty and determination to continue faithful and obedient children to their great Father the King.

3rd. That for the good government of our respective Tribes, the Chiefs shall do all in their power to advise and encourage their people to every good work.

4th. That our young men shall assist and support the Chiefs, in their endeavours to promote the happiness and prosperity of their respective Tribes.

5th. That no person shall remove from one village to another, without a written permission and character from the Tribe to which he belongs ; and it shall be the privilege of the Tribe with whom he wishes to reside, to reject him. Parties shall not marry into different villages, without the consent of their Tribes ; and when such consent shall have been obtained, the man shall take his wife to his own village, unless otherwise agreed upon by the Chiefs. Further, that no members of the community shall be allowed to live together as man and wife, without being lawfully married. Penalty to be determined in Council.

6th. That if any unmarried or single woman shall have a child, it shall be the duty of the Tribe to which she belongs, to request the Superintendent to stop her presents for three years, and also her allowance of the land payments. If the child proves to be that of an Indian, he shall be subjected to the same punishment, the child to be

Appendix
(T.)

24th June.

considered in every respect as an Indian ; and if any man shall leave his wife, or the wife leaves her husband, except for adultery, he or she shall be subject to the same punishment as above directed.

7th. That it shall be the duty of all, as far as they can, to suppress the drinking of spirituous liquors ; and in order to enforce the law passed last Session of Parliament for that purpose, every individual is called upon to inform against offenders when opportunity offers.

8th. That any person or persons going from home with a message, or on other business, and proof being had of his or their getting drunk, shall be punished in such case as a Council of the Tribe to which the offender belongs may direct.

9th. That if, in any of the villages, there be an intolerable drunkard, he shall be punished by the loss of two years' presents and payments ; unless he gives such information as will bring the offender who sold or gave spirituous liquors to him, to punishment. In such a case, one year's presents shall be remitted.

10th. That if any man or woman, being a half Indian, wished to become a part of, or attached to any Tribe, he or she shall be claimed, and in every respect considered as belonging to that Tribe : provided he or she do in all things submit to the rules and regulations of the said Tribe.

11th. That the Chiefs and young men shall discourage the practice of their going into debt.

The foregoing Regulations to be in force for two years.

It is the opinion of the Council, that we should encourage the children of our respective Tribes to be constant attendants to their School ; and that proper establishments should be formed for the instruction of our children in the various branches of useful knowledge ; for which purpose it may, ere long, be proper to solicit the Governor to permit an appropriation of a part of our land payment.

This Council recommends, that each village, or settlement, do form itself into a Society, for the purpose of promoting industry ; and that a small subscription be raised by each Tribe, the amount of which shall be awarded as the Society may direct.

It is the opinion of this Council, that, under all circumstances, it is strongly recommended, as soon as possible, to avoid hunting, because it so materially obstructs our improvement in our new mode of life.

This Council would solicit our Father, the Governor, if possible, to fix, for the future, the month of June in each year for the issuing of our Presents, when it will not interfere with the work of our farms.

It is the opinion of this Council, that our prosperity is much retarded from the circumstance of our not having titles to our lands. Many of our young men, and some of our Chiefs, fear that the time will arrive when our white brethren will possess themselves of our farms. Whereas, if our Father, the Governor, would be pleased to grant us titles, we would work with more confidence ; and in praying for such titles, we would humbly suggest that they be made in such a way as to secure the property to ourselves and to our children for ever.

It is the wish of the Council, that the Superintendent at Coldwater be requested to forward a copy of these our words to our Father, the Governor, for his consideration and approbation ; and that on the Superintendent's receiving an answer, he will tell us what our Father says.

We now close the Council, and in so doing, salute our Father at Toronto from the bottom of our hearts, with

Appendix
(T.)
24th June.

the assurance of attachment to our Great Father to the end of our lives.

Signed,

JOHN SUNDAY, (<i>totem</i> .)	JOHN AISENCE.
GEORGE PANTASH.	JOHN JONES.
JOHN CROW.	J. B. ASSIKMACK.
JACOB CRANE.	YELLOW HEAD.
JOSEPH SAWYER.	THOMAS NANNINGISHING.
PETER JONES.	BIG SHILLING.
JACOB MITICWOUBE.	NASHKAWOOSOY.
ALEXANDER CHIEF.	JOSEPH SNAKE.

Certified.

(Signed,) T. G. ANDERSON,
S. I. A.

Address of the Indian Tribes residing on the Manitoulin Island and its vicinity, to their Great Father, Lord Sydenham, Governor General, &c.

Manitowaning, 5th January, 1841.

Father,

Though our eyes have not seen you, our Great Father, we have heard that you are charitable, and that our Great Mother, the Queen, has given you a strong arm.

Father,

We pray that the Master of Life will grant to our Great Mother health and strength, to see many snow seasons; and that he will still incline her charitable heart towards her red children of the wilderness.

Father,

We are poor, and without we receive from our Great Mother every canoeing season, we should perish; we trust we may never be deprived of that warmth.

Father,

The hunting grounds, where our forefathers got plenty of game, cannot now supply us with food. The animals have disappeared.

Father,

We are now trying to adopt the ways of your white children, (become civilized,) but we cannot get sharp tools and strong cattle without our Great Mother's assistance; our numbers are between 800 or 1000 men, women, and children.

Father,

The land on this Island is very good; all we plant grows strong, and it gives to those who work hard, corn and potatoes to eat with their fish. But many of our brethren do not like to work, and they are sometimes very hungry. We trust we may be allowed to remain here, as there is plenty of room for the Indians who propose to "light their fires" with us.

Father,

We thank our Great Mother for the strength (support) we have already received in our new mode of life, and we pray for a continuance of it until we can support ourselves.

We salute you, Great Father, and we implore the Great Spirit to add many winters to your life here on earth, and endless joys in the world to come; and believe that in peace or in war, we are faithful to our Great Mother the Queen.

Signed by 25 of the Chiefs and principal men.

Certified.

(Signed,) T. G. ANDERSON,
S. I. A.

The subject of two Wampum Paroles sent to the western Tribes, from the Chief, John Aisence, of Penetanguishine, by Mr. Anderson of the Indian Department; one being for the Chippawas, and the other for the Ottawas.

To the Chippawas of the Sault St. Marie and Lake Superior.

My Friends,

-I heard bad news; a little bird told me that some of you had two hearts; this made me unhappy. My relations, let us all be of one mind, and only look to one white man. The big knives are not our friends. Listen to me; we must only have one Father. The red coats support us—what they say is from the heart. The big knives have sweet lips only—their hearts have no part in what they say, do not be deceived by them. I know them well, and will not attend to what they say. I love our English Father—he always tells us good news, and keeps his word—he has brought us up, and will ever continue charitable to us. Listen to me; the English never tell lies, they support us from generation to generation. If you listen to the big knives, you will be sorry for it; they say that they have driven the English from you, that is not true; the English came to my village for the purpose of serving all the red skins. My relations, I used to go all the way to the stone house (Niagara) for my presents. It was difficult, on account of the *Portages*, but still I went, and got my clothing from our Great Father. You have no obstructions in your road; come here, and you will return satisfied every day (year.) My relations, the time is at hand, when our country will not supply us with food, and our children must starve if we do not look about us and change our way of living. This is another reason for our loving the red coats. They alone can and will support the Indians yet to be born. My relations, I have done speaking to you; I desire that my parole will reach the ears of my fellow Chippawas. About this time next year, I shall expect an answer from your own mouths; all my young men, women, and children shake you by the hand. Attend to what I have said; I am not a child, neither do I talk like a fool, without knowing what I say, I mean that my parole shall be attended to.

To the Portaganasee Indians.

My Dear Relations,

I am happy to hear that you are coming to live among us, at Penetanguishine. My young people will be delighted to see yours; here you will have nothing to fear—you will rest in quietness, and live in peace.

To the Ottawas.

Friends,

My heart is glad to hear that you have looked up to the Great Master of Life, (have become Christians.) This is the only true road to happiness. Let us be of one mind, and seek mercy from the same Great Spirit, who alone can direct our steps. The red coats give us their assistance. These are the only great objects we should look to—the Master of Life as our Heavenly Father, and the red coats as our Earthly Father.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

Friends,

I rejoice to hear that you do not listen to, or believe the stories the big knives tell you; continue to listen to to the red coats, and you will, with me, be happy.

Friends,

You see all the different Nations of red skins. Send my parole, and tell them what I have said,—tell them we must be all of one mind, and love the English.

Friends,

Should you wish to see my village, the distance you would have to travel is not great, and we shall be happy to shake hands with you. Come and share with us what we have. All the people in my village will shake hands with you.

Friends,

Our Great Father, beyond the Salt Lake, is glad to hear of our leaving our habits of vice. He gives us great encouragement to become Christians—and the more attentive we are to improve ourselves, the more bountiful he will be; prepare to be partakers with me of this additional bounty. Be courageous, take courage—what you say has great weight with the other Nations—take courage, and insist upon them being of one body with you and I.

Friends,

You and I were formerly one; our ancestors had a battle, and we were separated. They made peace long ago. The hatchet has been long buried, and all the blood which stained our bodies has been wiped away. All the Indians down the Stream, from my village, are of one mind. I wish you would join hands with us—we never hear any bad or troublesome news here. My friends, we are happy, and hope you will attend to what we have said, and become one of us.

Penetanguishine, 2nd July, 1829.

Certified.

(Signed,) WM. MACKAY,
Supt., W. I. Nations.

Indian Village, Mud Lake,
January 3rd, 1843.

S. P. Jarvis, Esq.

Sir,

I am happy to have to acquaint you, that the money which we drew last fall has been laid out profitably, and has enabled us to proceed with our new village.

We have got out hewn logs for all the houses, and have done all, with the exception of one house, ourselves. The plan we adopted was this: the money was deposited in a safe hand, and every one as he worked, received an order to draw to the amount of his work; and this prevented the foolish and criminal expenditure too common when each one has his share. We have found this plan succeed so well; the amount of labour performed, and the benefit it afforded to the entire village, was such as to lead us to resolve in future to adopt a similar plan. Indeed we never expended money before that we derived so much benefit from. There were three houses raised in summer, and for these we allowed a good share of their value, which of course reduced the sum considerable; we had also several items to pay out of it for the public use, such as transporting goods, travelling expenses, &c. You are well aware that an opposition exists here, and we have a few who have objected to the plan we have pursued in expending this money. It is not unlikely that they may

petition for money, but it is to be hoped that no attention may be paid to such petition. I need not remind you of the understanding that exists between the Government and us, and that all petitions and measures are to receive the consent of the Chief. I may also say that the entire people, with the exception of the few individuals alluded to, are in favor of the way we have proceeded.

I am, Sir,
&c. &c.

His
PETER X NOGEE,
Mark.
Chief.

Witness, (Signed,) JAMES MACCREE.

Address of the Indians at Manitoulin, begging that steps may be taken to prevent the introduction of spirits (fire-water) amongst them.

Manitowaning, 5th January, 1841.

The Chiefs and principal men of the Indian Tribes inhabiting the Manitoulin Island, came to the Superintendent's quarters, and addressed him as follows:—

Friend,

We again come to you on the subject of the Traders bringing fire waters to our country. We know that our great Father at Toronto has directed his wise men to make laws to prevent their doing so. We know that our Great Mother is desirous to promote our present and future happiness; but the Traders still continue to uncork their bottles to our destruction. They rob us of our clothing, our furs, our sugar, even the food we provide for our children; and what is more, our people are often hurried to the place of departed spirits by this means; we love the Traders, but we hate their whiskey.

Friend,

Another instance has lately occurred of its ruinous effects; near one of the trading houses, on the main land, one of our women has been so badly burned, by falling into the fire when drunk, that she is not expected to live.

Friend,

Finding that neither the solicitude of our Great Father for our welfare, nor the laws which his wise men have made for our safety, can protect us from the bad effects of the fire-water, we have come to consult you on the subject, and to request that you will suggest some means by which the Indians themselves in this part of the country may compel the people of their Tribes to abstain from taking the poison of the evil spirit, brought to them under the grass, (clandestinely,) by the Traders.

Answer of the Superintendent:

Brethren,

I know the words you have spoken to be truth; at your request, I have more than once represented the evils produced to you by the uncorking of the Traders' bottles, and taking fire-water to your wigwams.

I know that few of your people have as yet resolution to resist that evil spirit. I know that your Great Father will be grieved, that notwithstanding his anxious care for you, the Traders continue to pour out the poisonous draught, and to laugh at the laws his wise men have made for your protection.

Appendix
(T.)
24th June.

Appendix
(T.)

24th June.

Brethren,

As you desire it, I will suggest a few regulations, which, if your Great Father should be pleased to approve, and you resolve to enforce them, will, ere long, compel your people to resist the evil of which you complain. What I would propose is:—First, That any Indian man or woman who shall be found guilty of drinking “fire-water,” unless directed by your Medicine-man, (the Surgeon,) shall forfeit and lose his or her annual allowance of presents for the year in which he or she shall be convicted of drinking. Secondly, If any man or woman of your Tribes shall hear or know of any Trader or other person giving or selling “fire-water” to any Indian or Indians, and do not immediately give information to your Chiefs or Superintendents, with the view of having the laws of your Fathers’ Councillors put in force against them; then, and in such a case, he or she so neglecting, shall lose his or her presents, as in the former case.

Thirdly. If any Indian man or woman shall hear or know of other Indian men or women drinking “fire water,” and do not immediately give information thereof to two or more of your Chiefs, he or she so neglecting shall be subject to lose their Presents, as in the former case.

The Indians then said:

Friend,

We like those regulations, and pray that our Great Father will approve of them. We know that some men of our Tribes, and women too, will be displeased with us for making them; but we will, if our Great Father does not object, endeavour to enforce them. We know that it is for our and their good not to drink whiskey.

Friend,

We will put our names to this paper, that our Great Father may see how anxious we are to stop the Traders’ bottles. And we request of you to send these our words to our Great Father, and beg of him to send a favorable

answer to our prayer. We salute our Great Father from the bottom of our hearts.

Signed by about 60 Indians.

Certified.

(Signed,) T. G. ANDERSON,
S. I. A.

Manitowaning, 6th January, 1841.

Sir,

At the request of the Chiefs and principal men of this Island, and its vicinity, I have the honor to enclose an address from them to their Great Father, His Excellency, Lord Sydenham, Governor General, &c. &c.; and an arrangement they have entered into, with the view of putting a stop to their Tribes drinking spirituous liquors, both of which they beg you will have the kindness to lay before His Lordship; and to request that His Lordship will be pleased to enable them to act upon the resolutions they have entered into, by approving of them.

It is quite unnecessary for me to make any observations on the subject, as you are fully aware that nothing can be more ruinous to these poor people, than the use of spirituous liquors; and as they volunteer to force abstinence upon themselves, I trust their wishes may be gratified.

I have, &c. &c.

(Signed,) T. G. ANDERSON,
S. I. A.To Col. S. P. Jarvis,
Chief Superintendent,
&c. &c. &c.
Toronto.Appendix
(T.)

24th June.

APPENDIX No. 49.

LOWER CANADA.

ABSTRACT of the Expenditure of the Annual Parliamentary Grant, from the year 1831 to 1843, inclusive.

51

HEADS OF EXPENDITURE.	Year ending 31st December.									From 1st January to 31st March, 1834.	Year ending 31st March.																												
	1831.			1832.			1833.				1835.			1836.			1837.			1838.			1839.			1840.			1841.			1842.			1843.				
	£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.		
Presents	2926	13	3½	2289	1	1¾	1465	1	8¼	4	11	11½	2005	10	8½	2087	14	0½	2807	11	4¼	2182	8	11½	2441	6	3	2105	18	6	2252	16	8	2408	14	0¾	2390	12	5¾
* Contingencies.....	365	8	1	403	13	8¼	208	2	5	49	12	7¾	371	10	9¾	339	18	5¼	319	11	2¼	555	12	9¾	913	14	1½	449	3	3¾	348	13	5½	223	6	3¾	294	13	2
Provisions	406	0	11¾	244	16	3¾	215	6	7¾	185	3	9½	153	1	11½	239	18	9½	407	1	0½	241	16	1¾	205	5	8	234	13	11½	227	11	9	198	12	2¾	195	13	3½
Pensions	125	13	4	103	19	11½	88	16	8	22	4	0¾	75	7	2	60	5	9¾	67	3	0	50	3	7¾	55	1	1½	45	3	1½	33	15	1½	39	0	5½	36	16	6
Total.....	3823	15	8	3041	11	1¼	1977	7	5	261	12	5½	2605	10	7¾	2727	17	1	3601	6	7¼	3030	1	6¾	3615	7	2	2834	18	10¾	2862	17	0	2869	0	5½	2917	15	5¼
Expense of the Establishment—																																							
Pay	1254	3	8	1254	3	3	1254	3	8	312	7	11¼	1254	3	8	1151	0	1¼	1256	7	5	1107	18	9¾	902	9	7½	932	16	11	1036	1	4	1019	11	0½	1015	14	1½
Lodging Money.....	208	0	0	224	4	1	217	6	8	51	5	3	208	0	0	190	17	5	207	19	3	187	3	10	162	10	5	175	13	1½	184	9	8	184	0	0	184	0	0
Pensions	103	6	3½	87	7	8	33	4	0½	10	7	0½	37	17	2	116	7	3	107	17	0	179	2	0	235	18	2¼	191	17	9½	171	0	0	171	0	0	171	0	0
Total.....	1565	9	11½	1565	15	0	1504	14	4½	374	2	0¾	1500	0	10	1458	4	9¼	1572	3	8	1474	4	7¾	1300	18	2¾	1300	7	9	1391	11	0	1374	11	0½	1370	14	1½
Grand Total of Expenditure	5389	5	7½	4607	6	1¼	3482	1	9½	635	12	8¼	4105	11	5¾	4186	1	10¼	5173	10	3¼	4504	6	2½	4916	5	4¾	4135	6	8¼	4254	8	0	4244	11	6	4288	9	6¾
Amount of the Parliamentary Grant remaining unspent	610	14	4½	1392	13	10¾	2517	18	2½	864	7	3¾	394	8	6¼	313	18	1¾	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Amount of the Parliamentary Grant overdrawn † .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	673	10	3¼	504	6	2½	916	5	4¾	135	6	8¼	254	8	0	244	11	6	288	9	6¾
Means applicable—																																							
Parliamentary Grant.....	6000	0	0	6000	0	0	6000	0	0	1500	0	0	4500	0	0	4500	0	0	4500	0	0	4000	0	0	4000	0	0	4000	0	0	4000	0	0	4000	0	0	4000	0	0
Balance from preceding year .....	.....	.....	.....	610	14	4½	2003	8	3¼	4521	6	5¾	.....	.....	.....	394	8	6¼	708	6	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sums received on account of the Department.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
£	6000	0	0	6610	14	4½	8003	8	3¼	6021	6	5¾	4500	0	0	4894	8	6¼	5208	6	8	4000	0	0	4000	0	0	4000	0	0	4000	1	10	4000	0	0	4000	0	0

* For further detail, see next page.

† Total amount of the Parliamentary Grant exceeded on the 31st March, 1843, £2343 4s. 8 $\frac{1}{4}$ d.

It is stated that the balance in favour of this branch of the Department at this date, was applied to diminish the excess which had accrued in Upper Canada in 1833-4.

ITEMS composing the Charge for "Contingencies" in the foregoing Abstract.

	YEAR ENDING 31 ST MARCH.																							
	1836.			1837.			1838.			1839.			1840.			1841.			1842.			1843.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Transport, Wharfage, &c.	58	16	4 $\frac{3}{4}$	34	7	9 $\frac{1}{4}$	95	0	1 $\frac{1}{4}$	90	4	6	64	1	8	43	0	11	32	10	11 $\frac{1}{2}$	50	11	7
Travelling Expenses	23	0	10	33	3	0 $\frac{1}{2}$	31	1	11 $\frac{1}{4}$	20	0	8 $\frac{1}{4}$	63	17	0 $\frac{1}{4}$	76	12	7 $\frac{1}{2}$	54	13	3	64	10	1
Scholastic Expenses	139	8	9	178	0	5 $\frac{1}{2}$	361	7	7 $\frac{1}{2}$	202	4	2	232	13	3 $\frac{1}{4}$	129	19	5	81	19	6	133	6	4
Armourers' Work	18	3	6 $\frac{1}{4}$	27	10	7	14	10	9 $\frac{1}{4}$	33	8	0 $\frac{1}{2}$	53	1	4 $\frac{3}{4}$	38	13	6	19	3	6	20	7	8
Printing, Stationery, &c.	11	9	6 $\frac{1}{4}$	2	19	8 $\frac{1}{2}$	4	2	4	6	11	9	6	0	10	10	17	1				5	4	0
Postage	21	6	7 $\frac{1}{4}$	18	6	10 $\frac{3}{4}$	18	3	8	14	8	8 $\frac{3}{4}$	27	1	2 $\frac{1}{2}$	35	3	6	28	1	7	19	10	9
Miscellaneous	* 72	12	9 $\frac{3}{4}$	25	2	8 $\frac{3}{4}$	31	6	4 $\frac{1}{2}$	† 546	16	3	2	7	11	14	6	5	6	17	6	1	2	9
	£339	18	5 $\frac{1}{4}$	319	11	2 $\frac{1}{4}$	555	12	9 $\frac{3}{4}$	913	14	1 $\frac{1}{2}$	449	3	3 $\frac{3}{4}$	348	13	5 $\frac{1}{2}$	223	6	3 $\frac{1}{2}$	294	13	2

* Includes £63 5s. 4d. for repairing the Government House at Caughnawaga.

† Including the sum of £543 12s. 6d. for the purchase of cloth, issued to the Indians of the District of Montreal, as a gratuity for their meritorious conduct, during the outbreak in Lower Canada.

APPENDIX No. 50.

UPPER CANADA.

ABSTRACT of the Expenditure of the Annual Parliamentary Grant, from 1836 to 1843, inclusive.

YEAR ENDING 31ST MARCH.																								
HEADS OF EXPENDITURE.	1836.			1837.			1838.			1839.			1840.			1841.			1842.			1843.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Presents	9119	15	10 ³ / ₄	9623	12	9 ¹ / ₂	3915	10	10	7938	16	11 ¹ / ₂	5986	8	3	10116	3	11	8252	6	10	11321	13	5 ¹ / ₂
* Contingencies	1145	17	5 ³ / ₄	1494	15	0	1044	12	8	1181	12	9	2670	3	7 ¹ / ₄	1672	17	2 ¹ / ₄	1176	17	8 ¹ / ₂	2671	19	7 ³ / ₄
Provisions.....	272	14	2	228	18	8 ³ / ₄	120	3	6 ¹ / ₂	314	16	3 ³ / ₄	929	4	3 ¹ / ₂	453	1	3 ¹ / ₂	483	6	0 ¹ / ₄	260	0	4 ¹ / ₄
Pensions to wounded Indians.....	25	5	5	30	6	6	10	2	2	20	4	0	15	3	2	13	19	9 ³ / ₄	15	3	0	15	3	0
Total.....	£10563	12	11 ¹ / ₂	11377	13	0 ¹ / ₄	5090	9	2 ¹ / ₂	9455	10	0 ¹ / ₄	9600	19	3 ³ / ₄	12256	2	2 ¹ / ₂	9927	13	6 ³ / ₄	14214	16	5 ¹ / ₂
Expense of the Establishment—																								
Salaries and Pay.....	1914	3	5	1869	18	9 ¹ / ₄	1649	8	2 ¹ / ₂	1812	13	6 ¹ / ₂	2583	2	4 ³ / ₄	3079	11	2 ¹ / ₂	3241	14	0	** 3065	6	0
Lodging Money.....	107	7	3 ¹ / ₄	114	4	7 ¹ / ₄	75	8	3 ³ / ₄	193	14	11 ³ / ₄	124	13	11 ³ / ₄	117	6	2 ³ / ₄	117	0	7	117	0	0
Pensions.....	395	1	8 ¹ / ₂	429	17	4 ¹ / ₄	583	2	4 ¹ / ₂	711	2	10	669	11	0	616	19	3	536	10	1	449	13	0
Total.....	£2416	12	4 ³ / ₄	2413	0	8 ³ / ₄	2307	18	10 ³ / ₄	2717	11	4 ¹ / ₄	3377	7	4 ¹ / ₂	3813	16	8 ³ / ₄	3895	4	8	3632	4	0
Grand Total of Expenditure.....	£12980	5	4 ¹ / ₄	13790	13	9	7398	8	1 ¹ / ₄	12173	1	4 ¹ / ₂	12978	6	8 ¹ / ₄	16069	18	10 ³ / ₄	13822	18	2 ³ / ₄	17847	0	5 ¹ / ₂
Means Applicable—																								
Amount of Parliamentary Grant unexpended..	399	14	7 ³ / ₄				5981	11	10 ³ / ₄	1206	18	7 ¹ / ₂	401	13	3 ³ / ₄									
Do do do overdrawn.....				410	13	9										2689	18	10 ³ / ₄	442	18	2 ³ / ₄	4467	0	5 ¹ / ₂
Parliamentary Grant.....	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0	13380	0	0
Balance from preceding year.....	2536	18	0 ¹ / ₄	2946	8	6							‡ 1217	5	7 ¹ / ₂	‡ 1623	6	5 ¹ / ₄						
Sums received on account of the Department..	9	15	10	73	9	6 ³ / ₄	0	15	0 ¹ / ₄	† 40	7	0	4	7	6	32	18	6 ¹ / ₂	0	|| 11	10	4	6	3
	£15926	13	10 ¹ / ₄	† 16399	18	0 ³ / ₄	13380	15	0 ¹ / ₄	13390	7	0	14601	13	1 ¹ / ₂	15036	4	11 ³ / ₄	13380	11	10	13384	6	3
Total Amount of the Parliamentary Grant exceeded in March, 1843, £5,938 14s. 6 ¹ / ₄ d.																								

* For further detail, see next page.
† Balance not to be carried on to the next year; by Treasury Order of 9th January, 1836.
‡ Overcharge in Account dated 30th September, 1837, per remarks of the Auditors.
§ No reason is given in the Commissariat Account why these balances are carried on.
|| Includes 10s. 1d. short, credited in the Account dated 31st March, 1837, per remarks of the Auditors.
** Exclusive of £562 13s. 2d. which has yet to be paid to the Officers and Artificers of the Manitoulin Establishment, for their Salaries up to the 31st March.

ITEMS comprising the charge for "Contingencies," in the foregoing Abstract.

	YEAR ENDING 31st MARCH.																							
	1836.			1837.			1838.			1839.			1840.			1841.			1842.			1843.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Transport, Cartage, Wharfage.....	202	18	9	573	19	6½	434	13	4½	572	12	8½	1654	5	3	839	14	7¼	567	19	11½	615	6	0¾
Travelling Expenses.....	128	12	7	255	15	1¾	52	5	2	204	4	2½	354	3	10	170	6	11¼	155	5	11	215	3	3
Postage.	75	0	3½	76	14	4½	63	7	8	68	9	6½	65	19	6¾	136	10	3¼	101	15	8	160	0	8
Stationery, Printing, &c.	2	19	9¼	5	11	0	7	8	7	13	4	4	5	14	1½	16	19	5½	11	2	11	49	10	2
Buildings for the Indians.....	257	8	0				37	11	1				229	3	4							1076	8	9
Expenditure for the Settlement at Sault St. Marie.	381	4	3½	349	14	1¼	61	12	10							5	18	2½						
Purchases for the Settlement at Manitoulin.....				59	8	2¾	34	5	0	262	3	7	320	13	9	478	0	9¾	260	8	6	340	0	7
Miscellaneous.....	97	13	9½	173	12	7¾	* 353	8	11¾	60	18	4½	40	3	9	25	6	10¼	80	4	9	215	10	2
	£1145	17	5¾	1494	15	0	1044	12	8	1181	12	9	2670	3	7¼	1672	17	2¼	1176	17	8½	2671	19	7¾

* Includes £254 4s. 7d. paid to the Moravian Indians of the River Thames, for the improvement on their Lands which were surrendered to the Crown, in 1836.

APPENDIX No. 51.

ACTUAL number of Indians who have received Presents, in Canada East, for the years:—

Date.	FULL EQUIPMENT.			COMMON EQUIPMENT.									Total number of Indians who have received Presents.	No. of Indians estimated for by the Chief Superintendent.	REMARKS.
	Chiefs.	Warriors	Women.	Chiefs.	Warriors	Women.	Boys.			Girls.					
							10 to 15 years of age.	5 to 9 years of age.	1 to 4 years of age.	10 to 14 years of age.	5 to 9 years of age.	1 to 4 years of age.			
1834															The number of Indians is not stated in the requisition for the issue of Presents, in 1834, registered in this office.
1835	1	3	16	67	824	945	158	184	255	129	189	257	3028	3035	
1836	1	3	15	67	798	948	178	183	217	164	175	230	2979	2979	
1837	1	2	13	70	837	984	179	187	221	168	175	223	3060	3057	
1838	1	2	13	75	804	963	189	195	219	171	160	202	2994	2994	
1839				22	168	201	26	44	36	24	38	35	3167	3038	723 men, 822 women, and 1,028 children, not classified. * 8 chiefs, 105 warriors, 115 women, 96 boys, 102 girls, Special Presents for the Indians of Restigouche and Caseassidia.
do															
1840	1	1	12	76	839	1021	195	217	235	177	227	217	3218	3126	
1841	1	1	10	73	845	1044	201	227	200	164	232	316	3214	3310	
1842	1	1	10	73	845	1044	201	227	200	164	232	216	3214	3301	
													* 426	426	

Commissariat, Canada,
Quebec, 14th February, 1843.

(Signed,) JOHN LANE,
A. C. G.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 52.

ACTUAL number of Indians who have received Presents in Canada West, in each year, from 1834 to 1842.

Date.	FULL EQUIPMENTS.			COMMON EQUIPMENT.									Total.	Remarks.	
	Chiefs.	Warriors.	Women.	Chiefs.	Warriors.	Widows.	Boys.			Girls.					
							10 to 15 years of age.	5 to 9 years of age.	1 to 4 years of age.	10 to 14 years of age.	5 to 9 years of age.	1 to 4 years of age.			
1834	51	45	77	179	2234	2708	594	692	641	457	641	754	9073	* Children not class- ed according to age { Issued in 1837. do 1839. do 1840.
1835	77	49	121	291	2967	3726	672	807	799	479	754	847	{ 11589 *375	12464	
1836	78	49	87	166	2201	2887	637	670	716	455	621	774	.....	9341
1837	{ 50 8 5	32	53	32	1253	1471	239	272	457	162	234	489	4744	7706	
		2	7	81	540	732	141	163	163	102	203	221	2363		
		7	9	150	183	50	29	27	47	46	37	599			
1838	39	35	47	162	2118	2517	500	585	580	398	539	671	.....	8191
1839	65	67	91	148	2311	2722	600	594	607	509	521	676	.....	8911
1840	66	34	96	140	2337	2723	632	590	721	458	556	810	.....	9163
1841	69	61	90	182	2901	3327	679	788	794	555	694	862	.....	11002
1842	97	81	142	219	3689	4357	1115	942	1106	868	872	1188	.....	14670

Commissariat, Canada,
Quebec, 21st January, 1843.

(Signed,) JOHN LANE,
A. C. G.

APPENDIX No. 53.

RETURN of the Indian Tribes of Canada East, according to the Classification adopted in framing the Estimate of the year 1844.

No.	NAME.	VILLAGE OR RESIDENCE.	Chiefs.	Warriors.	Women.	Boys.			Girls.			Total
						10 to 15 years of age.	5 to 9.	1 to 4.	10 to 14 years of age.	5 to 9.	1 to 4.	
1	Huron	La Jeune Lorette.....	6	58	55	8	6	11	16	13	16	189
2	Amalacite, Micmac, and Abenagois ...	Uncertain	11	54	66	11	7	.....	.....	3	28	180
3	Abenagois	Becancour	5	19	33	7	5	4	2	7	2	84
4	Algonquin	In the neighbourhood of Three Rivers ...	3	22	34	5	9	10	3	3	3	92
5	Tet� de Boule.....	River St. Maurice, and Indian Territory..	3	28	22	1	10	7	6	6	3	86
6	Iroquois	Caughnawaga	19	247	306	61	67	72	53	66	64	955
7	Iroquois	St. Regis	12	106	127	33	35	33	17	33	54	450
8	Abenagois.....	St. Francis	9	91	111	14	27	32	14	26	29	353
9	Nipissing	Lake of the Two Mountains.....	4	71	85	23	15	12	17	29	7	263
10	Algonquin	do do	3	92	116	23	20	19	29	26	5	333
11	Iroquois	do do	9	78	103	17	19	24	22	21	23	316
Total			84	866	1058	203	220	224	179	233	234	3301

Memorandum.—Extra Presents or Full Equipments are issued as follows :—To one Chief, one and a half yards strouds, and three yards of linen; to two Warriors, half a yard stroud each; and to twelve wives or widows of wounded Indians, one yard of stroud each.

Remarks.—The Indians marked No. 2, subsist principally by hunting and fishing, and have no fixed residence. The Tet  de Boule Indians (No. 5) are all hunters.

Indian Office,
Montreal, 25th March, 1843.

(Signed,) D. F. NAPIER,
S. I. A.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX					
NUMERICAL RETURN of Indians					
NATION.	RESIDENCE.	FULL EQUIPMENT.			Chiefs.
		Chiefs.	Warriors.	Women.	
Pottawattimies.....	St. Clair Rapids.....	6	13	8	20
Chippawas	Do do				
Do	Chenail Ecarté.				
Do	River aux Sables....				
Total.....					
Chippawas	Suginong, Upper St. Clair.....	5	10	5	6
Hurons.....	Amherstburgh	2		3	1
Chippawas	do	1		1	3
Shawnees.....	do				
Munsees.....	do				
Extra requisition.....	do				1
Total.....		3	0	4	5
Chippawas	Of the Thames, Delaware.	3	5	5	10
Munsees.....	do do		4	4	5
Moravians.....	do do	2	2	6	1
Total.....		5	11	15	16
SIX NATIONS.					
Upper Mohawks.....	Residing on the Grand River.....				22
Lower do		1		1	11
Mohawks of the Bay of Quinté					2
Clear Skys, Onandagas.....					10
Bearfoot, do					1
Nekerontoras, Senecas			1	1	1
Kay-hay-togas, do					2
Oneida, Joseph.....		1			5
Peter Green, Aughagas.					5
Upper Cayugas					6
Lower do					9
Tuscaroras					7
Tutulies					2
Delawares					3
St. Regis.....					
Muntures.....					1
Old Nanticake.					2
Young do					1
Aughgua, Joseph.....					6
Canada Family.....					
Hayentayana.....					1
Brant Family					
Total.....		2	1	2	97
Mississagas	River Credit.....				3
Do	Rice Lake.....				3
Do	Mud Lake.....				3
Do	Alnwick				3
Mohawks	Bay of Quinté.....				4
Yellow-head Tribe.....	Coldwater Narrows	10	3	8	2
John Aisance's do.....	do do				
Chippawas and Ottawas.....	{ Manitoulin Island, Saugeen, Owen's Sound, Sturgeon Bay, Sault St. Marie and Lake Superior, Mani- toulin Island to Coldwater, Mani- toulin Island to St. Joseph's, River St. Clair or Saginaw, Michicopton, St. Mary's, Lake Superior, and Drummond Island..... }	59	33	93	36
Grand total.....		90	71	135	198

275

Appendix
(T.)
24th June.

No. 54.

RECEIVING PRESENTS in the year 1842.

Appendix
(T.)
24th June.

COMMON EQUIPMENT.								
Warriors.	Women.	Boys.			Girls.			Total.
		10 to 15	5 to 9	1 to 4	10 to 14	5 to 9	1 to 4	
269	360	78	84	70	90	70	72	1140
197	229	110	36	13	70	45	15	741
28	27	.....	3	10	2	5	7	88
58	65	17	19	8	7	16	19	214
6	10	1	2	.....	.....	1	2	22
8	15	3	4	4	1	5	3	44
100	117	21	28	22	10	27	31	368
104	115	19	29	31	20	13	24	378
55	70	20	12	23	14	21	14	242
36	36	8	10	11	6	11	14	143
195	221	47	51	65	40	45	52	763
65	114	24	20	30	27	32	30	364
77	87	19	23	26	18	19	28	310
20	27	8	6	4	8	9	10	94
50	68	10	23	15	7	14	22	219
19	33	5	3	1	1	1	.....	64
19	18	2	3	4	2	3	1	55
11	14	4	6	4	1	6	4	52
4	10	3	3	2	5	3	6	42
15	28	5	7	2	4	5	4	75
34	29	10	4	5	8	10	8	114
77	91	15	16	17	17	24	21	287
42	57	12	14	16	8	14	22	192
9	14	3	5	1	2	1	3	40
37	46	7	7	6	4	7	10	127
.....	2	1	2	1	.....	.....	.....	6
2	4	.....	2	2	1	3	5	20
2	10	2	4	1	.....	4	5	30
4	9	1	.....	1	.....	1	.....	17
21	21	4	10	3	6	3	8	82
3	2	.....	1	.....	.....	2	1	9
3	3	2	.....	3	1	1	.....	14
2	4	1	1	1	.....	1	.....	10
516	691	138	160	145	120	163	188	2223
62	73	14	29	22	12	19	20	254
40	50	10	11	7	9	5	10	145
50	55	10	12	11	10	11	13	175
70	75	10	12	20	12	11	20	233
90	80	30	17	34	30	34	35	354
135	180	24	35	24	18	14	25	478
1488	1665	459	352	355	300	308	569	5917
3212	3796	951	827	988	721	752	1050	12791

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX

RETURN of the number of Indians who RECEIVED

TRIBES.	RESIDENCE.	DESERVING.		
		Chiefs.	Warriors.	Wives.
Chippawas and Ottawas.....	Manitoulin Island	13	15	6
Chippawas and Pottawatimies	Saugeen, Owen's Sound, and Sturgeon Bay ...	6	1	6
do do	Sault St. Marie and Lake Superior.....	6	2	6
do do	From Manitoulin Island to Coldwater	3	5	6
do do	do to St. Joseph's.....	4	2	4
do do	River St. Clair (Sauginaw)	2	2	2
Total.....	Visitors within the British Territory ...	34	27	40
Chippawas and Ottawas	Lake Michigan	4	8	14
do do	St. Marie, Lake Superior and Drummond's Island	4	2	2
	From the United States.....	8	10	16
	Grand Total	42	37	56
In the year 1840.				
Chippawas	Lake Superior, Sault, Lake Michigan.....	4	2	3
Minominies.....	Bo-che-we-qua	2	1	4
Ottawas	Lake Michigan	7	5	13
Chippawas, Ottawas, and Pottawatimies	Manitoulin Island	17	9	20
do do do	Lake of the Woods, Red River, Saugeen, and north shores of Lake Huron.....	20	13	40
	Total.....	50	30	80
In 1841.				
Ottawas		11	6	11
Minominies.....		4	4	6
Pottawatimies.....		2		1
Chippawas		21	20	32
	Total.....	38	30	50

STATEMENT shewing the number of Indians Visiting at Manatowawanning, in August 1842;

RESIDENCE.	NATION.	DESERVING.		
		Chiefs.	Warriors.	Wives.
Lake Huron, B.	Ottawas, Chippawas, and Pottawatimies	36	22	45
do	Half Breeds			
do	Munsees and Chippawas			
do	Chippawas of Saugeen			
do	Nottawasaga.....			
Lake Superior, U. S.	Chippawas	8	1	9
Lake Michigan	Ottawas and Chippawas	10	12	22
do	do do			
do	do do		1	1
Red River, B.	Chippawas.....	3		3
Green Bay, U. S.	Minominies.....	7	4	9
	Total Visiting.....	64	40	89
	Amount of the Estimate.....	50	30	80
	Number returned without receiving Presents...	14	10	9

PRESENTS at MANITOWAWANNING in the year 1839.

COMMON EQUIPMEET.									Total.
Chiefs.	Warriors.	Women.	Boys.			Girls.			
			From 10 to 15 years of age.	From 5 to 9 years of age.	1 to 4.	From 10 to 14 years of age.	5 to 9.	1 to 4.	
1	190	166	42	48	43	37	36	48	655
4	166	128	31	30	29	21	27	43	492
2	99	90	19	25	16	20	7	27	319
2	105	133	21	18	26	23	16	21	379
2	72	121	26	27	25	18	8	22	331
2	52	33	5	7	5	5	8	5	128
13	684	671	144	155	144	124	102	166	2304
.....	192	244	48	41	65	30	35	66	747
1	60	73	21	14	14	29	11	22	253
1	252	317	69	55	79	59	46	88	1000
14	936	988	213	210	223	183	148	254	3304
6	146	193	41	32	40	37	37	51	592
2	53	66	35	4	10	33	10	21	241
7	295	390	116	87	87	43	59	130	1239
9	223	273	69	49	76	43	61	77	926
6	589	542	135	120	202	94	93	205	2059
30	1306	1464	396	292	415	250	260	284	5057
4	265	322	59	82	86	26	68	84	1024
3	26	27	8	9	13	5	5	9	119
1	36	40	3	13	11	6	9	10	132
8	797	750	137	172	174	112	160	216	2599
16	1024	1139	207	276	284	149	242	319	3874

and also the amount of the Estimate, and the number who returned without having received Presents.

COMMON EQUIPMENT.									Total.
Chiefs.	Warriors.	Women.	Boys.			Girls.			
			10 to 15 years of age.	5 to 9.	1 to 4.	10 to 14 years of age.	5 to 9.	1 to 4.	
13	601	621	156	142	208	112	130	264	2350
.....	77	94	30	26	32	23	23	33	338
.....	112	.....	.....	.....	.....	.....	.....	.....	112
.....	22	29	5	4	3	6	4	7	80
.....	3	3	2	2	.....	1	1	2	14
12	137	179	67	24	122	24	26	47	656
4	328	469	103	121	101	82	87	111	1450
.....	10	14	.....	3	.....	4	2	.....	33
.....	42	49	8	20	11	5	15	12	164
2	29	20	26	7	13	4	5	13	125
1	131	141	33	37	33	23	20	51	490
32	1492	1619	430	386	523	284	313	540	5812
30	1200	1400	400	300	500	250	260	500	5000
2	292	219	30	86	23	34	53	40	812

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

STATEMENT of the number of INDIANS who RECEIVED PRESENTS at MANITOULIN ISLAND, in each year, from 1836 to 1842.

Y E A R S .	Residents within the British Territory.	Visiting from the United States.	T O T A L .
1836			2697
1837	1370	1831	3201
1838	1749	848	2597
1839	2304	1000	3304
1840			5057
1841			3874
1842	2095	2793	* 4888

* 5,000 suits were issued—112 canoemen having each received two suits.

APPENDIX No. 56.

EXTRACT from a Letter, from the Chief Superintendent of Indian Affairs, to the Commissioners, dated 6th February, 1843.

“ An explanation of the Note appended to the Return, in which I refer to the supply of Indian Presents taken for the use of the Militia, in 1837, is required. With reference to the fact, that the value of those stores, £4,428 5s. 5d., was placed to the credit of the Department, in 1838, after which date it would appear to the Commissioners, that there could be no exception to those stores being replaced in kind,—

“ I beg to observe, that although that sum was placed to the credit of the Department, I always entertained the expectation that it would be expended in replacing the stores taken for the use of the Militia; and I was justified in that expectation by the fact, that the Commissariat held in their possession, approved requisitions for the Presents due to the Resident Indians, which could only be complied with by the replacing the goods, or taking from the supply sent out, upon estimates, for subsequent years, or obtaining them, by purchase, in this country. The money could not be distributed in lieu; and, therefore, the circumstance of the Commissary General crediting the Department with the amount, well aware, at the time, that many requisitions remained in his possession unacted upon for want of goods, should have induced him to take steps to have those taken for the use of the Militia replaced.

AMOUNT of Articles of INDIAN PRESENTS issued for Special Services, from 1st October, 1837, to 31st March, 1838, not chargeable to the Indian Department.

STATIONS.....	KINGSTON.			TORONTO.												PENETANGUISHINE.			Total and Prices.	Amount Sterling		
	DATES } 1837. Dec. 10th.	1838. Jan. 12th.	Feb. 27th.	1837. Oct. 31st.	Dec. 5th.	Dec. 8th.	Dec. 9th & 10th.	Dec. 14th.	Dec. 18th & 27th.	Dec. 16th.	Dec. 13th.	1838. Jan. 26th.	Jan. 26th.	Jan. 7th.	Feb. 3rd.	Dec. 6th.	1837. Dec. 7th.	Dec. 8th.				
ARTICLES.	To the Ordnance.	The Queen's Marine Ar- tillery.	Indian Warriors returning from the defence of Kingston.	The Mayor of Toronto.	Barrack Master Evatt.	Royal Engineers.	Barrack Master Evatt.	The Militia.	A. C. G. Thompson, for Chippawa Militia.	Magistrates at Barrie.	Commissariat Office, to cure meat for Volunteers.	D. A. C. Gen. Wickens, for Pallisades for 32nd Regt.	D. A. C. Gen. Miller, for Pallisades for Troops at Amherstburg.	A. C. Gen. Thompson, for Militia under Colonel M'Nab.	Barrack Master Evatt.	Magistrates at Barrie.	Fort Adjutant Keating.	Magistrates for Volunteers.				
Chiefs' Guns..... No.	82			875														32	979 at 34s. 6d.	£ 1688	s. 5	d. 5
Rifles do	265			255													39	37	596 at 32s. 24	959	11	2
Common do	81			216												150			447 at 16s. 12	359	16	8
Gun Worms do	4722																		4722 at 2s. 15 p. 12...	39	11	11
Bullet Moulds do	300																		300 at 6d.	7	10	0
Gun Locks				918															918 at £2 6s. p. 12...	175	19	0
Gun Flints					1000											200	60	500	{ 760 at 13s. per M.	0	9	10
Tomahawks with Pipe Handles						13												150	{ 1000 at 17s. 10d. 2 p. do	0	17	10
2½ point Blankets							1000	150	100					800					163 at 3s. 8d. 85	30	9	2
do do															353				2050 at 7s. 4d. 2	753	7	6
Double barr do															447				353 at 9s. 3d. 82	164	9	4
Tin Kettles	16						76	16											447 at 8s. 5d. ½	189	5	6
Flags.....									10										108 at £1 6s. 8d. 27 p. 10	14	8	2
Silk Hankerchiefs			60																10 at 6s. 9d. 9	3	8	3
Butcher's Knives											6								60 at 23s. per 12	5	15	0
Pairs of Shoes			39																6 at 4s. 8d. 7 p. 12.	0	2	4
Osnaburg, yards												401½	400						39 at 4s. 7d. 05	8	18	11
Ball, lbs.									35							200		180	801½ at 6d. 39	21	6	10
																			415 at 25s. per cwt....	4	12	7
																				£4428	5	5

Commissariat, Canada,
Quebec, 31st March, 1838.

(Signed,) R. I. ROUTH,
C. G.

APPENDIX No. 57.

SCHEDULE OF EQUIPMENTS for the INDIANS of LOWER CANADA, as approved in the years 1830-34, and 1836.

ARTICLES.	Roman Catholic Missionaries.			FULL EQUIPMENT. For Indians wounded in action with the enemy, for their wives, and for the widows of Indians killed in action, as well as for others having extraordinary claims.									COMMON EQUIPMENT.								
				Chief.			Warrior.			Wife or Widow of a Chief or Warrior.			Chief.			Warrior.			Wife of a Chief or Warrior.		
	1830.	1834.	1836.	1830.	1834.	1836.	1830.	1834.	1836.	1830.	1834.	1836.	1830.	1834.	1836.	1830.	1834.	1836.	1830.	1834.	1836.
Cloth.....yards.		7½		2½	3					2½	3		0¾	1							
Molton.....do										1¼	1½					1½	2		0¾	1	
Ratteen.....do		3					2½	3											1¼	2	3
Strouds.....do				0½	0½	4½	0½	0½	3			4	0½	0½	3	0½	0½	2½			
Caddies.....do																					
Blankets.....	{ 1 Point.....number.																				
	{ 1½ do.....do																				
	{ 2 do.....do																				
	{ 2½ do.....do									1	1	1	1	1	1	1	1	1	1	1	1
	{ 3 do.....do																				
Flannel.....yards.		10		1	1	1	1	1	1				1	1	1	1	1	1			
Irish Linen.....do		12		3	6	6							3	6	3						
Printed Calico.....do										2½						2½			2½		
Striped Cotton.....do							2½									2½					
Factory Cotton, Unbleached.....do								5	5		5	5					5	3		5	3
Silk Handkerchiefs.....number.				1																	
Hats.....	{ Chiefs, laced.....do			1																	
	{ Plain.....do						1														
Sewing Thread.....ounces.				0½			0½			0½			0½			0½			0½		
Sewing Needles.....number.				2			2			2			2			2			2		
Horn, Ivory, or Box Combs.....do				1			1			1			1			1			1		
Awls.....do				1			1			1			1			1			1		
Fire Steels.....do				1			1						1			1					
Butchers' Knives.....do				1			1			1			1			1			1		
Gartering or Binding.....yards.				6			6			12			6			6			12		
Tobacco.....pounds.				4	3		3						4	4		2	2				
Ball.....do				3	2	3	2	3	2				3	3	3	2	2	2			
Shot.....do				9	6	9	6	6	6				9	9	9	6	6	6			
Gunpowder.....do				3	2	3	2	2	2				3	3	3	2	2	2			
Flints.....number.				6			4	2					6			4					
Gunworms.....do				1			1						1			1					

Appendix
(T.)

24th June.

COMMON EQUIPMENT.

[illegible]

LIST of Articles not comprised in the Schedule of Equipments of Presents, which may be issued to meritorious Chiefs and Warriors, and their Families, under the denomination of Extra Presents.

Flags		
Medals		
Guns	} Chiefs	
		} Rifles
		} Common
Brass Kettles		
Shoes		

The Superintendent will be at liberty to exercise his discretion as to the article to be issued to the individual; but the expense, in the whole, must never exceed £9 Sterling, for every 100 Chiefs or Warriors, at the prime cost prices of the Treasury List, in force at the time of Superintendent's requisition upon the Local Commissariat Office.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 58.

INDIAN PRESENTS.

LIST OF ARTICLES not comprised in the Schedule of EQUIPMENTS of PRESENTS, which may be issued to meritorious Chiefs and Warriors, under the denomination of Extra Articles.

FLAGS	The Superintendent will be at liberty to exercise his discretion as to the article to be issued to the individual ; but the expense, in the whole, must never exceed £9 sterling, for every 100 Chiefs or Warriors, at the prime cost prices of the Treasury List, in force at the time of the Superintendent's requisition upon the local Commissariat Officer.
MEDALS.....	
CHIEFS' GUNS	
RIFLES.....	
BRASS KETTLES.....	
SHOES	

SAMUEL P. JARVIS,
Chief Superintendent, I. A.

Indian Office,
Toronto, November 29th, 1837.

REVISED SCHEDULE OF EQUIPMENTS, AS PRESENTS, FOR INDIANS OF UPPER CANADA.

ARTICLES.	FULL EQUIPMENT. For Indians wounded in action with the enemy, and for their Wives, and for the Widows of Indians killed in action, as well as for others having extraordinary claims.			COMMON EQUIPMENT.									Width, in inches, of Clothing com- posing Equipment.
	Chief.	Warrior.	Wife or Widow.	Chief.	Warrior.	Wife of Chief or Warrior.	Boys.			Girls.			
							10 to 15 years.	5 to 9 years.	1 to 4 years.	10 to 14 years.	5 to 9 years.	1 to 4 years.	
Cloth, blue and Grey,.....yards.	2½	.....	2½	0¾	.....	.....	.....	.....	.....	.....	.....	.....	60
Caddies .....do	.....	.....	.....	.....	.....	.....	.....	0¾	.....	0¾	0½	.....	24
Molton .....do	.....	.....	1¼	.....	1½	.....	.....	.....	.....	.....	.....	.....	27
Ratteen, blue and grey.....do	.....	2½	.....	.....	.....	0¾	0½	.....	0¼	.....	.....	.....	54
Strouds.....do	0¾	0¾	.....	0¾	0¾	1¾	0¾	0¼	.....	1¼	0¾	0½	54
Irish Linen.....do	8	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	36
Printed Calico, not Furniture...do	.....	.....	2½	.....	.....	2½	.....	.....	.....	2	1½	1	39
Grey Domestic Cotton .....do	.....	2½	.....	.....	2½	.....	2	1½	1	.....	.....	.....	45
Blankets ... { 1 Point.....number.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
{ 1½ do .....do	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1	.....	.....
{ 2 do .....do	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....
{ 2½ do .....do	.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	.....	.....
{ 3 do .....do	1	1	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
Cotton Shawls, twilled.. .....do	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sewing Thread.....ounces.	1	0½	1	0½	0½	1	.....	.....	.....	.....	.....	.....	.....
Sewing Needles.....number.	4	4	4	4	4	4	.....	.....	.....	.....	.....	.....	.....
Combs, horn or box.....do	1	1	1	1	1	1	.....	.....	.....	.....	.....	.....	.....
Awls .....do	1	1	1	1	1	1	.....	.....	.....	.....	.....	.....	.....
Butchers' Knives.....do	1	1	1	1	1	1	.....	.....	.....	.....	.....	.....	.....
Tobacco.....pounds.	4	3	.....	3	2	.....	.....	.....	.....	.....	.....	.....	.....
Ball.....do	3	2	.....	3	2	.....	.....	.....	.....	.....	.....	.....	.....
Shot .....do	9	7	.....	9	7	.....	.....	.....	.....	.....	.....	.....	.....
Gunpowder.....do	4	3	.....	4	3	.....	.....	.....	.....	.....	.....	.....	.....
Flints.....number.	6	4	.....	6	4	.....	.....	.....	.....	.....	.....	.....	.....

SAMUEL P. JARVIS,
Chief Superintendent.

Indian Office,
Toronto, November 29th, 1837.

TORONTO.—Approved this 29th November, 1837.
F. B. HEAD.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 59.

AVERAGE Expense of each Class of EQUIPMENTS, for INDIANS in CANADA WEST and CANADA EAST.

CANADA WEST.		Amount. Sterling.		
		£	s.	d.
Full Equipment.....	{ Chief	1	17	8½
	{ Warrior	1	6	6½
	{ Woman	1	5	0¾
Common Equipment.....	{ Chief	1	5	8
	{ Warrior	0	19	3
	{ Woman	0	18	9½
	{ Boys { 10 to 15	0	8	5½
	{ 5 to 9	0	6	5½
	{ 1 to 4	0	4	7
	{ Girls..... { 10 to 14	0	12	1½
	{ 5 to 9	0	8	6¾
	{ 1 to 4	0	5	10½
CANADA EAST.				
Full Equipment.....	{ Chief	1	14	11½
	{ Warrior	1	3	3½
	{ Woman	1	1	1
Common Equipment.....	{ Chief	1	6	8
	{ Warrior	1	0	11½
	{ Woman	0	17	4
	{ Boys and Girls.... { 10 to 15	0	10	6
	{ 5 to 9	0	7	6½
	{ 1 to 4	0	4	1½

(Signed,) JOHN LANE, A. C. G.
(Signed,) WILLIAM FILDER, C. G.

APPENDIX No. 60.

STATEMENT of PRESENTS issued at DRUMMOND'S ISLAND, on the present System, with their cost at the Montreal prices, 1824.

TOTAL amount of Issues to 4000 Indians, £7630 5s. 5½d., each Individual receiving annually the following articles of Clothing:—

The Men.	The Women.	Boys from 5 to 15.	Boys from 1 to 4.	Girls from 5 to 14.	Girls from 1 to 4.
1 pair Leggins	1 pair Leggins	1 pair Leggins	1 pair Leggins	1 pair Leggins	1 Petticoat.
1 Wrapper	1 Petticoat.....	1 Wrapper	1 Blanket	1 Petticoat	1 Blanket.
1 Blanket	1 Blanket	1 Blanket	1 Shirt.....	1 Blanket	1 Shirt.
1 Shirt.....	1 Shirt	1 Shirt.....		1 Shirt.....	

Besides which, Ammunition, Tobacco, Knives, Combs, Awls, &c., according to the Schedule of Equipment; and the men, once in three years, get each either a Gun, a Kettle, a Net, or a Sail. These Presents are well calculated, and embrace all the necessary articles for the savage life of the Indians.

Suppose that one half of the 4000 were to become civilized, (any number will bear the same proportion as to the expense), the sum of £3815 2s. 9d. would be disposable in rendering them more comfortable in their new mode of life, in something like the following manner:—

Appendix (T.) 24th June.		540 Men.						Appendix (T.) 24th June.		
			£	s.	d.		£	s.	d.	
A. 1755		Yards of Cloth for capot and trousers, at 10s.....	877	10	0					
B. 3240		do Factory Cotton, two shirts each, at 1s.....	162	0	0					
E. 540		Pairs of beef Shoes, at 2s.	54	0	0					
F. 540		do woollen Socks, at 2s., is.....	£ 54 0 0							
		540 Wollen Hats, at 5s. 6d., is.....	148 10 0							
			202	10	0					
		270 Three point Blankets, allowing one in two years	247	10	0		1543	10	0	
		590 Women.								
		2950 Yards of Factory Cotton, two shirts each, at 1s.....	147	10	0					
C. 1180		do Turkey Stripe, one short gown each, at 1s. 9d.....	103	5	0					
D. 2360		do home made coloured Flannel, upper garments, at 5s.	590	0	0					
295		do Ratteen for leggins, at 7s. 6d.	110	12	6					
		590 Pairs of beef Shoes, at 2s.	59	0	0					
		295 2½ point Blankets, or one in two years, at 13s. 9d.....	202	16	3		1213	3	9	
		95 Boys from 10 to 15 years of age, and 126 from 5 to 9, making 221, and average as follows :—								
		276 Yards of home made Flannel for jackets and trousers, at 5s.	69	0	0					
		422 do Factory Cotton, at 1s.....	22	2	0					
		221 Pairs of beef Shoes, at 1s. 3d.	13	16	3					
		221 do woollen Socks, at 1s.	11	1	0					
		47 2 point Blankets, at 9s. 7d. } one in two years	22	10	5					
		63 1½ do do at 7s. 11d. }	24	18	9		163	8	5	
		257 Boys from 1 to 4.								
		129 Yards of home made Flannel, at 5s.....	32	5	0					
		257 do Factory Cotton, at 1s.	12	17	0					
		100 Pairs of beef Shoes (infants not requiring any), at 1s.	5	0	0					
		100 do woollen Socks, at 9d.	3	15	0					
		129 1 point Blankets, one in two years, at 7s. 1d.....	40	13	9		94	10	9	
		52 Girls, from 10 to 14 years of age, and 78 from 5 to 9, make 130, and average as follows :—								
		163 Yards home made Flannel, at 5s.	40	15	0					
		260 do Factory Cotton, at 1s.....	13	0	0					
		130 Pairs beef Shoes, at 1s. 3d.	8	2	6					
		130 do Socks, at 1s.	6	10	0					
		26 2 point Blankets, at 9s. 7d. } one in two years.....	12	9	2					
		39 1½ do do at 7s. 11d. }	15	8	9		96	5	5	
		261 Girls, from 1 to 4 years of age.								
		131 Yards of home made Flannel, at 5s.	32	15	0					
		131 do Factory Cotton, at 1s.	6	11	0					
		60 Pairs of Socks, at 9d.	2	5	0					
		60 do Shoes, at 1s.	3	1	0		44	12	0	
		Extra Articles.								
		540 Pounds Gunpowder, one pound to each man, per 100 lbs. £9 11s. 8d.	51	15	0					
		2160 do Ball and Shot (say 20 cwt.).....	58	6	8					
		40 do Sewing Thread	11	13	4					
		1130 Combs, one to each man and woman	37	13	4					
		1130 Butchers' Knives.....	38	16	10½					
		880 Pounds of Net Thread, at 4d. per net, allowing one net to each man in two years	179	18	9					
		2000 Fish Hooks, per 100, 2s. 6d.	2	10	0		380	15	11½	
							£3536	4	3½	

There remains a Balance of £278 18s. 5½d. annually, in favor of this plan, with which the Indian can, occasionally, be supplied with a gun or a kettle, &c. as necessity may require. And they are, in my humble opinion, much better supplied for their new mode of life, than with the Presents now issued. And I have no doubt but that a still better selection of clothing, both as to cost and quality, could be made, by persons well versed in merchandize.

Each Individual would now get the following articles of Clothing :—

The Men.	The Women.	Boys, 5 to 15.	Boys, 1 to 4.	Girls, 5 to 14.	Girls, 1 to 4.
1 Coat.....	2 Shirts.....	1 Jacket	1 Flannel Over-dress.....	1 Flannel Over-dress	1 Flannel Over-dress.....
1 pair Trousers.	1 Short Gown..	2 Shirts	2 Shirts.....	2 Shirts.....	2 Shirts.....
2 Shirts.....	1 Gown.....	1 pair Trousers.	1 p. Shoes } For those who	1 pair Shoes.....	1 p. Shoes } For those who
1 pair Shoes....	1 pair Leggins..	1 do Shoes....	1 p. Socks } can walk.	1 do Socks.....	1 p. Socks } can walk.
1 do Socks....	1 do Shocs....	1 do Socks....	1 Blanket.	1 Blanket	1 Blanket
1 Hat	1 do Blanket..	1 Blanket	In 2 years.	In 2 years.	In 2 years.
1 Blanket	In 2 years.	In 2 years.			
In 2 years.					

Appendix
(T.)
24th June.

A.—A Cloth manufactured in this country, is much stronger, and, I believe, would answer the purpose fully as well as imported cloths.
B.—Is a Cotton manufactured in the United States, a strong Shirting, sold in this country, for 10d. or 1s. per yard.
C.—Turkey stripe is a dark colored Cotton, stronger and cheaper than Printed Calico.
D.—A Flannel made and much worn by the farmers in this country.
E.—Beef Shoes, made by the Canadians in Lower Canada.
F.—Woollen Socks, made by the farmers in both Provinces.

Appendix
(T.)
24th June.

(Signed),

T. G. ANDERSON,
Clerk Indian Department, (in charge).

Pentanguishine, 19th March, 1829.*

* In March, 1843, Mr. Anderson reported to the Commissioners, that he could not devise any plan by which a change of Equipment, for civilized Indians, could be managed, without adding considerably to the expense. He, therefore, begged leave to suggest, that no change be made for the present.

APPENDIX No. 61.

No. 1.—FOR THE MEN.		Sterling.		
		£	s.	d.
Coat and Trousers.—4 yards Strouds, at 2s. 10d., 65.....		0	11	6½
Making and Trimming.....		0	10	0
* 2 Shirts.—5 yards Striped Cotton,—no such article in the Indian Reserve Store,—charged at the price of Grey Domestic Cotton, 5¼d per yard.....		0	2	2½
Making, &c.....		0	2	0
1 Blanket—3 Point.....		0	9	3½
1 Hat.....		0	2	5½
		£1	17	6
FOR THE WOMEN.				
Strouds—3 yards, at 2s. 10d., 65.....		0	8	8
* White Calico—3 yards,—none in Store,—charged at the same rate as Grey Domestic Cotton, 5¼d. per yard.....		0	1	3½
1 Blanket—2½ Point.....		0	7	4½
1 Hat.....		0	2	5½
		£0	19	9½
No. 2.				
Coat and Trousers.—4 yards coarse Cloth, at 4s. 10d., 77.....		0	19	7
Making and trimming.....		0	10	0
2 Shirts—4½ yards Factory Cotton, at 5¼d.....		0	1	11½
Making, &c. at 10d. each.....		0	1	8
* 1 pair Beef Shoes.....		0	1	3
* 1 pair Woollen Socks.....		0	0	8
1 Hat.....		0	2	5½
1 Blanket—3 Point—in two years, at 9s. 3d.; 82, say 1s. 2d.		0	4	8
		£2	2	3
FOR THE WOMEN.				
2 Shirts.—5 yards Factory Cotton, at 5¼d.....		0	2	2½
Making, &c.....		0	1	8
* 1 Short Gown.—2½ yards Turkey Stripe—none in Store—charged at the rate of Printed Calico, 1s. 2d.; 17 per yard.....		0	2	11½
Making, &c.....		0	1	0
* 1 Flannel Gown.—8 yards home made Flannel,—none in Store.—supposed value 1s. 6d. per yard.....		0	12	0
Making, &c.....		0	1	3
* 1 pair Leggins.—¾ yard Ratteen, at 3s. 6d.; 17 per yard.....		0	2	7½
Making, &c.....		0	0	6
* 1 pair Beef Shoes.....		0	1	3
1 Blanket—2½ Point—in two years, at 7s. 4d.; 2, say 1s. 2d.		0	3	8
		£1	9	1¼
BOYS, FROM 5 TO 15 YEARS OF AGE.				
* 1 Jacket and Trousers.—4½ yards home made Flannel, at 1s. 6d.....		0	6	9
Making, &c.....		0	1	8
2 Shirts.—4 yards Factory Cotton, at 5¼d. per yard.....		0	1	9
Making, &c.....		0	1	8
* 1 pair Beef Shoes.....		0	1	0
1 Blanket—2 Point—in two years, at 4s. 10d.; 27, say 1s. 2d.....		0	2	5
* 1 pair Woollen Socks.....		0	0	8
		£0	15	11

Appendix (T.) 24th June.	Boys, from 1 to 4 Years of Age.				Sterling.			Appendix (T.) 24th June.
					£	s.	d.	
	* 1 Over-dress.—2 yards home made Flannel, at 1s. 6d.				0	3	0	
	Making, &c.				0	0	10	
	2 Shirts.—3 yards Factory Cotton, at 5¼d.				0	1	3¾	
	Making, &c.				0	1	8	
	* 1 pair Woollen Socks				0	0	6	
	1 Blanket—2 Point—in two years, at 4s. 10d.; 27, say 1s. 2d.				0	2	5	
	* 1 pair Beef Shoes				0	0	10	
					£0	10	6¾	
Girls, from 5 to 14 Years of Age.								
	* 1 Over-dress.—8 yards home made Flannel, at 1s. 6d.				0	12	0	
	Making, &c.				0	1	0	
	2 Shirts.—5 yards Factory Cotton, at 5¼d.				0	2	2¼	
	Making, &c.				0	1	8	
	* 1 pair Beef Shoes				0	1	0	
	* 1 pair Woollen Socks				0	0	8	
	1 Blanket—2 Point—in two years, at 4s. 10d.; 27, say 1s. 2d.				0	2	5	
					£1	0	11¼	
Girls, from 1 to 4 Years of Age.								
	* 1 Over-dress.—2 yards home made Flannel, at 1s. 6d.				0	3	0	
	Making, &c.				0	1	0	
	2 Shirts.—5 yards Factory Cotton, at 5¼d.				0	2	2¼	
	Making, &c.				0	1	8	
	* 1 pair Beef Shoes				0	0	10	
	* 1 pair Woollen Socks				0	0	6	
	1 Blanket—2 Point—in two years, at 4s. 10d., 27				0	2	5	
					£0	11	7¼	

The articles marked (*) are not in Store. The prices affixed are the nearest approximate, or that can be come to, at Quebec. The quantity of the several articles which may be required to make the dresses, as well as the price for making the same up, are given without any sure data for a guide.

Commissariat,
Quebec, 31st January, 1843.

(Signed,) JOHN LANE,
A. C. G.

APPENDIX No. 62.

CANADA EAST.

STATEMENT of INDIAN PRESENT GOODS remaining in Her Majesty's Magazines at the undermentioned Posts, CANADA EAST, on the 31st October, 1842:—

ARTICLES.	Quebec.	Montreal.	Total.	Prices.	Amount Sterling.		
					£	s.	d.
Strouds.....Yards		1347¾	1347¾	At 2s. 10d. 65.....	194	11	7½
Irish Linen .....do	96	304	400	“ 1s. 3d. 75.....	26	5	0
Grey Domestic Cotton.....do		1520¼	1520¼	“ 5¼d.	33	5	1½
Factory Cotton.....do		127½	127½	“ 1s. 2d. 17.....	7	10	6¾
Blankets, 1 point .....Number		58	58	“ 3s. 3d. 17.....	9	9	3¾
do 2½ do .....do		23	23	“ 7s. 4d. 2.....	8	1	8¼
Guns, Chiefs', Percussion.....do	16	27	43	“ 31s. 6d.	69	14	6
do Rifle, do .....do	10	9	19	“ 29s. 4d. 8.....	27	18	6
do Chiefs .....do	1		1	“ 31s. 6d.	1	11	6
Caps, Percussion .....do	13000	2000	15000	“ 4s. per M.....	3	0	0
Medals .....do	31	97	128	“ 25s. 2d. 4.....	161	5	7
Tomahawk and Handle .....do	1		1	“ 3s. 4d. 95.....		3	5
Flags.....do		9	9	“ 6s. 9d. 9.....	3	1	5
Gun Flints.....do		7616	7616	“ 23s. 9d. 5sp. M.	8	19	11
Ball .....Pounds	133	144	277	“ 25s. per cwt....	3	1	9¾
Shot .....do	225	32	257	“ 25s. per cwt....	2	17	4½
Bullet Moulds.....Number	10	9	19	“ 6d.	0	9	6
					£561	6	10

Amounting to the sum of Five hundred and sixty-one pounds six shillings and ten pence sterling.

(Signed,) WILLIAM FILDER,
C. G.

(Signed,) JOHN LANE,
A. C. G.

Commissariat, Canada,
Montreal, 26th December, 1842.

Appendix
(T.)
24th June.

APPENDIX No. 63.

CANADA WEST.

Appendix
(T.)
24th June.

STATEMENT of INDIAN PRESENT GOODS remaining in Her Majesty's Magazines at the undermentioned Posts, CANADA WEST, on the 31st October, 1842.

ARTICLES.	Kingston.	Toronto.	London.	Amherstburgh.	Penetanguishene.	Total.	Prices.	Amount.	
								Sterling.	
								£	s. d.
Cloth.....Yards	3	172	62	149½	5	391¼	At 4s. 10d. 77	95	16 1¼
Ratteen.....do	83½	1396¼	233	646½	.....	2359	“ 3s. 6d. 17.....	414	9 11
Caddies.....do	143	331½	90¾	611	.....	1177½	“ 1s. 9d.	103	0 2½
Molton.....do	135	1487¾	311¼	1655	.....	3588¾	“ 1s. 4d. 27	243	5 9
Strouds.....do	265	9668¾	600½	3718	109	14362½	“ 2s. 10d. 65	2073	10 5
Irish Linen.....do	76½	612½	63	237	6	995	“ 1s. 3d. 75	65	5 10¼
Flannel.....do	.....	50	.....	.....	.....	50	“ 1s. 7d.	3	19 2
Printed Calico.....do	729	4776	789½	2660½	121	9076	“ 1s. 2d. 17.....	535	17 2
Grey Domestic Cotton.....do	353	6019¾	909½	2032	.....	9314¼	“ 5¼d.	203	14 11¾
Osnaburgh.....do	.....	.....	.....	.....	142½	142½	“ 6d. 39	3	15 10½
Bed Lace.....do	.....	.....	.....	.....	18522	18522	“ 9d. 2 per 12 yards ...	59	3 4
Ribbon.....do	.....	.....	.....	.....	3447	3447	“ 2s. 9d. 35 per 18 yards	26	12 2½
Gartering or Binding.....do	.....	996	.....	.....	47144	48140	“ 9d. 2s. per 12 yards..	153	15 7¼
Blankets ...	1 Point ...Number	69	543	117	502	.....	“ 3s. 3d. 11.....	200	12 0¼
	1½ do ...do	51	390	96	540	.....	“ 3s. 9d. 15.....	202	12 2½
	2 do ...do	68	663	87	367	.....	“ 4s. 10d. 27	287	14 2
	2½ do ...do	80	781	236	1341	.....	“ 7s. 4d. 2	895	19 3½
Silk Handkerchiefs.....do	3 do ...do	94	1244	227	638	.....	“ 9s. 3d. 82.....	1026	8 3¼
	Romal do .....	.....	.....	.....	37	37	“ 23s. per 12	3	10 11
	Hats, Chiefs', laced.....do	.....	.....	.....	189	189	“ 7s. 8d. per 12	6	0 9
	do plain.....do	.....	.....	.....	165	165	“ 4s. 7d. 2	37	19 0
Combs.....do	7534	10272	463	2557	.....	20826	“ 2s. 8d. 2	21	6 7¾
Flags.....do	4	88	.....	2	30	124	“ 3s. 1d. 8 per 12	273	6 10
Half Axes.....do	.....	3	.....	.....	151	154	“ 6s. 9d. 9	42	6 3½
Awls.....do	5545	2786	463	1218	.....	10012	“ 1s. 1d. 8	8	17 1
do Canoe.....do	8	300	.....	.....	934	1242	“ 3d. 15 per 12.....	12	6 2½
Frying-pans.....do	.....	.....	.....	.....	15	15	“ 1s. 2d. 95.....	0	18 8¼
Fire Steels.....do	.....	654	.....	.....	1477	2131	“ 11d. 02 per 12.....	8	3 1
Butchers' Knives.....do	326	1927	463	2077	.....	4793	“ 4s. 8d. 7 per 12	94	7 3
Brass Kettles.....do	141	1160	36	48	.....	1386	“ £4. 8s. 10d. 8 per 9..	684	10 7
Tin do.....do	75	312	.....	.....	4	391	“ £1. 4s. 4d. 42 per 10.	47	12 9½
Sewing Needles.....do	5031	11141	1852	4872	.....	22899	“ 4d. 2 per 100	4	1 1¼
Fish Hooks.....do	.....	.....	.....	.....	3566	3566	“ 2s. 10d. 5 per gross...	3	11 2
Lines, Cod, Hand and Hambro'.....do	.....	.....	.....	.....	66½	66½	“ 20s. 8d. 4 per 12	5	14 5
Shawls, Cotton.....do	10	55	5	19	.....	89	“ 2s. 11d. 17 each	13	0 10
Guns, Chiefs.....do	.....	239	.....	.....	.....	239	“ 31s. 6d.....	376	8 6
do Rifle.....do	.....	287	.....	.....	.....	287	“ 29s. 4d. 8.....	421	17 9
do Chiefs.....do	50	221	.....	23	3	297	“ 31s. 6d.....	467	15 6
do Rifle.....do	57	241	.....	2	28	328	“ 29s. 4d. 8.....	490	19 7
do Common.....do	77	.....	.....	.....	48	125	“ 14s. 8d. 4.....	91	17 6
Percussion Caps.....do	.....	228500	.....	.....	.....	228500	“ 4s. per M.	45	14 0
Tomahawks.....do	.....	2138	.....	.....	519	2657	“ 3s. 4d. 95.....	453	7 0
do Pipe Handles.....do	.....	2045	.....	.....	514	2559	Charged with Toma-	.....	.....
Gun Worms.....do	1638	.....	.....	.....	1550	3188	hawks.....	.....	.....
do Flints.....do	616	5597	950	2292	.....	9455	At 2s. 15 per 12	26	14 7¾
do Locks.....do	.....	.....	.....	.....	26	26	“ 23s. 7d. 5 per M.....	11	3 4¼
Bullet Moulds.....do	296	.....	.....	.....	.....	296	“ £2 6s. per 12	4	19 8
Gorget.....do	.....	36	.....	.....	12	48	“ 6d. each	7	8 0
Medals.....do	.....	81	.....	3	18	102	“ 21s. 3d. 3d. each.....	51	1 2½
Ear Bobs.....Pairs	.....	147	.....	.....	.....	147	“ 25s. 2d. 4d. each.....	128	10 4¼
Arm Bands.....do	.....	.....	.....	.....	4	4	“ 8s. 2d. 17 per 12 prs.	5	0 2½
Shoes.....do	.....	.....	.....	1	.....	.....	“ 18s. 10d. 8	3	15 7
Worsted.....Pounds	.....	.....	.....	.....	150	150	“ 8s. 9d. cur'y. 24s. 4d.	0	7 3½
Sewing Thread.....do	265	69¾	22	128½	1½	485¾	“ 72½d.....	54	1 3
Seine Twine.....do	.....	.....	.....	.....	142	142	“ 2s. 1d. 2	51	0 4¼
do Rope.....do	.....	.....	.....	.....	30	30	“ 1s. 1d. 8 per pound...	8	3 3¼
Net Thread.....do	36	.....	.....	.....	245½	281½	“ 8d. 05 per pound.....	1	0 1½
Tobacco.....do	.....	1467	491	2538	.....	4496	“ 1s. 8d. 7 per pound...	24	5 7
Ball.....do	192	1464	475	2481	.....	4612	“ 6¾d. cy. 24s. 4d. cy...	126	9 0
Shot.....do	666	4971	1631	8560	10	15838	“ 25s. per cwt.	51	9 5½
Buttons.....Dozen	.....	.....	.....	.....	100	100	“ 25s. per cwt.	176	15 3
							“ 8s. 6 per gross	3	7 1
								10946	18 3¼

Amounting to the sum of Ten thousand nine hundred and forty-six pounds eighteen shillings and three pence three farthings.

(Signed,) WILLIAM FILDER,
C. G.

(Signed,) JOHN LANE,
A. C. G.

Commissariat, Canada,
Montreal, 26th December, 1842.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 64.

UPPER CANADA.

STATEMENT of the Value of INDIAN PRESENTS remaining in the hands of the Commissariat, at the end of each half year, from 30th September, 1836, to 31st March, 1842.

PAID.				Value Sterling.		
				£	s.	d.
Half Year ending—	30th	September,	1836.....	11758	12	5
Do do	31st	March, 1837	10204	9	2½	
Do do	30th	September, 1837.....	6747	4	7½	
Do do	31st	March, 1838.....	6311	13	3¼	
Do do	30th	September, 1838	4659	14	11¼	
Do do	31st	March, 1839.	8162	12	7¾	
Do do	30th	September, 1839.....	7288	13	7	
Do do	31st	March, 1840.....	6608	8	11	
Do do	30th	September, 1840.....	8273	0	11	
Do do	31st	March, 1841.....	13132	9	11¾	
Do do	30th	September, 1841.....	11047	6	7¼	
Do do	31st	March, 1842.....	8153	1	2¾	

APPENDIX No. 65.

STATEMENT shewing the Description and Value of the PRESENTS purchased by the Commissariat for the Indian Department, in Upper Canada, in each half year, from 1st October, 1836, to 31st March, 1842, inclusive.

PERIOD.				DESCRIPTION.						Amount Sterling.		
					£	s.	d.	£	s.	d.		
Half Year ending—31st March, 1837.....				Shot and Shoe Awls	142	12	11 ³ / ₄					
Do	do	do	do	Cotton Cloth and Thread.....	129	2	3 ³ / ₄					
Do	do	do	do	Canadian Kersey.....	10	15	3 ³ / ₄					
Do	do	do	do	Woollen Cloths	49	19	3					
Do	do	do	do	Sewing Needles.....	2	0	9 ¹ / ₂					
Do	do	do	do	Woollen Cloths.....	70	0	6 ¹ / ₂					
Do	do	do	do	Horn Combs.....	15	11	9 ³ / ₄					
Do	do	do	do	Canadian Cloth, Thread, Needles, Tobacco, and Shot.....	48	15	11 ¹ / ₂					
Do	do	do	do	Flushing	45	9	1					
Do	do	do	do	Tobacco	35	7	2 ¹ / ₂					
Do	do	do	do	Flushing	44	11	9 ¹ / ₂					
Do	do	do	do	Ball and Shot	2	9	2 ³ / ₄					
Do	do	do	do	Butchers' Knives.....	57	2	4 ¹ / ₂					
Do	do	do	do	Ball and Shot.....	0	17	4					
Do	do	do	do	Blankets, Ball, and Flints.....	160	1	0					
Do	do	do	do	Blankets, Lead, and Flints.....	506	18	10 ¹ / ₂	1321	15	9 ¹ / ₂		
Do do 30th September, 1837				Pilot Cloth and Flushing.	194	2	10 ³ / ₄					
Do	do	do	do	Cassinette	67	19	4					
Do	do	do	do	Grey Kersey	94	4	9					
Do	do	do	do	Cotton Shawls.....	1	7	0					
Do	do	do	do	Ivory Combs.....	67	4	10 ¹ / ₂					
Do	do	do	do	Sewing Thread.....	6	16	0					
Do	do	do	do	Shoemakers' Awls.....	2	0	5 ¹ / ₄					
Do	do	do	do	Guns, Flints, and Needles.....	1	14	1					
Do	do	do	do	Shot	46	10	8					
Do	do	do	do	Lead.....	0	7	6					
Do	do	do	do	Gunpowder	1	7	0					
Do	do	do	do	Guns, Flints, and Shot.....	1	7	0					
Do	do	do	do	Tobacco	21	6	8 ¹ / ₂					
Do	do	do	do	Blankets.....	285	15	2					
Do	do	do	do	Lead.....	7	7	4	732	0	3 ³ / ₄		
Do do 31st March, 1838.....				Tobacco.....				72	3	5		
Do	do	30th September, 1838	do	Calico.....	75	11	3					
Do	do	do	do	Tobacco.....	30	13	11	106	5	2		
Do do 31st March, 1839.....				Cloth and Calico	709	5	2					
Do	do	do	do	Tobacco	115	14	4					
Do	do	do	do	Calico	0	0	0					
Do	do	do	do	Printed Calico	14	8	7	839	8	1		

11 Victoriae.

Appendix (T.)

A. 1847.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

STATEMENT shewing the Description and Value of the PRESENTS, &c.—(Continued.)

PERIOD.				DESCRIPTION.					Amount Sterling					
						£	s.	d.	£	s.	d.			
Half Year ending—30th	September,	1839	Thread.....	}	Currency.	4	12	9	1678	12	1			
Do	do	do	Brass Kettles.....			50	14	9						
Do	do	do	Tobacco.....			105	16	8						
Do	do	do	Common Guns.....			37	10	0						
Do	do	do	Strouds.....			1383	19	5						
Do	do	do	Printed Calico.....	}	Sterling...	262	17	0						
Do	do	do	Shawls.....			4	5	0						
Do	do	do	Tobacco.....			8	11	1						
Do	do	do	Printed Calico.....			22	2	9						
Do	do	do	Butchers' Knives.....			6	11	3						
Do	do	do	Linen.....	}		3	9	9						
Do	do	do	Molton.....			96	7	7						
Do	do	31st March, 1840.....	Tobacco			9	4	8	19	16	2			
Do	do	do	do			10	11	6						
Do	do	30th September, 1840	No Return at present.....											
Do	do	31st March, 1841.....	Cloth.....	}	Currency.	11	10	0	486	7	4			
Do	do	do	Caddies.....			22	18	6						
Do	do	do	Molton.....			39	6	6 ³ / ₄						
Do	do	do	Ratteen			256	11	7 ³ / ₄						
Do	do	do	Printed Calico.....			69	6	10 ¹ / ₂						
Do	do	do	Tobacco.....	}		181	1	4 ¹ / ₂						
Do	do	do	Gun Flints.....			2	17	10						
Do	do	30th September, 1841	Tobacco.....	}	Currency.	115	15	3				159	18	5
Do	do	do	Gun Flints.....			4	18	9						
Do	do	do	Calico.....			33	18	3						
Do	do	do	Cotton			37	5	11						
Do	do	31st March, 1842.....	Caddies	}	Currency.	79	11	4 ¹ / ₂	982	12	3			
Do	do	do	Blankets.....			184	13	10						
Do	do	do	Needles			2	6	10 ¹ / ₂						
Do	do	do	Ball and Shot.....			319	10	6						
Do	do	do	Flints.....			4	12	11 ³ / ₄						
Do	do	do	Tobacco.....			147	3	4 ¹ / ₂						
Do	do	do	Shoes.....			0	8	9						
Do	do	do	Awls.....			4	6	1 ³ / ₄						
Do	do	do	Combs			24	5	0 ¹ / ₄						
Do	do	do	Calico and Cotton			308	19	10 ³ / ₄						
Do	do	do	Butchers' Knives			32	4	2						
Do	do	do	Thread			16	11	3 ³ / ₄						
Do	do	do	Ratteen			54	8	9						

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 67.

SURRENDERS FOR ANNUITIES.

Date of Surrender.	Name of the Tribes.	Area in Acres.	Amount of the Annuities.			Condition and Nature of the Annuity.
			£	s.	d.	
20th July, 1820	Mohawks of the Bay of Quinté.....	33280	450	0	0	£2 10s. in Goods to each Member of the Tribe, but not to exceed £450 yearly.
31st May, 1819	Mississagas of Alnwick.....	2748000	640	10	0	
28th October, 1818...	Mississagas of the Credit...	648000	522	10	0	£2 10s. in Goods to each Member of the Tribe, but not to exceed £642 10s. yearly. In Goods.
5th November, 1818	Mississagas of Rice and Mud Lakes	1951000	740	0	0	
17th October, 1818...	Chippawas of Lake Huron and Simcoe.....	1592000	1200	0	0	In Goods.
26th April, 1825.....	Chippawas of Cheniel Ecarté and St. Clair.....	2200000	1100	0	0	In Goods. If the Tribe decreases half, the annuity is to decrease in the same proportion. The original number specified in the Deed is 440 souls.
9th May, 1820	Chippawas of the River Thames	580000	600	0	0	
25th October, 1826 ..	Moravians of the Thames...	25000	150	0	0	£2 10s in Goods to each Member of the Tribe, but not to exceed £600 yearly. In Money.
9th August, 1826...	Saugeen Indians.....	1500000	1250	0	0	

APPENDIX No. 68.

MEMORANDUM of the Conditions and Terms upon which the different Tribes of Indians in Canada have ceded their Lands to the Crown for Annuities; being Extracts from the Original Deeds or Provisional Agreements, executed at the time of surrender.

MOHAWKS OF THE BAY OF QUINTE.

Annuity.....£450 0 0

“ It is hereby expressly declared to be understood and agreed upon, by and between the parties to the within Indenture, at the time of the execution thereof, that the consideration, for the purchase of the land thereby surrendered, shall be paid in the following manner, that is to say:—Instead of a gross annual payment of £450, in goods, as within mentioned, each individual of the Mohawks or Six Nations, now residing on the Mohawk Tract, in the Bay of Quinté, shall receive, during his, her, or their life or lives, an annual payment of £2 10s., in goods, at the Montreal prices; that being about the share or dividend that would accrue, to each individual, according to the present population. And that such annual payment of £2 10s., in goods, as aforesaid, shall be made, for ever, hereafter, to every individual that may be residing in the said tract, at the time of the annual distribution, and shall be in full discharge of the consideration in the within Deed mentioned: Provided, that such individual be descended from the present lawful and rightful occupiers of the said Tract: And, provided also, that the amount of such payment shall never exceed, in any one year, £450.”

“ is expressly understood and agreed, by the said Chiefs and principal men of the said nation, that the annuity aforesaid, shall be paid, in the manner following, that is to say:—In the delivery or distribution of the said goods, each individual composing that part of the Chippawa Nation, which has heretofore inhabited and claimed the said Tract hereby surrendered, and each individual of their posterity, shall be entitled to an equal share; and that, if it shall happen hereafter, that by death or removals, the number of such individuals, which it is declared and agreed by the said Chiefs or principal men of the said Indians, does, at the time of the execution of this surrender, amount to 440, shall fall below half of their said present number, then the said annuity shall be thenceforth reduced one-half, and continue so reduced, until and unless it shall happen that the residue shall in like manner be thereafter reduced by one-half, when the said annuity shall be thenceforth reduced in the same proportion; and that the same principle shall continue to prevail: Provided, however, that there shall be no reduction of the said annuity by reason of any decrease of numbers, so long as the said Indians, or their posterity, equal in number one-half of the number entitled to claim by the last preceding enumeration; and that the said annuity shall, in every case, be distributed among the said Indians in the manner hereinbefore mentioned.”

CHIPPAWAS OF CHENIEL ECARTE AND ST. CLAIR.

Annuity.....£1,100 0 0

“ That there shall be paid, yearly and every year in perpetuity, to the said Indians of the Chippawa Nation, now inhabiting the said Tract, and to their posterity, the sum of £1100 of lawful money of Upper Canada, in goods, at the prices usually paid, for the time being, for such goods, in the City of Montreal, in the Province of Lower Canada: Provided always, and it

CHIPPAWAS OF LAKES HURON AND SIMCOE.

Annuity.....£1,200 0 0

“ To pay to the said Nation of Indians, inhabiting as above mentioned, yearly and every year, for ever, the said sum of £1,200 currency, in goods, at the Montreal prices.”

Appendix
(T.)

24th June.

CHIPPAWAS OF THE RIVER THAMES.

Annuity.....£600 0 0

“To be paid unto each man, woman, and child, of the
“said Chippawa Nation, who, at the time of entering
“into the said agreement, inhabited and claimed the said
“Tract of Land, and their posterity for ever, an annuity
“of £2 10s., of lawful money of Upper Canada, in
“goods and merchandise, at the Montreal prices: Pro-
“vided always, that the number of persons entitled to
“receive the same shall, in no case, exceed 240 persons.”

MISSISSAGAS OF THE RIVER CREDIT.

Annuity.....£522 10 0

“To pay to the said Nation of Indians, inhabiting as
“above mentioned, yearly and every year, for ever, the
“the said sum of £522 10s. currency, in goods, at the
“Montreal prices.”

MISSISSAGAS OF THE BAY OF QUINTE.

Annuity.....£642 10 0

“To be paid unto each man, woman, and child, of the
“said Mississaga Nation of Indians, who, at the time of
“entering into the said agreement, inhabited and claimed
“the said Tract of Land, and to their descendants and
“posterity, for ever, an annuity of £2 10s., of lawful
“money of Upper Canada, in goods and merchandise,
“at the Montreal prices: Provided always, that the
“number of persons entitled to receive the same, shall,
“in no case, exceed 257 persons.”

MISSISSAGAS OF RICE AND MUD LAKES.

Annuity.....£740 0 0

“To pay to the said Nation of Indians, inhabiting as
“above mentioned, yearly and every year, for ever, the
“said sum of £740 currency, in goods, at the Montreal
“prices.”

MORAVIANS OF THE RIVER THAMES.

Annuity.....£150 0 0

“In consideration of his paying to us an annuity of
“\$600, every year, on the 1st day of April.

SAUGEENS OF LAKE HURON.

Annuity.....£1,250 0 0

Is paid in pursuance of Lord John Russell's despatch
to Sir George Arthur, dated 19th September, 1840, of
which the following is an extract:—

“I have, therefore, to authorise you to issue to each
“member of the Tribe, the customary annuity of £2 10s.
“The annuity not to increase with the Tribe, but to de-
“crease with its diminution, in proportion to the lessen-
“ing of its numbers.”

APPENDIX No. 69.

STATEMENT shewing the Annuities payable to the different Tribes of INDIANS in UPPER CANADA,—the
Amount available at the commencement of the year,—the Annual Expenditure,—and the Balance remaining
due at the close of each year, from 1836 to 1842.

CHIPPAWAS of CHENIEL ECARTE and St. CLAIR.—Annuity £1100.

P E R I O D.	Amount available, being the Annuity with the balance from the preceding year.			Annual Expenditure.			Balance at the close of the year.		
	£	s.	d.	£	s.	d.	£	s.	d.
Year ending 31st March, 1836.....							693	9	11
do do 1837.....	1793	9	11	1120	2	10	673	7	1
do do 1838.....	1773	7	1	879	15	6	893	11	7
do do 1839.....	1993	11	7	1478	6	1	515	5	6
do do 1840.....	1615	5	6	318	13	1	1296	12	5
do do 1841.....	2396	12	5	934	4	2	1462	8	3
do do 1842.....	2562	8	3	1612	0	4½	950	7	10½

CHIPPAWAS of the RIVER THAMES.—Annuity £600.

Year ending 31st March, 1836.....							932	13	1
do do 1837.....	1532	13	1	1391	0	8½	141	12	4½
do do 1838.....	741	12	4½	1061	16	9½	*320	4	4¾
do do 1839.....	279	15	7½	493	19	7½	*214	4	0
do do 1840.....	385	16	0	285	0	0	100	16	0
do do 1841.....	700	16	0	311	18	0	388	18	0
do do 1842.....	988	18	0	417	1	10½	571	16	1½

The sums marked thus (*) denote the account overdrawn.

Appendix
(T.)
24th June.

STATEMENT shewing the Annuities payable to the different Tribes.—(Continued.)

Appendix
(T.)
24th June.

MISSISSAGAS of the RIVER CREDIT.—Annuity £522 10 0.

PERIOD.	Amount available, being the Annuity with the balance from the preceding year.			Annual Expenditure.			Balance at the close of the year.		
	£	s.	d.	£	s.	d.	£	s.	d.
Year ending 31st March, 1836.....							326	10	8½
do do 1837.....	849	0	8½	849	0	7¾	0	0	0¾
do do 1838.....	522	10	0¾	762	0	0	239	9	11½
do do 1839.....	283	0	0¾	320	12	0¼	37	11	11½
do do 1840.....	484	18	0¾	515	12	4	30	14	3½
do do 1841.....	†675	14	11½	289	12	1½	386	2	10½
do do 1842.....	908	12	10	292	10	0	616	2	10½

† £183 19s. 3d. to be added for balance of arrears of Annuity.

MISSISSAGAS of ALNWICK.—Annuity £530, and †£642 10s.

Year ending 31st March, 1836.....							1216	17	2½
do do 1837.....	1746	17	2½	389	0	0	1357	17	2½
do do 1838.....	1887	17	2½	1333	14	6¼	554	2	8½
do do 1839.....	1084	2	8½	762	10	0	321	12	8½
do do 1840.....	851	12	8½	536	7	6	315	5	2½
do do 1841.....	†1295	5	2½	582	0	4½	713	4	9¾
do do 1842.....	1355	14	9¾	899	7	0	456	7	9¾

† Annuity increased to £642 10s., and £337 10s. credited to make up the deficiency of the years 1838, 1839, and 1840.

MORAVIANS of the THAMES.—Annuity £150.

Year ending 31st March, 1837.....							150	0	0
do do 1838.....	300	0	0	443	6	10	*143	6	10
do do 1839.....	6	13	2				6	13	2
do do 1840.....	156	13	2				156	13	2
do do 1841.....	306	13	2				306	13	2
do do 1842.....	456	13	2				456	13	2

CHIPPAWAS of LAKES HURON and SIMCOE.—Annuity £1200.

Year ending 31st March, 1836.....							22	4	1½
do do 1837.....	1222	4	1½	1343	6	5½	*121	2	4
do do 1838.....	1078	17	8	495	4	5¾	584	13	2¼
do do 1839.....	1784	13	2½	1716	15	7	67	17	7¼
do do 1840.....	1267	17	7¼	828	5	0	439	12	7¼
do do 1841.....	1639	12	7¼	679	1	1½	960	11	5¾
do do 1842.....	2160	11	5¾	1311	10	9	849	0	8¾

MISSISSAGAS of the RICE and MUD LAKES.—Annuity £740.

Year ending 31st March, 1836.....							918	4	0
do do 1837.....	1658	4	0	270	10	0	1387	14	0
do do 1838.....	2127	14	0	643	0	0	1484	14	0
do do 1839.....	2224	14	0	637	10	0	1587	4	0
do do 1840.....	2327	4	0	459	12	6	1867	11	6
do do 1841.....	2607	11	6	1200	5	6	1407	6	0
do do 1842.....	2147	6	0	679	19	0	1467	7	0

MOHAWKS of the BAY of QUINTE.—Annuity £450.

Year ending 31st March, 1836.....							297	10	0
do do 1837.....	747	10	0	636	2	9½	111	7	2½
do do 1838.....	‡ 561	15	8½	563	9	11¼	* 1	14	2¾
do do 1839.....	448	5	9½	296	2	6	152	3	3¼
do do 1840.....	602	3	3¼	225	0	0	377	3	3¼
do do 1841.....	827	3	3¼	367	17	6	459	5	9¼
do do 1842.....	909	5	9¼	650	0	0	259	5	9¼

‡ 8s. 6d. to be added for an overcharge in a previous account.

SAUGEEN and other Tribes on LAKE HURON.—Annuity £1250.

From 1st January to 31st March, 1840.....	312	10	0	425	0	0	*112	10	0
Year ending 1841.....	1137	10	0	110	0	0	1027	10	0
do 1842.....	2277	10	0	907	12	5	1369	17	7

The sums marked thus (*) denote the account overdrawn.

GENERAL STATEMENT.

FIRST—Of the Amount annually expended by the Tribes from their Annuities; and, Second—Of the Balance remaining due to them at the end of each Year, from 1837 to 1842, inclusive.

57

ANNUAL EXPENDITURE.																																	
PERIOD.			Chippawas of Cheniel Ecarté and St. Clair.			Chippawas of the River Thames.			Mississagas of the River Credit.			Mississagas of Alnwick.			Moravians of the River Thames.			Chippawas of Lakes Huron and Simcoe.			Mississagas of the Rice and Mud Lakes.			Mohawks of the Bay of Quinté.			Saugeens and other Tribes on Lake Huron.			Total Annual Expenditure of all the Tribes.			
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Year ending 31st March, 1837...			1120	2	10	1391	0	8½	849	0	7¾	389	0	0	.....	.....	.....	1343	6	5½	270	10	0	636	2	9½	.....	.....	.....	5999	3	5¼
do do 1838...			879	15	6	1061	16	9¼	762	0	0	1333	14	6¼	443	6	10	494	4	5¾	643	0	0	563	9	11¼	.....	.....	.....	6182	8	0½
do do 1839...			1478	6	1	493	19	7¼	320	12	0¼	762	10	0	.....	.....	.....	1716	15	7	637	10	0	296	2	6	.....	.....	.....	5705	15	9½
do do 1840...			318	13	1	285	0	0	515	12	4	536	7	6	.....	.....	.....	828	5	0	459	12	6	225	0	0	425	0	0	3593	10	5
do do 1841...			934	4	2	311	18	0	289	12	1¼	582	0	4½	.....	.....	.....	679	1	1½	1200	5	6	367	17	6	110	0	0	4474	18	9¼
do do 1842...			1612	0	4½	417	1	10¼	292	10	0	899	7	0	.....	.....	.....	1311	10	9	679	19	0	650	0	0	907	12	5	6770	1	5
PERIOD.			BALANCE DUE TO THE TRIBES AT THE CLOSE OF THE YEAR.																												Total Balance due to the Tribes at the close of the Year.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Year ending 31st March, 1836...			693	9	11	932	13	1	326	10	8½	1216	17	2½	.....	.....	.....	22	4	1½	918	4	0	297	10	0	.....	.....	.....	4407	9	0½
do do 1837...			673	7	1	141	12	4½	0	0	0¾	1357	17	2½	150	0	0	*121	2	4	1387	14	0	111	7	2½	.....	.....	.....	3821	17	11¼
do do 1838...			893	11	7	320	4	4¾	*239	9	11¼	554	2	8½	*143	6	10	584	13	2½	1484	14	0	*1	14	2¾	.....	.....	.....	3517	1	5½
do do 1839...			515	5	6	*214	4	0	*37	11	11½	321	12	8½	6	13	2	67	17	7½	1587	4	0	152	3	3½	.....	.....	.....	2650	16	2¾
do do 1840...			1296	12	5	100	16	0	*30	14	3½	315	5	2¼	156	13	2	439	12	7½	1867	11	6	377	3	3½	*112	10	0	4553	14	1¾	
do do 1841...			1462	8	3	388	18	0	386	2	10¼	713	4	9	306	13	2	960	11	5½	1407	6	0	459	5	9¼	1027	10	0	7112	0	4	
do do 1842...			950	7	10½	571	16	1½	616	2	10¼	456	7	9¾	456	13	2	849	0	8¾	1467	7	0	259	5	9¼	1369	17	7	6996	18	11	

* The sums marked thus (*) denote the account overdrawn.

APPENDIX No. 71.

IN COUNCIL,

27th June, 1839.

The Executive Council cannot too strongly disapprove of the system of permitting Indians to incur debts, under an expectation, on the part of the creditors, that the Government would discharge the amounts out of Indian Funds.

The Council are of opinion, that supplies for the Indians, if necessary to be purchased in advance, should be obtained upon requisition by the proper officer, who shall account in the usual manner.

The Council are of opinion, that the Chief Superintendent should be directed to make it public, that the Government will not pay debts incurred by the Indians without express authority, out of Indian Funds, or otherwise.

WILLIAM H. LEE,
Acting Clerk,
Executive Council.

Truly extracted,

SAMUEL P. JARVIS,
Chief Superintendent
Indian Affairs.

APPENDIX No. 72.

THE MISSISSAGAS of the RIVER CREDIT, in Account with the Honorable PETER ROBINSON, Commissioner of Crown Lands, from the 30th August, 1834, to the 13th July, 1836.

Dr.				1834, to the 13th July, 1836.				Cr.			
		£	s.	d.			£	s.	d.		
30th August, 1834, to 31st December, 1835.	To Cash paid sundry persons for advertising, surveying, &c.....	123	15	0	August, 1834	By Cash received for Town Lots, at Bronté.....	413	4	4		
	do J. H. Dunn, Receiver General.....	190	0	0	31st December, 1836...	do do Port Credit.....	227	10	0		
	do James Givins, C. S. I. Affairs.....	250	0	0	Jan'y to 13th July, do..	do do do	172	17	6		
	do sundries, printing, surveying, &c.	37	4	2	do do do..	do do Bronté.....	46	8	8½		
From 1st July to 13th July, 1836.....	do the Commissioner his per centage on £2,111 15s., being the amount of sale effected for the Tribe, from 30th August, to 13th July, 1836.....	105	11	9							
	To Balance paid James Givins, C. S. I. Affairs	153	9	7½							
		£860	0	6½			£860	0	6½		

Dr. THE same in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, from 14th July, 1836, to 12th July, 1841. Cr.

		£	s.	d.			£	s.	d.
June 30, 1837.....	To Cash paid Disbursements to this date.....	37	6	0	June 30, 1837.....	By Cash received to this date.....	188	9	7
do do	do J. Sawyer, per Warrant.....	10	0	0	do 1838.....	do do	104	7	8
do do	To the C. S. I. A. draft for £500, to purchase a Debenture, this Tribe's share thereof.....	100	0	0	December 31, do.....	do do	23	19	2
December 31, 1838 ...	To proportion of disbursement on account of the Indians.....	4	10	0	do 1839.....	do do	199	2	1
August 27, 1839.....	To amount invested in Government Debentures this day, £4,287 6s. 8d. currency, this Tribe's proportion thereof.....	300	0	0	do 1840.....	do do	71	17	3
do do	To Cash paid S. P. Jarvis, on 5th September, 1837, omitted to be charged.....	31	0	0	June 7, do	do do	23	5	4
December 31, do	To proportion of disbursement to this date	28	10	5					
do 1840....	do do do	8	18	0					
June 7, 1841.....	do do do	1	18	2					
July 12, do	To Balance paid S. P. Jarvis, C. S. I. A., to invest.	88	18	6					
		£611	1	1			£611	1	1

Dr. THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842. Cr.

		£	s.	d.			£	s.	d.
December 31, 1841.....	To proportion of disbursement to this date.	3	13	7	December 31, 1841.....	By Receipts to this date.....	5	0	0
June 30, 1842.....	do do do	8	5	11	June 30, 1842.....	do do	10	10	0
December 31, do	do do do	2	1	8	December 31, do.....	do do	5	9	0
	To Balance brought down.....	6	17	10					
		£20	19	0			£20	19	0
						To Balance brought down.....	£6	17	10

Appendix
(T.)
24th June.

THE MISSISSAGAS of ALNWICK in Account with the Honorable PETER ROBINSON, Commissioner of Crown Lands, to 13th July, 1836.

*Dr.**Cr.*

	£	s.	d.			£	s.	d.
To Cash paid James Givins, C. S. I. A.	119	0	0	July 13, 1836.....	By Cash received for Lands on Big Island	1133	17	8
To the Accountant's Commission for sales effected, viz. :—5 per cent. on £2,790 7s. 10d.	139	10	4½					
To Cash paid by the Estate of Peter Robinson to the C. S. I. A., as the balance of this account; no date is given, but it must have been previous to 18th June, 1837	602	17	6½					
Not accounted for.....	272	9	9					
	£1133	17	8			£1133	17	8

THE same in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, 14th July, 1836, to 12th July, 1841.

*Dr.**Cr.*

	£	s.	d.			£	s.	d.
To Cash paid Disbursements.....	2	9	0	June 30, 1837.....	By Cash for Lands in Bedford to this date.....	27	10	0
do S. P. Jarvis to repay the Tribe.....	125	0	0		do do in Big Island	442	4	10
do the C. S. I. A. draft for £500, to purchase a Deben- ture, this Tribe's proportion.....	100	0	0	do do do	do do to this date	149	9	0
August 27, 1839.....				December 31, 1839.....	do do do	115	14	11
To Amount invested in Government Debentures this day, viz. :— £4,287 6s. 8d. currency, this Tribe's share thereof.....	450	0	0	June 7, 1841.....	do do do	25	17	11
December 31, do	16	0	8					
June 7, 1841.....	2	4	0					
July 12, do	65	3	0					
To Balance paid S. P. Jarvis, C. S. I. A., to invest.....								
	£760	16	8			£760	16	8

THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842.

*Dr.**Cr.*

	£	s.	d.			£	s.	d.
July 14, 1841.....	96	7	2	December 31, 1841.....	By Cash for Lands to this date	180	16	3
December 31, do.....	115	15	4		By this amount received on Lots 23 and 24 in the 11th Concession of Bedford, credited erroneously to the Clergy Fund.....	25	0	0
June 30, 1842.....	20	17	10	do do 1842.....	Balance carried down	27	4	1
	£233	0	4			£233	0	4
December 31, 1842.....	£27	4	1					
To Balance brought forward								

Appendix
(T.)
24th June.

THE MOHAWKS of the BAY of QUINTE in Account with PETER ROBINSON, Esquire, Commissioner of Crown Lands, to 12th July, 1836.

Dr.

Cr.

	£	s.	d.			£	s.	d.		
To the Accountant's commission on the amount of sales effected by him, viz., 5 per centage on £1714.....	85	14	0	July 13, 1836.....	By Cash received for sales in Tyendenaga to this date	453	10	0		
To Cash paid to S. P. Jarvis, Esquire, by the Estate of Peter Robinson, sometime previous to the 15th of March, 1839 ...	367	16	0							
	£433	10	0					£453	10	0

THE same in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, from 14th July, 1836, to 12th July, 1841.

Dr.

Cr.

	£	s.	d.			£	s.	d.
To Cash paid sundry disbursements during the period from 14th July, 1836, to 30th June, 1837	763	9	5	June 30, 1837.....	By receipts for Lands to this date.....	1022	0	5
To the C. S. I. A. Draft to purchase a Debenture for £500, this Tribe's proportion thereof	100	0	0	do do 1838.....	do do do	211	13	7
December 31, 1838..... To proportion of disbursement to this date	8	0	0	December 31, 1838....	do do do	39	9	0
May 22, 1839..... To Cash paid the Rev. S. Givins for his services.....	100	0	0	do do 1839.....	do do do	275	8	5
August 27, do..... To amount invested in Government Debentures this day, viz. £4287 6s. 8d. currency—this Tribe's proportion thereof.....	500	0	0	do do 1840.....	do do do	188	2	5
December 31, 1839..... To proportion of disbursements to this date.	37	19	0	By S. $\frac{1}{2}$ 20 in 6 Con. Tyendenaga	£40 0 0			
do do 1840..... do do do	50	19	6	By N. $\frac{1}{2}$ 21 in 7 do do	40 0 0			
June 7, 1841 do do do	7	17	4	By N. $\frac{1}{2}$ 23 in 5 do do	40 0 0			
February 8, 1841 To Cash paid S. P. Jarvis this day, to invest on account of the Indians, £1685 3s. 11d. currency—this Tribe's share	461	6	3	By S. $\frac{1}{2}$ 11 in 7 do do	40 0 0			
	£2029	11	6	By N. $\frac{1}{2}$ 20 in 6 do do	40 0 0			
				June 7, 1841 By receipts for Land to this date		200	0	0
						92	17	8
						£2029	11	6

THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842.

Dr.

Cr.

December 31, 1841.....	To proportion of disbursements to this date.....	£	s.	d.	December 31, 1841.....	By receipts for Land to this date	£	s.	d.
January 30, 1842.....	To Lot 15 in 5th Concession of Tyendenaga, credited in error to this account.....	91	0	5	June 30, 1842	do do do	139	12	7
June 4, do	To Cash paid for inspecting lands in Tyendenaga	119	7	4	December 31, 1842	do do do	269	0	0
do 30, do	To proportion of disbursements to this date.....	50	10	0			81	8	6
December 31, do	do do do	166	10	8					
	Balance carried down.....	30	11	5					
		32	1	3					
		£490	1	1					

Appendix
(T.)
24th June.

THE CHIPPAWAS of the RIVER THAMES in Account with PETER ROBINSON, Esquire, Commissioner of Crown Lands, from 12th November, 1834, to 31st December, 1835.

Dr.

THE SURVEYORS of the RIVER FRAMES in Account with PETER ROBINSON, Esquire, Commissioner of Crown Lands, from 12th November, 1834,
to 31st December, 1835.

Cr.

		£	s.	d.			£	s.	d.
	To Cash paid for printing, surveying, advertising, &c.....	113	12	0	December 31, 1835.....	By Cash received for Lands sold, in Carradoc, to this date.....	174	6	8½
December 31, 1835.....	To Balance carried down.....	60	14	8½					
		£174	6	8½			£174	6	8½
						By Balance brought down.....	£60	14	8½

Dr. THE same in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, from 14th July, 1836, to 12th July, 1841. Cr.

		£	s.	d.			£	s.	d.
	To Cash disbursements.....	13	4	0	June 30, 1837.....	By Receipts for Lands sold to this date.....	57	17	2
	To the C. S. I. A. draft for £500, to purchase a Debenture—this				do 1838.....	do do do	254	13	9
	Tribe's proportion.....	100	0	0	December 31, do	do do do	12	10	0
December 31, 1838.....	To proportion of disbursements made on account of Indians	2	10	0					
August 27, 1839.....	To Amount invested in Government Debentures, this day, £4,287								
	6s. 8d. currency, this Tribe's proportion thereof.....	200	0	0					
April 29, 1840.....	To Cash paid S. P. Jarvis, Esquire.....	7	15	0					
July 12, 1841.....	To Balance paid S. P. Jarvis, Esquire, per order of the Governor								
	General	1	11	11					
		£325	0	11			£325	0	11

Dr. THE MORAVIAN INDIANS in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, from 14th July, 1836, to 12th July, 1841. Cr.

		£	s.	d.			£	s.	d.
March 11, 1840	To Cash paid to Thomas Steers, for a Road through the Moravian				June 30, 1838.....	By Cash received for Lands, in June, to this date.....	75	6	3
	Tract, by Order in Council of 2nd March, 1840.....	150	0	0	December 31, 1839.....	do do do do	13	12	6
June 7, 1841.....	To proportion of disbursements to this date.....	13	6	3	June 7, 1841.....	do do do do	107	10	9
July 12, do	To Cash paid the Chief Superintendent, being the balance due by				do do	do do the following instalments not entered.			
	the Commissioner to this Tribe.....	65	8	3		Cash Book 18, on the Road, June.....	£21 15 0		
						D. do do do	10 10 0		
		£228	14	6			32	5	0
							£228	14	6

Dr. THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842. Cr.

		£	s.	d.			£	s.	d.
October 14, 1841.....	To Cash paid Thomas Steers, to complete the Road through the Moravian Tract, and travelling expenses	14	8	10	December 31, 1842.....	By Cash received for Lands, in June, to this date	95	11	8
December 31, 1842....	To proportion of disbursements to this date.....	35	18	4					
	To Balance carried forward.....	45	4	6					
		£95	11	8			£95	11	8
					do do	By Balance brought down.....	£45	4	6

Appendix
(T.)
24th June.

THE CHIPPAWAS of CHENIEL ECARTE and ST. CLAIR in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, to 31st December, 1842.

Dr.

Cr.

		£	s.	d.			£	s.	d.
1842.	To Cash paid J. O'Meara, for surveying the Indian Reserve in the Township of Sarnia	41	10	0	December 31, 1842.....	Balance carried forward	41	10	0
		£41	10	0			£41	10	0
December 31, 1842.....	To Balance brought forward	£41	10	0					

THE CHIPPAWAS of LAKES HURON and SIMCOE in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, from the 14th July, 1836, to 12th July, 1841.

Dr.

Cr.

		£	s.	d.			£	s.	d.
	To Cash paid the C. S. I. A. draft for £500, to purchase a Deben- ture—this Tribe's portion thereof	100	0	0	June 30, 1838	By Cash received to this date for sales	110	0	0
March 20, 1840	To paid for surveying Town Plot of Orillia	73	10	6	December 31, 1840.....	do do do	93	8	0
April 19, do	To Cash Paid S. P. Jarvis	7	15	0	June 7, 1841	do do do	21	17	6
December 31, 1840.....	To proportion of disbursements to this date	11	6	10					
June 7, 1841	do do do	1	16	3					
July 12, do	To balance paid the C. S. I. A. by order of the Governor General.	30	16	11					
		£225	5	6			£225	5	6

THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842.

Dr.

Cr.

		£	s.	d.			£	s.	d.
October 14, 1841	To Cash paid S. P. Jarvis, to make a Road between Lakes Huron and Simcoe, Order in Council, 11th January, 1841	250	0	0	December 31, 1841.....	By Receipts to this date.....	26	10	7
December 31, do	To proportion of disbursements to this date.....	16	14	5	June 30, 1842.....	do do	6	0	0
January 31, 1842	To complete the Road, per Order in Council	68	16	11	December 31, 1842.....	do do	104	12	2
June 30, do	To proportion of disbursements to this date.....	5	1	6	do do do	By Balance carried down	406	11	2
October 31, do	To Titus Wilson, on account of making the above Road. N.B.— This was advanced in 1840, to be repaid whenever the Indian receipts admitted	163	14	10					
December 31, do	To proportion of disbursements to this date.....	39	6	3					
		£543	13	11			£543	13	11
do do do	To Balance brought forward.....	£406	11	2					

Appendix
(T.)
24th June.

THE HURONS and WEYONDOTTES, Indians of AMHERSTBURGH, in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands,
from the 14th July, 1836, to the 12th July, 1841.

Dr.		from the 14th July, 1836, to the 12th July, 1841.						Cr.	
		£	s.	d.			£	s.	d.
August 28, 1838.....	To Cash paid Brown and M'Rea, Weyondotte Chiefs, travelling expenses.....	25	0	0	June 30, 1838.....	By Cash received for Lands, in Anderdon, to date.....	835	8	9
December 31, do.....	To proportion of disbursements to date.....	35	9	4	December 31, do.....	do do do do	148	10	0
August 27, 1839.....	To Amount invested in Government Debentures this day, £4,287 6s. 8d. currency—these Tribe's proportion thereof.....	1545	13	3	December 31, 1839.....	do do do do	496	16	5
December 31, do.....	To proportion of disbursements to this date.....	72	18	0	do do.....	By Thomas Steers, see Account folio 229.....	32	0	0
April 1, 1840.....	To Cash paid S. P. Jarvis, per requisition of Lieutenant Governor	9	5	0	do 1840.....	By Cash received for Lands to this date.....	386	15	3
December 31, do.....	To proportion of disbursements to this date	54	15	4	do do	By first Instalment on N $\frac{1}{2}$, 11 in. 2 con., Anderdon, not entered in Cash Book, see Account folio 231	31	5	0
February 8, 1841.....	To Cash paid S. P. Jarvis, being these Tribes' proportion of £1,685 3s. 11d., paid him this day to invest.....	406	5	7	June 7, 1841	By Cash received for Lands to this date	238	0	0
June 7, do	To proportion of disbursements to this date.....	19	8	11					
		£2168	15	5			£2168	15	5

THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842.

Dr.				Cr.					
January 5, 1842.....	To Cash paid G. A. Clarke, Interpreter to the Weyondottes,.....	£	s.	d.	June 30, 1842.....	By Cash for Lands, in Anderdon, to this date.....	£	s.	d.
June 30, do.....	To proportion of disbursements to this date	50	0	0	December 31, do.....	do do do do	33	5	0
December 31, do.....	do do do	26	19	7			145	12	6
do do.....	To Balance carried down.....	54	14	7					
		47	3	4					
		£178	17	6	do do.....	By Balance brought forward.....	£47	3	4

Appendix
(T.)
24th June.

THE GENERAL INDIAN FUND in Account with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands, from 14th July, 1836, to 12th July, 1842.

Dr.

Cr.

		£	s.	d.			£	s.	d.
59 June 30, 1838.....	To Cash paid Agency and Contingencies.....	126	15	0	June 30, 1838.....	By Cash received for Lands, in Anderdon, to this date	2146	3	9
do do.....	To disbursements made on account, to Indians, to this date.....	57	3	4	December 31, 1839.....	do do do do	1796	11	8
do do.....	To overcharge on Lot in Anderdon.	6	2	6	do 1840.....	do do do do	323	14	2
October 23, do.....	To Cash paid S. P. Jarvis, per Warrant, on account of the Weyondottes.....	1545	13	3	do do	By amount of forfeited deposits.....	10	0	0
August 27, 1839.....	To amount invested in Government Debentures this day, viz. :— £4,287 6s. 8d. currency, this Fund's proportion thereof.....	1291	13	5	do do	By this amount received but not entered in the Cash Book, being the first instalment on the following Lands viz. :—			
December 31, do	To proportion of disbursements to this date	247	5	0		8 in the front of Anderdon.....	£91	2	6
January 25, 1840.....	To S. P. Jarvis, per Warrant of the Lieutenant Governor, to be charged to this Fund.....	25	0	0		13 do do	50	0	0
July 14, do	To do C. S. I. A., travelling expenses.....	50	0	0		N $\frac{1}{2}$, 5 in 3 con.....	31	5	0
December 31, do	To proportion of disbursements to this date.....	66	2	10	June 7, 1841.....	By Cash received for Lands, in Anderdon, to this date.....	172	7	6
February 8, 1841.....	To Cash paid S. P. Jarvis, to invest, viz. :—£1,685 3s. 11d. cur- rency, this Fund's proportion thereof.....	817	12	1			229	5	3
June 7, do.....	To proportion of disbursements to this date.....	18	19	4					
July 12, do.....	To Cash paid the Chief Superintendent, by order of the Governor General, being the amount due by the Commissioner to the account "sundry Tribes," viz. :—£677 14s. 2d., this Fund's balance.	425	15	7					
		£4678	2	4			£4678	2	4

THE same in Account with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands, from 8th June, 1841, to 31st December, 1842.

Dr.

Cr.

		£	s.	d.			£	s.	d.
December 31, 1841.....	To proportion of disbursements to this date.....	20	4	7	December 31, 1841.....	By Cash received for Lands, in Anderdon, to this date	32	19	11
June 30, 1842.....	do do do	50	19	9	June 30, 1842.....	do do do do	62	10	0
December 31, do.....	do do do	97	16	9	December 31, do.....	do do do do	260	14	5
do do.....	To Balance carried down.....	187	3	3					
		£356	4	4			£356	4	4
					do do.....	By Balance brought down.....	£187	3	3

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

THE SIX NATIONS INDIANS in Account Current with PETER ROBINSON, Esquire, Commissioner of Crown Lands, up to the 13th July, 1836, inclusive.

Dr.				Cr.			
		£	s.	d.			£ s. d.
1832.....	To sundry payments	392	3	8	December 31, 1832.....	By Cash received in payments for Lands sold on account of the Six Nations Indians up to 31st December.....	1294 0 6½
May 11, 1833.....	To Cash paid to the Receiver General	901	16	10½			
July 1, do	do sundries.....	20	3	2	January 1, 1833, to } June 30, 1833..... }	By Cash received in payments for Lands sold on account of the Six Nations Indians, from 1st January to 30th June.....	497 3 1½
	do the Honorable G. Markland	497	3	1½			
	do do do	1000	0	0	July 1, 1833, to De- } cember 31, 1833... }	By Cash received in payments for Lands sold on account of the Six Nations of Indians, from July 1st to 31st December.....	1596 15 11½
June 30, 1834	do sundries	746	10	5			
	do the Receiver General	576	12	9½	January 1, 1834, to } June 30, 1834	By Cash received in payments for Lands sold on account of the Six Nations Indians, from January 1st to June 30th.....	3580 12 4
	do do do	1500	0	0			
July 1, 1834, to De- } cember 31, 1834... }	do sundries	81	18	4	July 1, 1834, to De- } cember 31, 1834... }	By Cash received in payments for Lands sold on account of the Six Nations Indians, from July 1st to December 31st	1573 2 1½
	do the Receiver General	2000	0	0			
January 1, 1835, to } June 30, 1835	do the Honorable J. H. Dunn	1909	2	9½	January 1, 1835, to } June 30, 1835	By Cash received in payments for Lands sold on account of the Six Nations Indians, from January 1st to June 30th.....	1660 15 2½
	do sundries... ..	132	2	6			
July 1, 1835, to De- } cember 31, 1835... }	do do	117	0	3½	July 1, 1835, to De- } cember 31, 1835... }	By Cash received in payments for Lands sold on account of the Six Nations Indians, from July 1st to December 31st	7756 15 5½
	do the Honorable J. H. Dunn	5000	0	0			
January 1, 1836, to } July 13, 1836..... }	* To charges of Commissioner on sale of lands, from 11th August, 1830, to 13th July, 1836.....	2059	14	2	January 1, 1836, to } July 13, 1836	By Cash received in payments for Lands sold on account of the Six Nations Indians, from January 1st to July 13th	2999 0 6½
	To sundries, as per voucher	212	1	10½			
	To the Honorable J. H. Dunn.....	3000	0	0			
	To balance paid the Honorable J. H. Dunn.....	814	0	9½			
		20960	10	9½			£ 20960 10 9½

* This charge was reduced by the Auditors to £910 19s. 1d., and the difference paid to the Treasurer of the Six Nations.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

THE SIX NATIONS INDIANS in Account Current with the Honorable R. B. SULLIVAN, Commissioner of Crown Lands.

Dr.					Cr.						
		£	s.	d.			£	s.	d.		
July 14, to December 31, 1836.....	To Cash paid the Honorable J. H. Dunn.....	1409	10	6	July 14, to December 31, 1836.....	By Cash received in payment for Lands, from the 14th July to 31st December.....	2944	12	4½		
	To do do do.....	1319	12	6		January 1, to June 30, 1837.....	By Cash received in payment for Lands, from the 1st January to 30th June.....	3178	5	6½	
	To sundries.....	91	17	11			July 1, to June 30, 1838.....	By Instalment and interest on Land, from 1st July to 31st December, 1837.....	1249	17	2
	To Balance paid the Honorable J. H. Dunn.....	123	11	5½				do do do...	By Instalment and Interest on Land, from 1st January to 30th June, 1838.....	1739	17	10
January 1, to June 30, 1837.....	To sundries.....	321	1	1	July 16th, 1838.....	By Instalment and Interest on Land, to 31st December.....	1748		11	5	
	To Honorable J. H. Dunn.....	2800	0	0	December 31, do.....	By Amount overcharged in account current.....	26	17	0		
July 1, to June 30, 1838.....	To sundries.....	499	1	4½	January 1, 1839.....	By Amount of Instalments received.....	985	7	4		
	To Cash paid the Honorable J. H. Dunn.....	1400	0	0	July 31, do.....	By Amount of instalments this month.....	493	4	4		
July 1, to December 31, 1838.....	do sundries.....	407	2	7	August 31, do.....	do do do.....	117	0	5		
	do Receiver General.....	1500	0	0	September 30, do.....	do do do.....	14	11	7		
January 1, to June 30, 1839.....	do the Trustees on account.....	1000	0	0	October 31, do.....	do do do.....	53	11	8		
	do sundries for Surveying.....	229	12	7	November 30, do.....	do do do.....	140	9	11		
July 6, do.....	do labourers, &c.....	3	0	0	December 31, do.....	do do do.....	148	16	3		
do 22, do.....	do advertising.....	76	2	6	January 31, 1840.....	do do do.....	148	10	5		
do 29, do.....	do W. Hepburn, salary, postage, &c.....	56	4	8	February 28, do.....	do do do.....	268	0	1		
August 31, 1839.....	do C. A. Hagerman, Suit in Chancery.....	1200	0	0	March 31, do.....	do do do.....	126	1	3		
October 4, do.....	do Receiver General.....	57	2	6	April 30, do.....	do do do.....	431	5	8		
do do.....	do Thomas Steer's salary to date.....	27	15	7	June 30, do.....	do do do.....	99	11	7		
December 31, do.....	do Thomas Galt's salary.....	250	0	0	July 31, do.....	do do do.....	161	8	8		
do do.....	do Receiver General.....	16	13	4	August 31, do.....	do do do.....	84	17	10		
January 11, 1840.....	do C. Berzy, postage.....	3	1	11	September 30, do.....	do do do.....	26	0	0		
March 31, do.....	do T. Galt, one quarter's salary.....	50	0	0	October 31, do.....	do do do.....	96	6	9		
do do.....	do R. A. Kelly, one month's do.....	11	12	6	November 30, do.....	do do do.....	57	18	3		
do do.....	do Receiver General.....	500	0	0	December 31, do.....	do do do.....	69	13	6		
April 15, do.....	do C. Berzy, postage.....	1	5	1	January 31, 1841.....	do do do.....	260	14	10		
May 23, do.....	do Receiver General.....	500	0	0	March 31, do.....	do do do.....	202	5	3		
July 9, do.....	do do do.....	150	0	0	April 30, do.....	do do do.....	191	15	8		
do do.....	do C. Berzy, postage.....	2	5	2	May 31, do.....	do do do.....	339	4	9		
October 2, do.....	do J. C. Wyld, under authority of Orders in Council.....	33	12	6							
do do.....	do C. Berzy, postage.....	1	0	8							
January 4, 1841.....	do do do.....	0	16	6							
March 26, do.....	do T. Simpson.....	2	5	5							
April 14, do.....	do Receiver General.....	829	8	6							
do do.....	do C. Berzy, postage.....	2	16	10							
July 19, do.....	do S. P. Jarvis, by order of His Excellency the Governor General.....	528	3	7							
		£ 15404	17	4		£ 15404	17	4			

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

THE SIX NATIONS INDIANS in Account Current with JOHN DAVIDSON, Esquire, Commissioner of Crown Lands.

Dr.				Cr.					
		£	s.	d.			£	s.	d.
July 3, 1841.....	To paid Henry Rowsell, Stationery.....	3	2	3	From June to November, 1841 }	By Amount of Receipts for Land during this period.....	839	14	5
do 14, do	do S. P. Jarvis, C. S. I. A., amount of receipts in June.....	178	15	4					
do 20, do	do I. Buchanan & Co. per Order in Council.....	89	5	5					
December 21, do	do proportion of disbursements.....	202	5	7					
	do Receiver General, Balance	366	10	10					
		£839	14	5			£839	14	5
		£	s.	d.			£	s.	d.
January 6, 1842.....	Proportion of General Disbursements omitted.....	29	11	0	From January to April, 1842..... }	By Amount of Receipts during this period	3010	3	3
	To Cash paid S. P. Jarvis, Esquire, for Dr. Digbey.....	45	10	0					
June 30, do	do the Receiver General.....	2000	0	0	December 31, 1842.....	By Cash amount of instalment received.	145	8	8
do do	To General Disbursements proportion.....	249	4	4	do do	By Balance.....	1223	6	0
July 12, do	To Cash paid Messrs. Kirkpatrick & Wells.....	254	0	0					
August 16, do	do the Receiver General.....	600	0	0					
December 9, do	do Dr. Weecher, medical services.....	35	0	0					
do 31, do	To proportion of General Disbursements.....	221	2	1					
	To Cash paid for Surveys, &c.....	944	10	6					
		£4378	17	11			£4378	17	11
do do	To Balance brought down.....	£1223	6	0					

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

STATEMENT of the Amount paid over to the Chief Superintendent of Indian Affairs, to be invested in Debentures for each Tribe, on Account of Collections made by the Commissioner of Crown Lands, to the 31st December, 1842.

	£	s.	d.	£	s.	d.
Mississagas of the River Credit—						
In 1838.....	100	0	0			
27th August, 1839.....	300	0	0			
12th July, 1841.....	88	18	6	488	18	6
Mississagas of Alnwick—						
In 1838.....	100	0	0			
27th August, 1839.....	450	0	0			
12th July, 1841.....	65	3	0			
14th do do.....	96	7	2	711	10	2
Mohawks of the Bay of Quinté—						
Date not stated.....	367	16	0			
In 1838.....	100	0	0			
27th August, 1839.....	500	0	0			
8th February, 1841.....	461	6	3	1429	2	3
Chippawas of the River Thames—						
In 1838.....	100	0	0			
27th August, 1839.....	200	0	0			
12th July, 1841.....	1	11	11	301	11	11
Moravians of the River Thames—						
12th July, 1841.....	65	8	3	65	8	3
Chippawas of Lakes Huron and Simcoe—						
In 1838.....	100	0	0			
July 12th, 1841.....	30	16	11	130	16	11
Hurons and Weyondotts, Amherstburgh—						
27th August, 1839.....	1545	13	3			
8th February, 1841.....	406	5	7	1951	18	10
The General Indian Fund—						
27th August, 1839.....	1291	13	5			
8th February, 1841.....	817	12	1			
12th July do.....	425	15	7	2535	1	1
Six Nations of the Grand River—						
9th July, 1841.....	528	3	7			
14th do do.....	178	15	4	706	18	11
Total.....				£8321	6	10

APPENDIX No. 73.

ESTIMATE for the Division of the General Disbursements of the CROWN LANDS OFFICE, for the year 1841, based upon the transactions of 1840.

DATES.	Clergy.	Crown Land and Timber.	Six Nations.	Sundry Tribes.
Sales..... Amount £	11751 6 9	14753 6 7	777 5 0	1453 0 0
Receipts, including various instalments on foregoing Sales, Amount £	28224 9 7	27437 0 0	1569 14 0	1499 14 7
Number of Acres sold.....	18426	26366	884 $\frac{3}{4}$	1555
Taking for basis amount of Sales.....	Of the 100, 41	Of the 100, 51	Of the 100, 3	Of the 100, 5
do do Receipts.....	47	46	3 $\frac{1}{2}$	3 $\frac{1}{2}$
Number of Acres sold.....	39	56	2	3
	127	153	8 $\frac{1}{2}$	11 $\frac{1}{2}$
Combined proportion, one-third, is.....	42 $\frac{1}{3}$	51	3	3 $\frac{2}{3}$

Appendix
(T.)
24th June

CANADA EAST.

Appendix
(T.)
24th June.

DATES.	Clergy.	Crown Land and Timber.	Six Nations.	Sundry Tribes.
Sales..... Amount £	None	6596 2 0	None	None.
Receipts..... Amount £	6828 8 9	12660 9 0	do	do
Number of Acres sold.....	None	22766	do	do
Taking for basis amount of Receipts.	Of the 100. 35	Of the 100. 65	Of the 100.	Of the 100.
Proportion for Canada West.....	42½	51	3	3¾
do Canada East.....	35	65		
	77½	116	3	3¾
Combined proportion, one-half is.....	38	58	2	2

In consequence of the division of Clergy Sales into ten instalments, it appears reasonable to deduct two parts from the Crown and add them to the proportion for the Clergy; and six parts from the Crown may be added to the various Tribes of Indians to compensate for the additional labour attending Sales and Receipts on their account, the proportion will then stand thus, viz.:—

Out of every £100 disbursements to charge to	Clergy.....	£40 0 0
do do do do	Crown.....	50 0 0
do do do do	Various Indians.....	10 0 0
		£100 0 0

(Signed,) JOHN DAVIDSON,
Commissioner of Crown Lands.

Calculations by the Commissioners upon the foregoing Statement, in the two Provinces, taken together.

DATES.	Clergy.	Crown Land and Timber.	Six Nations.	Sundry Tribes.
Sales..... Amount £	11751 0 0	21349 0 0	777 0 0	1453 0 0
Per cent.....	33	60½	2	4
Receipts..... Amount £	35152 0 0	40097 0 0	1569 0 0	1500 0 0
Per cent.....	45	51	2	2
Acres, .....Number of	18426	49132	884	1555
Per cent.....	26	70	1	2
Average.....	35	60	2	3

Allowing for the difference in the mode of Sale, viz., the Clergy Sales being divided into ten, and the Indian Sales into four Instalments, the proportion will be :—

DATES.	Clergy.	Crown Land and Timber.	Six Nations.	Sundry Tribes.
Sales.....	80	14	2	4
Average.....	50	45	2	3

By either calculation, therefore, it is shown that the proportion of the Indians Lands does not exceed five per cent.

Indian Commission,
27th April, 1843.

NAME.	RANK.	AMOUNT		
		PER ANNUM,		
		Sterling.		
CANADA EAST.		£	s.	d.
Joseph de Neverville.....	Retired Interpreter.....	55	0	0
Gervase Maccomber.....	do do	36	0	0
Madame D'Eschambault.....	Widow of Lieutenant Colonel D'Eschambault.	70	0	0
Mary Vincent.....	Widow of Schoolmaster Vincent.....	10	0	0
Chief Ignace Portnuf.....	Wounded Indian.....	21	13	4
Warrior Pierre Nicajoua.	do do	15	3	4
	Total.....	£207	16	8
CANADA WEST.				
James Givins.....	Retired Chief Superintendent.....	371	8	8
Sarah Elliott	Widow of Colonel Elliott.....	74	6	0
James Jameson.....	Wounded Indian.	15	3	0
	Grand Total.....	£668	14	4

APPENDIX No. 75.

SKETCH of PART of the RISTIGOUCHE TERRITORY.
(See Lithographic Plan.)

APPENDIX No. 76.

AMOUNT PAID to OFFICERS of the INDIAN DEPARTMENT, in CANADA, for TRAVELLING
EXPENSES, during the year 1842.

	Sterling.			Sterling.		
	£	s.	d.	£	s.	d.
CANADA EAST.						
D. C. Napier, Secretary Indian Affairs.....	42	10	7			
J. Hughes, Superintendent.....	6	14	0			
J. Picard, Interpreter.....	5	15	0			
Total in Canada East.....				£54	19	7
CANADA WEST.						
S. P. Jarvis, Chief Superintendent Indian Affairs.....	63	3	11			
do do do	43	10	10			
do do do	41	1	11			
T. G. Anderson, Superintendent.....	15	6	5			
Total in Canada West.....				*£163	3	1
Total Sterling.....				£218	2	8

* The amount paid in 1840 for this service was, £133 19s. 4d. in 1841, £73 4s. 9d. sterling.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 77.

RATIONS issued to the INDIAN DEPARTMENT in UPPER CANADA, Description and Value.

	Value.
1 lb. of Meal daily.....	d.
do Bread do	2 ³ / ₁₆
	1 ¹ / ₄

IN WINTER—per 28 days.

2 Cords Wood.....@ 11s. 10d. per Cord.
4 lbs. Candles.....@ 6d. per lb.

IN SUMMER—per 28 days.

4 feet of Wood. | 2 lbs. of Candles.

The Rations are free, but subject to the stoppage of 1½ per diem.

The value of the Wood Allowance depends on the Contract price: it is at present 11s. 10d. per Cord.
The Candles, 6d. per lb.

APPENDIX No. 78.

ESTABLISHMENT of the INDIAN DEPARTMENT in LOWER CANADA in the year 1829.

RANK.	NAME.	STATION.	Amount of Pay and Lodging Money, Sterling.		
			£	s.	d.
Chief Superintendent.....	Major General H. C. Darling.....	Quebec	705	0	0
Resident Agent and Secretary.....	D. C. Napier.....	Montreal.....	331	0	0
Clerk.....	William M'Culloch.....	do	112	5	0
Resident.....	J. B. Lorimer.....	St. Regis.	131	0	0
Do	James Hughes.....	Montreal.....	131	0	0
Interpreter.....	B. St. Germain.....	do	102	3	4
Do	D. Ducharme.....	Lake of the Two Mountains.....	102	3	4
Do	J. Niserville.....	Three Rivers.....	102	3	4
Do	G. Maccomber.....	Caughnawaga	102	3	4
Superintendent	L. J. Duchesnay.....	Quebec	239	0	0
Resident.....	Charles Duchesnay	do	139	0	0
Missionary.....	Rev. L. Amiot	St. Francis.....	50	0	0
do	do J. Valla.....	St. Regis.....	45	0	0
do	do J. Marcoux	Caughnawaga.	50	0	0
do	do T. Cook.....	Lorette.....	50	0	0
do	do E. Fancher.....	Ristigouche	75	0	0
Schoolmaster.....	Vincent Ferrier.....	Lorette	20	0	0
		Total.....	£2486	18	4

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

ESTABLISHMENT of the INDIAN DEPARTMENT in UPPER CANADA, in the year 1829.

RANK.	NAME.	STATION.	Amount of Pay and Lodging Money, Sterling.		
			£	s.	d.
Superintendent.....	James Givens.....	York.....	413	0	0
Clerk.....	Joseph D. Clench	do	191	6	8
Interpreter.....	Benjamin Fairchild	Fort George.....	102	3	4
Superintendent	George Ironside.....	Amherstburgh	231	0	0
Missionary.....	Rev. — Felenet	do	50	0	0
Surgeon.....	Robert Richardson.....	do	374	14	2
Clerk.....	George Ironside, jun.	do	102	3	4
Interpreter.....	Joseph St. Germain	do	102	3	4
Blacksmith.....	Alexis T. Lé Mai.....	do	94	3	4
Superintendent	William M'Kay.....	Penetanguishinc	247	0	0
Clerk and Interpreter	T. G. Anderson.....	do	191	6	8
Interpreter.....	William Solman.....	do	102	3	4
Do	John Bell	do	102	3	4
Surgeon.....	David Mitchell.....	do	237	16	8
Blacksmith.....	James Farling.....	do	94	3	4
Schoolmaster.....	A. de Kaghroteas-crc	Tuscarora Village.....	20	0	0
Superintendent.....	John Brant.....	Grand River.....	231	0	0
Total.....			£2886	7	6

APPENDIX No. 79.

DOWNING STREET,
28th May, 1838.

My Lord,

I have received Lord Gosford's Despatch, No. 22, of the 12th February last; reporting, that he had deemed it advisable, in consequence of the peculiar state of Lower Canada, to retain, for a limited time, the services of Mr. Chesley, a reduced Officer of the Indian Department.

Having communicated that Despatch to the Lords Commissioners of the Treasury; their Lordships have intimated to me their acquiescence in this arrangement, on the distinct understanding, however, that, as soon as the state of the Province may admit of Mr. Chesley's services being dispensed with, he is to revert to the position in which he would have been placed, had the contemplated abolition of his office been carried into effect; and that this additional period of service will not be considered to give him a title to any permanent retired allowance.

Your Lordship will have the goodness to cause Mr. Chesley to be apprised of the terms on which Her Majesty's Government have sanctioned his continued employment.

I have, &c. &c.

(Signed,) GLENELG.

The Right Honorable
the Earl of DURHAM, G. C. B.
&c. &c. &c.

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 80.

STATEMENT of the Quantity of Provisions to be issued to Destitute INDIANS in CANADA EAST, during the Month of January, 1844.

T R I B E.	D E N O M I N A T I O N.		Number of	
			Persons.	Rations.
Nipissing, Algonquin, and Iroquois, Lake of the Two Mountains	Men.....	Full Rations	1	31
	Women.....	Half do	5	77½
	Children	Third do	1	10½
Abenquois of St. Francis	Men.....	Full do	2	62
	Women.....	Half do	4	62
	Children.....	Third do	5	51¾
Iroquois of Caughnawaga	Men.....	Full do	2	62
	Women.....	Half do	2	31
	Children.....	Third do	1	10½
Iroquois of St. Regis.....	Men.....	Full do		
	Women.....	Half do	1	15½
	Children.....	Third do		
Hurons of Montreal.....	Men.....	Full do	1	31
	Women.....	Half do	1	15½
	Children	Third do	4	41½
			30	501½

APPENDIX No. 81.

RETURN of the Expenses incurred Annually at the INDIAN ESTABLISHMENT at MANITOULIN ISLAND.

	Sterling.			Currency.		
	£	s.	d.	£	s.	d.
1835.						
T. G. Anderson, on account of the Establishment at Manitoulin	130	0	0			
Examination of lands.....	15	10	8½			
Total.....	£145	10	8½	174	12	10
1836						
Watkins & Harris, hardware	26	18	2¾			
do do seeds and sundries.....	7	16	10¼			
Interpreter.....	5	8	4			
A yoke of Oxen.....	17	17	6			
William Simpson, sundries supplied.....	11	10	0¾			
do do do do	9	4	4¼			
Pay to Missionary Teachers, &c., six months	37	18	4			
do do do do	25	5	6¾			
do Interpreter, Mechanics, &c.	61	1	5¼			
	£202	15	7	242	16	3
Pay to John Orr, on being discontinued.....	16	5	0			
do sundry persons, labourers, mechanics	52	13	0			
do do do do	4	6	8			
do do do do	2	12	0			
	£75	15	8	90	18	9
Provisions, W. Roe.....	32	10	0	38	0	0
Total.....				£371	15	0

Appendix
(T.)
24th June.

RETURN of the Expenses incurred Annually, &c.—(Continued.)

Appendix
(T.)
24th June.

	Sterling.			Currency.		
	£	s.	d.	£	s.	d.
1837.						
Pay to mechanics and laborers, from the 1st May to 30th September.....				233	5	0
Michael M'Donald, Seed Wheat.....	3	5	0			
Rev. A. Elliott, on being discontinued as Missionary at Manitoulin.....	21	13	4			
Watkins and Harris.....	22	2	4			
Charles Thompson, sundries.....	16	6	3			
do transport	23	11	5			
M'Benlay and M'Gill, completing buildings.	37	11	1			
Charles Doan, pork and flour.....	12	2	8			
	£136	12	1	163	18	5
Total.....				£397	3	5
1838.						
Pay to laborers, mechanics, &c., from 9th July to 31st December.....				473	18	3
Glass and other material to complete a house at Manitoulin.....	23	18	4			
For lumber.....	19	8	0 $\frac{1}{4}$			
Watkins and Harris, ironmongery.....	17	10	5			
do do seeds, &c.....	154	15	11			
Hire of the Schooner "Wanderer," to convey officers, their families, &c. to the Island.	22	10	0			
William Simpson, 2 yoke of oxen	34	13	4			
do a batteaux.....	13	0	0			
G. Mitchell, lumber.....	27	12	6			
J. Beckett, medicines.....	9	9	9			
	£322	18	3 $\frac{1}{4}$	387	9	10
				£861	8	1
Paul Darling, surgeon, 6 months' pay.....	87	10	0			
C. C. Brough, missionary, do do	116	13	4	245	0	4
Total				£1106	8	5
1839.						
Pay to officers, laborers and mechanics, from 1st January to 31st December.....				1014	5	2
Joseph Beckett, medicines.....	5	1	8			
Mitchell and Darling, transport.....	17	1	8			
Ridout & Co., hardware	32	14	5			
Benjamin Ross, do &c.....	26	0	4			
Eli Smith, building a mill at Mantioulin Island, (on account of).....	41	13	4			
Lumber.....	61	12	6			
John Harrington, steel.....	1	7	9			
Watkins and Harris	7	18	0			
John Alison, hire of a schooner.....	50	0	0			
24 copies of St. John's Gospel.....	5	12	6			
Interpreter.....	4	3	4			
Ridout, Brothers & Co., hardware.....	29	0	6			
Beckett, medicines	39	2	2			
Eli Smith, building a mill.....	125	0	0			
do making a dam.....	62	10	0			
Hire of a boat and guide.....	12	0	0			
	£520	18	2	625	1	9
Total.....				£1639	6	11
1840.						
Pay to officers of the establishment, laborers, and mechanics.....				1455	4	10 $\frac{1}{4}$
Ridout, Brothers & Co., hardware.....				96	15	0
do do goods furnished.....				179	18	6
do do do				406	18	2
Books for the use of the School				7	16	0
Interpreter.....				20	0	0
Provisions.....				70	0	0
Total.....				£2236	12	6 $\frac{1}{4}$
1841.						
Pay to officers of the establishment, mechanics, and laborers.				1626	0	1
Messrs. Ridout, Brothers & Co.....				234	9	0
Mr. Rowsell, hymn books.....				14	3	0
1 yoke of oxen				21	13	4
2 do do				40	0	0
Total.....				£2936	5	5
1842.						
Pay of officers of the establishment, mechanics and laborers, to the 31st December....				1621	4	0 $\frac{1}{2}$
J. Beckett, medicines				30	10	2
James Morrison, first instalment on contract for building houses				200	0	0
Messrs. Ridout, Brothers & Co.....				76	12	4
do do Mill saws, hardware, &c.....				393	7	5
James Morrison, second instalment.				200	0	0
Joseph Beckett, medicines.....				13	14	1
Total.....				£2535	8	0 $\frac{1}{2}$

Note.—The above are all the expenses incurred of which accounts have been received to the present period.
December 31st, 1842.

(Signed) S. P. JARVIS, Chief S. I. Affairs.

Appendix
(T.)
24th June.

F.

Appendix
(T.)
24th June.

RETURN of the Pay of Officers and Mechanics employed at the INDIAN ESTABLISHMENT at MANITOULIN, from 1839 to 1842.

		£	s.	d.
1839.....	Pay of Officers	511	6	7 ³ / ₄
do	do Mechanics	502	18	6 ¹ / ₄
1840.....	do Officers	580	0	0
do	do Mechanics	935	4	10 ¹ / ₂
1841.....	do Officers	460	0	0
do	do Mechanics	1166	0	1
1842.....	do Officers	575	5	0
do	do Mechanics	1045	19	0 ¹ / ₂

Indian Office,
Kingston, January 31st, 1843.

APPENDIX No. 82.

A SKETCH OF THE PROGRESS OF THE ESTABLISHMENT AT MANITOULIN.

1835.—In the spring of the year, I visited the Island, for the first time. In Wequamicong Bay (Smith's Sound) there were, at that time, five or six families, I think, of the Ottawa Tribe, Roman Catholics from Michigan, who had cultivated to the extent of two or three acres, and were living in temporary bark huts. These, and a few Heathen Chippawas, were all I met with on the Island, amounting to seventy or eighty persons.

1836.—Commenced clearing and building at Manitowaning or Hudson's Sound; but it does not appear what number of Indians were settled on the Island. This year Presents issued at Manitowaning.

1837.—Cleared more land and built more houses. The number of settlers, this year, appears to be two hundred and sixty-eight.

1838.—In the fall of this year the officers forming the Establishment arrived at Manitowaning; no white man having previously wintered there. This year the number of settlers was three hundred and seven.

1839.—The clearings were enlarged; more houses and a saw-mill built, and the settlers appear to have increased to six hundred and fifty-five. This year the School was put into operation. The Roman Catholics would not send their children, and there were but few scholars upon the average.

1840.—This year the number of Indians who gave in their names as settlers, appears to be seven hundred and thirty-two; of whom only four hundred and thirty-seven were Christians. Number of houses and clearings augmented. School not very well attended.

1841.—This year many Pottawatimies from the River St. Clair, who had promised to settle, and some Ottawas and Chippawas from Lake Michigan, returned to their homes. The number of settlers does not appear to be stated. Some Indian houses, a carpenter and blacksmith's shops built. Eight Indian boys working at the different mechanical trades, and the School better attended; also, a Schoolmaster employed at the Roman Catholic village.

1842.—Twenty-five Indian houses built by contract, and a large store, cooper's shop, and a barn built by the working hands; also, a saw-mill, nearly finished, at Wequamicong Bay. Ten boys learning trades. At Wequamicong, the school has had as many as seventy pupils, but more frequently from five to twenty, and at some seasons not one.

The Manitowaning School has not exceeded, I believe, forty-five pupils; and, I believe, never less than twelve. On the 15th November, there were at Wequamicong ninety-four, and at Manitowaning forty-four families, making one hundred and thirty-eight families in all; averaging upwards of four per family, say four, is five hundred and fifty-two persons, and in other parts of the Island, I suppose there are at least one hundred and fifty—total, seven hundred and two.

(Signed,) T. G. ANDERSON.

Kingston, 23rd December, 1842.

APPENDIX No. 83.

To His Excellency the Right Honorable Sir CHARLES
THEOPHILUS METCALFE, Baronet, Governor
General, &c. &c. &c.

May it please Your Excellency :

The Commissioners for inquiring into the Affairs of the Indians, consider it their duty, in anticipation of their General Report, to bring to Your Excellency's notice a subject requiring present attention.

Formerly, when the roving Indians, and those from the United States, visited Drummond Island, annually, to receive their Presents, the distribution was made to them, as they arrived, by the Resident Superintendent, and they were not detained beyond the time necessary for the issue, or their own convenience.

Since the formation of the Establishment at Manitoulin, and the appointment of the present Chief Superintendent, the practice has been changed. The Indians have been required to attend on or before a certain day, usually the 1st of August ; and they have been detained until all that might be expected have arrived, and the preparations for making a simultaneous distribution to the whole multitude, have been completed.

The Chief Superintendent has been accustomed to attend with a party of friends, accompanied, sometimes, by distinguished strangers, to whom the sight of several thousand Indians, many of whom are still in a state of comparative wildness, must doubtless have proved highly interesting.

But the Commissioners conceive that any object of this nature, or any other which can be offered in supporting this practice, cannot be weighed against the many evils attending it. In this view they are supported by the concurrent testimony of all the Local Officers, viz. :—the Superintendent, the Physician, and the Clergyman, whose evidence they will introduce, with an outline of the facts of the case.

Last year, 5812 Indians arrived at Manitoulin, to receive their Presents; of these above 5000 had to travel from 100 to 400 miles or more, chiefly in canoes. They arrive in small bands from their several settlements.

The time occupied in their double voyage, in coming and returning, must vary from a week to six weeks or more.

The Indians of Owen's Sound, one of the nearest settlements, lately stated that their attendance usually occupied them a month.

This absence from home, particularly in the summer, produces two evils :—the crops are neglected, and often lost or destroyed ; and the Indians are either exposed to the precarious subsistence derived from hunting and fishing on their route, or are obliged to lay up and carry with them, a large stock of provisions, which few of them are able to do.

But both these evils have been aggravated by the further delay, arising from the postponement of the issue, until all have assembled. The extent of which will appear from the following statement :—

In 1836, the Indians commenced to arrive on the 27th July ; the issue took place on the 7th August.

In 1839, their arrival commenced on the 23rd July ; issue, 7th August.

In 1840, 16th July ; issue, 6th August.

In 1841, 30th July ; issue, 14th August.

In 1842, not stated ; issue, 12th August.

The average detention, therefore, beyond the day fixed for the issue, has been about fifteen days.

Thence have arisen other evils ; the scanty supply of Provisions with which some of the Indians may have set out, becomes exhausted, and the Island and neighbouring fisheries do not afford means of replenishment for such great numbers. The consequence has been, very general destitution, which has been relieved by Rations charged upon the Parliamentary Grant, at an estimate cost of above £400. Disease has, as usual, followed in the train of want ; and Dr. Darling's testimony points to the danger of a fearful epidemic. To these physical evils may be added, the disease occasioned to the aged and young children by exposure on their journey. Last year, 1,063 children, under five years of age, attended. All the medical evidence, received by the Commissioners, unites in pointing to exposure on journeys and hunting parties, as one of the chief causes of disease and mortality among the Indians.

But the moral evils are also of a serious nature. In the first place, the congregation of several thousand men, women, and children, for several days, in temporary wigwams, and within a crowded space, must have a bad tendency. Secondly, the civilization of the Indians is retarded by the visitors encouraging them to indulge in their superstitious and barbarous customs ; their dances, and other spectacles. Thirdly, the example of the mess kept up during the stay of the visitors, is opposed to the efforts of the Superintendent to enforce temperance on the Indians.

The Commissioners are impressed with the conviction, that meetings of this description are likely to be attended by circumstances highly prejudicial to the morality of the Indian Tribes.

The Commissioners would further notice the expense which has attended these visits. Hitherto the Chief Superintendent has, very improperly, as the Commissioners conceive, conveyed the party of visitors to and from the Island at the Public expense.

In 1842 there were employed on this service six canoes, each manned by seven Indians, and a boat manned by as many Canadians. The former have been remunerated with a second suit of presents and rations, for the issue of which there could have been no authority. By this course, the practice has escaped notice. In the same manner the boatmen have been paid by a warrant, not brought before the Governor until this year, when the Commissary General called notice to it.

Appendix
(T.)

24th June.

Last year 112 Indians received double equipments, the additional cost of which was £107 16s. The charge for the boat was between £50 and £60, making in all £160, besides a considerable sum for rations. The Chief Superintendent also received £50 for his personal expenses, and was provided with three bell tents at the Public expense.

On these grounds, the Commissioners recommend that the issue this year should be made to the Indians as they arrive: and they see no reason why it should not be made by the Local Superintendent, Mr. Anderson, who conducted the distribution at Drummond Island for many years, and is perfectly able to manage it with customary assistance of the Commissariat Officers in charge of the goods.

These arrangements will effect a saving upon last year of probably £500, which, in the already incumbered state of the Parliamentary Grant, the Commissioners consider it expedient to recommend.

All which is respectfully submitted.

(Signed,) RAWSON W. RAWSON.
WILLIAM HEPBURN.

Kingston, 27th June, 1843.

Extract from the evidence of Mr. Superintendent Anderson.

"The system on which the Presents are now distributed at the Manitoulin, I consider very objectionable; for, as the Indians arrive unprovided with sufficient food, and as they cannot, while on the Island in such large numbers, procure sufficient to support them, (by fishing,) they are consequently often reduced to much want and misery, which the Government is obliged to alleviate by an issue of provisions, at considerable cost to the Department; and, being kept waiting in that state until the distribution, the confinement to the visiting Indians is frequently injurious to their health."

"In the year 1839 there was more mortality amongst the children, caused by this, than had occurred twelve years at Drummond's Island: and in the present year Dr. Darling, the Surgeon of the establishment, stated the condition they were in was such, that had one or two days of hot weather occurred, disease must necessarily have broken out amongst them."

"Moreover, the Indians themselves complain, and with justice, of the time they have to wait, and also of their sufferings for want of food; besides, the confusion which arises from distributing to such vast numbers at the same moment, often causes mistakes and disappointment. As Resident Superintendent, I have remonstrated with Mr. Jarvis against the continuance of this system."

Appendix
(T.)

24th June.

"The plan I would suggest is, that the Indians should, on their arrival at the Island, immediately receive their presents, by which means they could at once return to their homes, and all grounds of complaint as regards detention would be removed by this plan; there would also be a saving in the provisions which are now given."

"The arrival of the visitors, who of late years have come to the Island to witness the distribution of the presents, has been, I consider, prejudicial to the moral improvement of the Indians. The Public Mess they maintain, and the excesses which are occasionally committed there, and which the Indians do not fail to remark, cannot prove otherwise than pernicious by their example."

"In 1840 and 1841, the indecent exposure of the person which occurred while bathing, close in front of the establishment, was such, that the clergyman remonstrated by letter, but without effect: and even the Indians removed their wigwams from the spot."

"This has been prevented during the present year by the erection of a bathing-house. I am not aware that Mr. Jarvis took any steps to prevent these occurrences."

"The encouragement which is given to the dances at these times, I conceive highly objectionable. In the first place, it tends much to strengthen the superstitious belief which the Indians already attach to them, and keeps up their wild habits. They strip all but their breech cloths, paint themselves, and adorn their heads with feathers. They generally do it for the sake of money, and not for sport or recreation."

"It is commonly suspected that prostitution takes place on the occasion of these visits: however, this has not been brought to my knowledge, although it might have happened without the Indians complaining, as it is not characteristic with them to do so."

Extract from the evidence of the Rev. Mr. O'Meara.

"With regard to the distribution of the presents, some plan should be adopted which would not make it necessary for such an immense number to collect at one time on so small a space, which I have no doubt is the cause of much of the mortality that occurs among them: the seeds of disease being communicated from one to the other of a vast concourse of 6,000 souls, encamped on a few acres of ground, is carried back to their homes, bears an abundant harvest of misery, disease, and death."

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

APPENDIX No. 84.

STATEMENT of the Pay and Allowances of the Canoemen and others, employed in conveying the Chief Superintendent and the Visitors to MANITOULIN and other places, to distribute the PRESENTS to the INDIANS, from 1839 to 1842.

Year.	ROUTE.	Number of Canoes.	Number of Indians to Man them.	Rate of Pay.	Number of Suits issued.	REMARKS.
1839...	From Penetanguishine to Manitoulin....	} Not stated. {	36	} Suit of Presents and Rations... {	} 54 {	} Also 9 Canadians as Boatmen, who received £273 13s. 8d. and Rations.
do ...	From Manitoulin to the Sault St. Marie.		18			
do ...	From Manitoulin to the River St. Clair.					
1840...	From Penetanguishine to Manitoulin....	} Not stated. {	27	} The same {	} 54 {	} Also 18 Canadians, £136 13s. 9d. and Rations.
do ...	From Manitoulin to the Sault St. Marie.		27			
1841...	From Penetanguishine to Manitoulin....	3	21	} The same {	} 63 {	} Also 8 Canadians, £131 12s. 6d. and Rations.
do ...	From Manitoulin to the Sault St. Marie.	3	21			
do ...	Back to Penetanguishine	3	21			
1842...	From Penetanguishine to Manitoulin....	6	42	} The same..... {	} 77 {	} Also 11 Canadians, £174 5s. and Rations.
do ...	From Manitoulin to the Sault St. Marie.	5	35			

APPENDIX No. 85.

ITEMS which chiefly require explanation in the Chief Superintendent's Account with the Bank of UPPER CANADA.

Date of the Entry.	How Specified in the Bank Account.	Amount.		
		Provincial Currency.		
		£	s.	d.
November 21st, 1837.....	R. B. Sullivan's Check.....	125	0	0
October 2nd, 1838.....	Cash for Mohawks—Bay of Quinté	365	6	0
do 5th, do	Cash for Rev. H. Murray.....	46	7	4
November 15th, do	Cash	251	15	0
September 29th, 1840.....	Commissariat, say J. H. Dunn's Check	2250	0	0
October 15th, do	Trustees of Peter Robinson.....	289	11	10
February 27th, 1841	Draft on H. Glass for £255—collected	253	14	6
September 16th, do	Gore Bank deposit.....	822	18	3
do 25th, do	Deposit at Kingston.....	1178	15	0
October 13th, do	Commissariat Check.....	400	0	0
do 14th, do	Geo. Vardon on Commercial Bank	704	18	11
December 1st, do	Robert Andrew's note paid	16	15	0
do 18th, do	Deposit by self at Kingston.....	400	0	0
do 27th, do	do do	452	10	0
March 29th, 1842	J. Jackson's Check	382	15	0
April 9th, 1842.....	Deposit by self at Kingston	250	0	0
June 4th, do	Commissariat Check	400	0	9
do 7th, do	A. Shade	100	0	0
July 13th, do	William Vernon.....	35	0	0
September 30th, 1842.....	Commissariat Check	300	0	0
October 28th, do	do do	200	0	0
December 5th, do	Balance on renewal note	0	3	9
do 19th, do	Debentures sold.....	3756	8	0
At various periods between 20th March, 1839, and 31st December, 1842....	Interest on Debentures.....	1305	0	0
		£14286	18	7

(Signed,) GEORGE DYETT,
Secretary to Commissioners.

Indian Commission,
Kingston, 27th July, 1843.

Appendix
(T.)
24th June.

APPENDIX No. 86.

Appendix
(T.)
24th June.

THE SEIGNIORY of SAULT ST. LOUIS in Account with E. N. DELORIMIER, Agent.

DATE.	DR.	No. of Receipt.	WHEAT.			MONEY.		
			Minots.	Pots.	Quarts.	£	s.	d.
January 31, 1842.....	To Cash to Chiefs.	1				29	15	10
March 31, do.....	do do do	2				21	10	0
do do do.....	To wheat to do	3	177	10	0			
April 9, do.....	To Cash paid Mr. Vann's account.....	4				7	3	5
December 8, do.....	do to Chiefs.	5				10	5	6
February 28, do.....	do do	6				18	7	6
May 8, do.....	do do	7				31	12	0½
do do.....	To wheat to do	8	110	16	1½			
	To Commission at 10 per cent. on wheat and cash at credit.....		32	0	1½	12	7	8½
	Total.....		320	7	1	£131	2	0

DATE.	CR.	No. of Receipt.	WHEAT.			MONEY.	
			Minots.	Pots.	Quarts.	Livres.	Sols.
December 29, 1841....	Received from Raphael Brosseau.....	1				2	1
do 31, do ...	do Jean Bte. Beaudin	2	3	0	0	6	3
January 5, 1842...	do Antoine Emard.....	3	1	10	0	3	2
do 13, do ...	do Widow Bazie Emard	5	1	10	0	3	2
do do do ...	do Louis Gervais	4	1	16	0	4	16
do 17, do ...	do Alexis Menard.....	6	1	0	0	3	3
do 18, do ...	do Pierre Cardinal.....	7	1	5	0	2	14
do 19, do ...	do Pierre Hebert	8	2	10	0	6	3
do do do ...	do George Gougeon	9	1	2	1	2	8
do do do ...	do Michael Prudhomme	10	3	0	0	15	14
do do do ...	do Antoine Prudhomme.....	11	1	5	0	2	10
do 20, do ...	do Antoine Lefevre.....	12	1	0	0	3	2
do do do ...	do Jean Bte. Page.....	13	1	0	0	3	2
do do do ...	do Alain Cotter	14	1	2	1	2	8
do do do ...	do Antoine Louglin.	15	2	16	0	7	13
do do do ...	do Luc Primeau.....	16	1	13	0	4	10
do do do ...	do François Hebert.....	17	1	4	0	3	16
do do do ...	do J. Bte. Gervais.....	18	0	18	0	2	14
do 21, do ...	do Loujs Leriger dit Laplante, junr.....	19	5	0	0	7	0
do do do ...	do Louis Leriger dit Laplante, senr.....	20				2	6
do do do ...	do Joseph Lanctot.....	21	2	6	0	7	16
do do do ...	do Arseine Lanctot.....	22	1	9	0	3	10
do do do ...	do Medard Lefebvose.....	23	0	15	0	2	6
do do do ...	do Amable Longtin.....	24	2	0	0	5	14
do 22, do ...	do Pierre Brossard.....	25	2	0	0	6	18
do do do ...	do Bazil Guerin.....	26	4	10	0	9	6
do do do ...	do François Demers.....	27	2	3	0	5	0
do do do ...	do François Coullier.....	28	2	0	0	5	7
do do do ...	do Leonard Cardinal.....	29	1	10	0	3	6
do do do ...	do Joseph Barbeau	30				8	7
do do do ...	do Hyacynthe Montcharne, senr.....	31				10	16
do do do ...	do Dominique Montcharne, junr.....	32	1	3	1½	3	13
do 24, do ...	do Antoine Goyez	33	1	19	0	3	17
do do do ...	do François Longtin.....	34	0	6	0	0	14
do do do ...	do Barnabé Bruneau.....	35	1	13	0	5	10
do do do ...	do Augustin Asselin.....	36	0	10	0	1	8
do do do ...	do Augustin Gervais.....	37	2	5	0	4	12
do do do ...	do Augustin Gervais, lods et ventes.....	37				136	0
do do do ...	do Widow of Joseph Barbeau	38				7	10
do do do ...	do Charles Denant, senr.....	39				15	0
do do do ...	do Charles Denant, junr.	40				17	9
do do do ...	do David Villy.....	41				23	0
do 25, do ...	do Widow Amable Babin, lods et ventes.....	42				67	16
do do do ...	do Edmond Lefevre.....	43				12	5
do do do ...	do Etienne Longtin.....	44	1	10	0	3	3
do do do ...	do William Fletcher.....	45				9	6
do do do ...	do Jacques Barbeau.....	46				3	13
do do do ...	do Constance Montcharne, senr.....	47				12	4
do do do ...	do Etienne Longtin, Joseph Marie.....	48				22	3
do do do ...	do Abraham Sharpley.....	49				12	18

Appendix
(T.)

Appendix
(T.)

THE SEIGNIORY of SAULT ST. LOUIS in Account, &c.—(Continued.)

24th June.

24th June.

DATE.	CR.—(Continued.)	No. of Receipt.	WHEAT.			MONEY.	
			Minots.	Pots.	Quarts.	Livres.	Sols.
January 25, 1842...	Received from Joseph Boyer	50				3	1
do do do ...	Widow of Joseph Levfebose.....	51				20	7
do 26, do ...	Frs. X. Mongeau.....	52				12	3
do do do ...	Joseph Mornbleau	53	1	7	0	3	0
do do do ...	Pierre Gervais	54	0	8	1	0	19
do do do ...	Seraphin Gagner	55	1	5	0	2	17
do do do ...	Frs. X. Gagner	56	3	19	0	9	13
do do do ...	Narcisse Boyer.....	57	0	15	0	2	5
do do do ...	François Surprenant	58	0	15	0	2	6
do do do ...	Toussaint Perras	59	1	0	0	3	2
do do do ...	Alexandre Lavigne	60	1	18	0	6	0
do do do ...	Richerton Authel.....	61				24	0
do 27, do ...	Antoine Donigner.....	62				6	0
do do do ...	Augustin Petre.....	63	2	0	0	6	4
do do do ...	Nicholas Poissant.....	64	2	0	0	6	8
do do do ...	Joseph Doré	65	2	8	0	7	9
do do do ...	Jacques Gibeau.....	66	2	9	1½	6	9
do do do ...	Joseph Lepage	67	2	0	0	4	11
do do do ...	Louis Noel Veau	68	1	2	0	3	1
do 28, do ...	Julien Poupard.....	69	2	9	1½	6	7
do do do ...	Antoine Cusson.....	70	1	15	0	4	16
do do do ...	Amable Cusson.....	71	1	0	0	2	2
do do do ...	François Guerin	72				2	4
do do do ...	Leon Perreo.....	73				5	13
do 29, do ...	Joseph Provost.....	74	2	8	0	7	16
do do do ...	V. Lefebvre	75	1	9	0	3	15
do do do ...	François Arel.....	76	2	10	0	5	5
do do do ...	André Lefebvre.....	77	1	9	0	3	17
do do do ...	François Boyer, senr.	78	0	10	0	1	9
do do do ...	François Boyer, junr.	79	0	11	0	1	5
do do do ...	Laurent Lefebvre.....	80	0	2	0	0	5
do do do ...	Luc Emard.....	81	2	9	0	6	4
do do do ...	Louis Lefrançois	82	1	4	1	1	10
do do do ...	Moyse Guerin.....	83				11	19
do 31, do ...	Antoine Bruneau.....	84	1	10	0	5	1
do do do ...	Louis Brosseau.....	85	3	16	0	10	10
do do do ...	René Barbeau.....	86	1	10	0	5	0
do do do ...	Toussard Lepage	87	1	10	0	19	8
do do do ...	J. B. Leniere	88	1	10	0	4	6
do do do ...	Julien Gervais	89	1	13	0	5	12
do do do ...	Joseph Leriger de Laplante	90	1	3	0	4	11
do do do ...	Joseph Robidoux	91				24	18
do do do ...	Pierre Emard, fils d'Antoine	92	0	15	0	2	8
February 1, do ...	Toussaint Cusson.....	93	2	5	0	4	13
do do do ...	Charles Gervais, fils d'Etienne	94				5	10
do do do ...	Louis Quintal.....	95	1	7	0	3	12
do 3, do ...	Joseph Tuncartier.....	96				5	4
do do do ...	Antoine Fuvreau	97				10	10
do do do ...	Augustin Bourdeau.....	98	3	0	0	0	0
do do do ...	Joseph Robideau.....	99	2	0	0	5	18
do do do ...	J. Bte. Tourneau	100	2	10	0	5	16
do do do ...	J. B. Payant dit St. Auge.....	101				17	4
do do do ...	Christopher Buillargeon	102	1	0	0	3	2
do do do ...	René Barbeau	103				5	0
do do do ...	J. Bte. Blair	104	5	0	0	16	4
do do do ...	Alexis Fleury	105				10	16
do 5, do ...	François Gervais, fils J. Bte.	106				8	2
do 4, do ...	Isaac Rielle	107				11	17
do do do ...	Jacques Desautels	108				18	0
do 5, do ...	Nicholas Marotte	109				15	8
do do do ...	Bazee Barette.....	110				11	7
do do do ...	Augustin Demers.....	111	3	12	1	9	13
do do do ...	Widow Régis Asselin	112	2	18	1½	7	3
do do do ...	Charles Lamarche	113	0	15	0	2	8
do do do ...	Noel Pinsonant	114				3	1
do do do ...	Pierre Brossard, senr.....	115				3	12
do do do ...	Louis Amable Gagner.....	116				3	12
do do do ...	Pierre Bourdeau	117	0	16	0	3	16
do do do ...	Joseph St. James dit Beauvais.....	118	3	10	0	10	8
do do do ...	Louis Seditot.....	119	2	0	0	0	3
do do do ...	Pierre Bourdeau, l'enfant.....	120	2	0	0	7	6
do do do ...	Antoine Goyette.....	121	2	13	0	7	7
do do do ...	Joseph Facet.....	122	2	4	0	6	8
do 7, do ...	Louis Vincent	123	1	13	0	3	9
do do do ...	Bazil Beaudin	124	3	8	0	9	9
do do do ...	André Hill.....	125	5	0	0	9	13
do do do ...	Paul Chapron.....	126	2	0	0	7	4
do do do ...	Joseph Litourneau.....	127	1	11	0	6	4

Appendix (T.)		THE SEIGNIORY of SAULT ST. LOUIS in Account, &c.—(Continued.)										Appendix (T.)	
24th June.												24th June.	
DATE.		CR.—(Continued.)		No. of Receipt.	WHEAT.			MONEY.					
					Minots.	Pots.	Quarts.	Livres.	Sols.				
February	7, 1841...	Received from François Bisailon.....	128	1	9	0	4	8					
do	8, do ...	do Eloy Bourassa.....	129				60	0					
do	do do ...	do Joseph Goyette.....	130	2	10	0	7	13					
do	do do ...	do Samuel Godman.....	131				24	2					
do	9, do ...	do Theophile Beffre.....	132	1	7	0	4	0					
do	10, do ...	do J. Wilkinson for L. R. Beaudret.....	133				22	7					
do	11, do ...	do Maurice Guerin.....	134				2	16					
do	12, do ...	do Joseph Dupries.....	135	4	4	0	8	15					
do	14, do ...	do Pierre Trudeau.....	136	2	10	0	6	6					
do	do do ...	do Michel Mercille.....	137	5	0	0	11	12					
do	21, do ...	do Widow of Toussant Bourdeau.....	138	1	8	0	3	17					
do	23, do ...	do Louis Turcott.....	139				19	18					
do	26, do ...	do Louis Payant.....	140	2	0	0	14	16					
March	5, do ...	do Pierre Leriger dit Laplante.....	141	10	10	0	24	3					
do	16, do ...	do Robert North.....	142				18	0					
April	25, do ...	do L. S. Martin, lods et ventes, Amable Bourdeau.....	143				100	0					
do	do do ...	do Jacques Gibeau, lods et ventes, on purchase from J. Jerome Dubord.....	144				102	0					
May	11, do ...	do J. Bte. Chenail, junr.....	145				72	0					
December	27, do ...	do François Aree.....	146				22	15					
January	9, 1843...	do Noel Pinsonant.....	147	2	2	0½	3	1					
do	10, do ...	do François Boyer, junr.	148				5	2					
do	do do ...	do François Boyer, senr.....	149				4	19					
do	11, do ...	do George Gagnon.....	150	1	0	0	2	8					
do	17, do ...	do Raphael Brosseau.....	151	3	10	0	2	1					
do	18, do ...	do David Villy.....	152				21	2					
do	do do ...	do J. Bte. Beaudin.....	153	2	10	0	6	2					
do	25, do ...	do Antoine Goyez.....	154				17	4					
do	28, do ...	do Pierre Brossard, junr.....	155	2	0	0	6	18					
do	do do ...	do Julien Poupard.....	156	2	10	0	6	7					
do	do do ...	do Joseph St. James dit Bauvars.....	157	3	10	0	10	8					
do	1, do ...	do Alain Cottee.....	158	1	2	1	2	8					
February	3, do ...	do Michel Gagner, rents.....	159				47	0					
do	do do ...	do Michel Gagner, lods et ventes.....	do				83	6					
do	4, do ...	do François Hebert.....	160				12	6					
do	6, do ...	do Barnabé Bruneau.....	161	1	13	0	5	10					
do	8, do ...	do Narcisse Boyer.....	162				7	11					
do	do do ...	do Toussaint Perras.....	163				10	2					
do	do do ...	do Toussaint Cusson.....	164	2	5	0	4	13					
do	do do ...	do Narcisse Cusson.....	165	1	15	0	4	16					
do	10, do ...	do André Lefebvre.....	166	1	9	0	3	17					
do	11, do ...	do Medard Lefebvre.....	167				7	11					
do	do do ...	do François Surprenant.....	168				7	11					
do	do do ...	do Antoine Lefebvre.....	169				10	2					
do	do do ...	do Joseph Robidoux.....	170	2	0	0	5	18					
do	do do ...	do Vital Bourassa.....	171				57	18					
do	14, do ...	do Dennis Laplante.....	172	7	0	0	0	0					
do	16, do ...	do Widow of Toussaint Bourdeau.....	173	1	8	0	3	17					
do	do do ...	do Alexandre Lavigne.....	174	1	18	0	6	0					
do	17, do ...	do Charles Lamarche.....	175				7	13					
do	18, do ...	do Widow of Pierre Emard, junr.....	176				30	0					
do	20, do ...	do Joseph Barbeau.....	177	0	15	0	1	12					
do	do do ...	do Antoine Langtin.....	178	2	16	0	7	13					
do	do do ...	do Antoine Lanctot.....	179	3	12	0	11	0					
do	21, do ...	do J. Bte. Gervais.....	180	0	17	1	2	14					
do	22, do ...	do Louis Gervais.....	181	1	11	1	4	16					
do	do do ...	do François X. Mongeau.....	182	1	0	0	3	3					
do	do do ...	do Joseph Provost.....	183	2	8	0	7	6					
do	do do ...	do Augustin Demers.....	184	1	16	0	5	2					
do	23, do ...	do Julien Gervais.....	185	1	13	0	5	12					
do	do do ...	do Antoine Emard.....	186	1	10	0	3	2					
do	do do ...	do Antoine Bruneau.....	187	1	10	0	5	1					
do	do do ...	do Pierre Hebert.....	188	2	10	0	6	3					
March	6, do ...	do Frs. X. Gagner.....	189	3	12	0	8	19					
do	11, do ...	do Amable Longtin.....	190	2	0	0	5	14					
do	13, do ...	do D. Aimé Dugas.....	191				12	12					
do	do do ...	do Pierre Emard, son of Antoine.....	192	0	15	0	2	8					
do	21, do ...	do Heirs of John Stephenson.....	193				31	4					
do	22, do ...	do Pierre Bordeau.....	194				9	12					
do	do do ...	do Pierre Brian.....	195				9	0					
do	do do ...	do André Hill.....	196	5	0	0	9	13					
do	do do ...	do Widow of Aaron Walker.....	197				15	12					
do	23, do ...	do Hypolite Asselin.....	198	2	0	0	4	2					
do	do do ...	do J. Bte Payant dit St. Auge.....	199				14	0					
do	do do ...	do F. Paschal Pinsonant.....	200	4	0	0	12	0					
do	do do ...	do Augustin Petie.....	201	1	0	0	3	2					
do	do do ...	do Antoine Denigu.....	202				5	0					
do	do do ...	do John M. Kee.....	203				24	0					

24th June.

DATE.		Cr.—(Continued.)	No. of Receipt.	WHEAT.			MONEY.		
				Minots.	Pots.	Quarts.	Livres.	Sols.	
March	23, 1841.....	Received from Moyse Longtin.....	204	1	10	0	3	3	
do	do do	do Jacques Gibeau.....	205	1	3	1	3	9	
do	24, do	do Alexis Gibeau, junr.....	206	1	3	1	3	3	
do	do do	do Augustin Gervais.....	207	2	5	0	4	10	
do	do do	do Louis Payant.....	208	1	0	0	2	12	
do	do do	do Richard Mason, per N. Newton.....	209	.....	.....	.....	13	16
do	do do	do Richard Mason, <i>lods et ventes</i> .....	.....	.....	.....	.....	116	4
do	do do	do Joseph Doré	210	2	0	0	6	3	
do	do do	do Nicholas Poisant.....	211	1	0	0	3	4	
do	do do	do Christopher Baillargon.....	212	1	0	0	3	1	
do	25, do	do Louis Longpré.....	213	.....	.....	.....	31	4
do	27, do	do Augustin Asselin.....	214	0	10	0	1	8	
do	do do	do Bazil Barrett.....	215	.....	.....	.....	4	15
do	do do	do Louis Peltier.....	216	0	5	0	2	15	
do	do do	do George Colpron.....	217	.....	.....	.....	3	6
do	do do	do Joseph Colpron.....	218	.....	.....	.....	3	2
do	do do	do René Barbeau.....	219	1	10	0	5	0	
do	do do	do J. Bte. Blain.....	220	1	7	1½	4	3	
do	do do	do Joseph Lanctot.....	221	2	10	0	7	4	
do	do do	do Camille Lanctot.....	222	2	7	0	7	4	
do	do do	do Arsene Lanctot.....	223	1	9	0	3	10	
do	do do	do Widow Joseph Lefebvre.....	224	1	13	0	5	10	
do	do do	do J. Bte. Page	225	1	0	0	3	2	
do	do do	do Richard Pheps, Esq.	226	.....	.....	.....	13	10
do	do do	do Louis Brosseau.....	227	.....	.....	.....	18	16
do	do do	do Ignace Caillé	228	.....	.....	.....	3	2
do	do do	do Pierre Gervais	229	.....	.....	.....	1	6
do	do do	do Joseph Normandin.....	230	.....	.....	.....	5	13
do	do do	do Joseph Mornbleau	231	.....	.....	.....	3	4
do	do do	do Joseph Boyer	232	.....	.....	.....	3	3
do	do do	do Richerton Authée.....	233	.....	.....	.....	11	3
do	31, do	do François Boyer, rents	234	1	19	1	12	14	
do	do do	do François Boyer, <i>lods et ventes</i> .....	.....	.....	.....	.....	50	13
do	do do	do Abraham Langtin.....	235	3	10	0	7	6	
do	do do	do Widow Joseph Barbeau, senr.	236	.....	.....	.....	36	0
do	do do	do Michel Mercille, rents.....	237	.....	.....	.....	13	13
do	do do	do Pierre Bourdeau.....	238	.....	.....	.....	11	16
do	do do	do Charles Deneau, senr.	239	.....	.....	.....	100	0
do	do do	do Pierre Bourdeau.....	240	1	0	0	3	13	
do	do do	do Charles Deneau, senr.	241	.....	.....	.....	12	12
do	do do	do Antoine Prudhomme	242	1	0	0	4	8	
do	do do	do Louis Noël Veau.....	243	1	14	0	3	16	
do	do do	do Honoré Leduc.....	244	0	17	0	0	1	
do	do do	do François Bourret.....	245	.....	.....	.....	5	14
do	do do	do Ignace Longtin.....	246	.....	.....	.....	6	5
do	do do	do Luc Bruneau.....	247	1	13	0	4	10	
do	do do	do Louis Davignon	248	.....	.....	.....	6	11
do	do do	do Widow Eli Bouchard	249	.....	.....	.....	27	0
do	do do	do Thomas Semor	250	6	0	0	18	8	
do	do do	do François Montigny.....	251	3	17	0	10	10	
do	do do	do Thomas Jones	252	.....	.....	.....	37	14
May	6, do	do Widow J. Bte. Pominville	253	.....	.....	.....	1	0
							2972	9	
							£	s.	d.
2972 livs. 9 sols equal to, in Halifax Currency							123	17	0½
May 8, 1841..... By Balance transferred to new account							7	4	11½
							£131	2	0

We, the undersigned, Principal Chiefs of the Iroquois of Sault St. Louis, having examined the foregoing account of E. N. DeLorimier, Esquire, our Agent, do find it correct in every particular, the whole having been explained and interpreted to us in the Iroquois language by the Revd. Joseph Marcoux, our Missionary; in testimony whereof we have subscribed our signatures, at Sault St. Louis, this 8th day of May, 1843.

Witness present.	(Signed,)	MARTIN X KANASONTIE,	Grand Chief.
(Signed,) JOSEPH MARCOUX,	"	THOMAS X TWHALLKON,	"
" ROBERT M'NABB.	"	CHARLES X KATSIOAKERON,	"
	"	SOSE TENEHATIE,	"
	"	THOMAS X TAKAOHETSTHA,	"
	"	SAWATES SOONWENTSCOWANE,	"

I certify, on oath, that the foregoing Account is correct, to the best of my knowledge and belief.
(Signed,) E. N. DeLORIMIER, Agent.

Sworn to, before me, at Montreal,
this 25th day of September, 1843.
(Signed,) J. A. LABADIE, J. P.

We, the undersigned, being present at each of the five different times that the Chiefs settled Accounts with their Agent, E. N. DeLorimier, Esquire, certify that the said Chiefs employed exclusively the money that they received from him without reserving any to themselves, in paying, as well the old debts contracted previous to his Agency, as well as the current expenditure for the Missionary, the Church, and for the Public Works; and the Missionary's and other claims are not as yet entirely extinguished, there being nearly one year's allowance in arrear; and, furthermore, it is to be wished the Revenues of the Seigniori had hitherto been as usefully employed as they have been for the last two years.

(Signed,) JOSEPH MARCOUX.
" ROBERT M'NABB.
Sault St. Louis, 8th May, 1843.

APPENDIX No. 87.

THE BRITISH INDIANS at ST. REGIS in Account Current with S. Y. CHESLEY, for his Agency in the collection of the Rents due the said Indians on their reservations in Upper and Lower Canada, for the year ending 31st December, 1840, and the Expenditure in 1841.

DATE.		DR.	No. of Voucher.	AMOUNT.		
				£	s.	d.
January	1, 1841	To Balance due the Agent on last settlement	1	10	11	0
do	5, do	To Cash to procure Church bread, candles, &c. at the <i>Fête de Rois</i>	1	1	1	9
do	do do	do to the Chiefs for a New Year's treat	1	1	10	0
February	2, do	do to procure wax candles for the Church	1	2	0	0
do	5, do	do for glass and putty for the Council House	1	0	6	3
do	8, do	do for nails and a lock for do do	1	0	6	7½
do	11, do	To 200 bushels wheat collected at Martintown, at 5s.	1	50	0	0
do	do do	To Cash to defray expenses of transport from Martintown	1	3	10	0
do	do do	do for Chiefs' use while collecting rents	1	0	9	4½
do	do do	do paid R. Blackwood his account	1	3	12	9
do	do do	do to pay A. M'Donald for measuring grain	1	0	10	0
do	13, do	To 76½ bushels wheat collected, at Rae's, at 5s.	1	19	1	3
do	do do	To Cash paid James Rae, his account	3	1	0	0
do	14, do	do paid Wm. Fitzpatrick, for transport	4	0	16	8
do	16, do	To 22½ bushels wheat collected at Dundee	1	5	12	6
do	do do	To 5,682 lbs. salt pork collected at Dundee, at 30s. per 100 lbs.	1	85	4	7
do	17, do	To Cash to defray transport of pork and wheat from Dundee to St. Regis	1	2	0	0
do	do do	do to 12 Chiefs, their annual allowance, each 20s.	1	12	0	0
do	20, do	do paid Solomon and William Raymond, for potatoes	5	6	5	0
do	do do	do furnished the Chiefs to pay Sukoia-ten-tha and Oteta Kale	1	0	3	1½
do	do do	do to pay Alexander Fraser for pork barrel	1	0	2	0
do	do do	do furnished the Chiefs for their expenses, at Dundee, when collecting	1	0	14	6
do	do do	do paid Julian Pigeon, as per receipt	6	53	8	4
do	do do	do to Jeoseragwente Taratic and Osetakle, for horse hire to Martintown	1	0	10	0
do	24, do	do paid Adams, for bread	7	0	6	3
do	25, do	do furnished the Chiefs for their expenses to Montreal and back	1	3	15	6
do	do do	do Teose-ra-quinte and Trinthe, for conveying the Chiefs to Montreal	8	2	0	0
March	2, do	do to pay Luke Bowen, for victuals, hay, &c.	1	1	1	0
do	do do	do to Mr. Adams, for bread	1	0	6	3
		Carried forward		£268	4	8½

Appendix
(T.)
24th June.

THE BRITISH INDIANS at ST. REGIS in Account Current, &c.—(Continued.)

Appendix
(T.)
24th June.

DATE.		Dr.—(Continued.)	No. of Voucher.	AMOUNT.		
				£	s.	d.
				268	4	8½
<i>Brought forward</i>						
March 22, 1841.....	To Cash	to procure sperm candles for the Church.....	1	1	0	0
do do do	do	to procure refreshments at Adams	1	0	3	9
May 6, do	do	to procure 6lbs. sperm candles.....	1	1	4	0
do do do	do	to procure stationery and bread.....	1	0	11	9
do do do	do	for pipes and tobacco	1	0	4	0
do do do	do	for 4 gals. wine for the Church	1	1	10	0
August 8, do	do	for expenses at Hogansburgh.....	1	0	8	9
do 19, do	do	for provisioning men employed to clear land on Yellow Island.....	1	2	1	0
do do do	do	to defray expenses of the Lake Chiefs whilst on Public business	1	1	7	0
September 10, do	do	for 291 lbs. pork, at 5d.....	1	6	1	3
do do do	do	to procure 9 gals. wine for the Church.....	1	3	7	6
do do do	do	to procure wax candles.....	1	3	14	6
November 10, do	do	paid Sentasatsa.....	9	0	10	0
do 2, do	do	to pay Mr. Adams for bread.....	1	0	7	6
do do do	do	to pay John Clark for beef.....	1	1	12	6
do do 8, do	do	for expenses of two Councils held with the Lake Indians	1	0	11	9
do do do	do	for the Agent's expenses to Albany on business for the Chiefs.....	1	15	0	0
do 21, do	do	to procure tallow and sperm candles for the Church	1	0	18	0
December 16, do	do	to the Chiefs at Mr. Eldridge's	1	2	0	0
do 25, do	do	paid John Davidson his account	10	4	0	6
do 26, do	do	to E. Adams.....	11	3	3	10
do 31, do	To Agent's	10 per centum on £353 13s. 8d. collected.....	1	35	7	4½
do do do	To Balance	remaining in the Agent's hands	1	0	4	0
				£353	13	8

DATE.		CR.	IN WHAT PAID.	Acres.	AMOUNT.		
					£	s.	d.
February 10, 1841...	By Rent from Widow M'Callum, in full.....		Cash	162	1	0	3
do do do ...	do Solomon and Raymond, do		Potatoes	560	5	0	0
do do do ...	do Daniel Wagoner, do		do	50	0	15	0
do do do ...	do Donald M'Donald, on account.....		Pork	200	1	14	7½
do do do ...	do David Summers, do		Cash and potatoes....	30	1	1	10½
do do do ...	do The Estate of Major Powell, in full.....		Cash.....	80	2	10	0
do do do ...	do Francis Gadbois, do		do	122	2	12	0
do do do ...	do Wm. Fitzpatrick, for 1838 and 1839.....		Teaming and note ...	130	1	5	0
do do do ...	do Joseph Adams, in full.....		Cash	120	0	16	3
do do do ...	do Henry Hunt, do		Wheat.....	200	1	5	0
do do do ...	do Archibald Sinclair, for 1839.....		do	260	1	12	6
do do do ...	do Hugh M'Ewen, in full.....		do	200	1	5	0
do do do ...	do Alex. Fisher, on account.....		do	400	2	10	0
do do do ...	do Duncan M'Dermid, in full		do	170	1	1	3
do do do ...	do Hugh and John M'Phaon, on account		do	250	6	0	0
do do do ...	do William Kennedy, in full		do	200	1	5	0
do do do ...	do Duncan M'Intosh, do		do	210	1	6	3
do do do ...	do Donald M'Rae, for 1839.....		do	200	1	5	0
do do do ...	do John Sproul, in full.....		Cash and wheat	250	1	5	0
do do do ...	do J. M'Martin, on account.....		do do	123	1	5	0
do do do ...	do Donald M'Intosh, in full.....		Wheat.....	200	1	5	0
do do do ...	do Hugh Christie, do		Wheat and cash.....	300	1	17	6
do do do ...	do John Christie, do		do do	200	1	5	0
do do do ...	do Alex. M'Gregor, do		Cash	101	0	12	6
do do do ...	do Malcolm M'Dermid, do		Cash and wheat	250	1	11	3
do do do ...	do Hugh Minnow, do		do do	390	2	8	9
do do do ...	do Malcolm M'Callum, do		Wheat.....	148	1	5	0
do do do ...	do Hugh M'Dermid, do		Wheat and cash.....	200	1	5	0
do do do ...	do John M'Dermid, do		do do	200	1	5	0
do do do ...	do Duncan M'Dermid, do		do do	300	1	17	6
do do do ...	do John M'Dermid, do		do do	400	2	10	0
do do do ...	do Widow Murray, do		Wheat.....	200	1	5	0
do do do ...	do James Anderson, for 1837.....		do	200	1	5	0
do do do ...	do Duncan Robinson, in full		do	565	3	10	7½
do do do ...	do Duncan M'Larin, do		do	100	0	12	6
do do do ...	do Duncan M'Rae, do		Wheat and cash.....	15	1	0	7½
do do do ...	do Donald Kennedy, do		do do	200	1	5	0
do do do ...	do John Fisher, 1839.....		Wheat.....	300	1	17	6
do do do ...	do John M'Naughten, on account.....		do	100	1	1	10½
do do do ...	do Dougal Murray, in full		Freight.....	100	0	12	6
do do do ...	do Widow M'Ewen, do		Wheat.....	200	1	5	0
do do do ...	do Widow Munrow, do		Wheat and cash.....	200	1	5	0
do do do ...	do Angus M'Intire, do		do do	100	0	12	6
Carried over.....					£69	10	7½

Appendix
(T.)

THE BRITISH INDIANS at ST. REGIS in Account Current, &c.—(Continued.)

Appendix
(T.)

24th June.

24th June.

DATE.	CR.—(Continued.)	IN WHAT PAID.	ACRES.	AMOUNT.		
				£	s.	d.
February 10, 1841...	By Rent from Widow M'Dougal, in full	Wheat	200	69	10	7½
do do do ...	do Donald Roberston, on account	do	200	1	5	0
do do do ...	do John M'Ewen, do	do	200	1	10	0
do do do ...	do Widow M'Norton, do	do	200	1	5	0
do do do ...	do James Clary, in full	Wheat and cash	100	0	12	6
do do do ...	do Donald M'Dougal, do	do do	175	1	1	10½
do do do ...	do Malcolm M'Callum, do	do do	300	1	17	6
do do do ...	do Finlay M'Intosh, in full	do do	100	0	12	6
do do do ...	do John M'Intosh, do	do do	200	1	5	0
do do do ...	do Robert M'Callum, on account	do do	200	2	10	0
do do do ...	do Donald M'Intire, in full	do do	100	1	5	0
do do do ...	do Donald M'Intosh, on account	Freight and wheat	200	2	7	6
do do do ...	do Alex. M'Kincher, do	Wheat	200	1	5	0
do do do ...	do Barnabas Cain, do	Freight	60	0	10	0
do do do ...	do Sally Parks, do	do	100	0	10	0
do do do ...	do Archibald M'Donald	Cash and wheat	150	0	18	9
do do do ...	do John M'Donell	do do	100	0	12	6
do do do ...	do James Rae, in full	Cash	100	1	5	0
do do do ...	do Joseph Perry do	Cash and wheat	50	0	6	3
do do do ...	do Antoine Desrocher, senr.	do do	90	0	11	4½
do do do ...	do Peter Russel	do do	90	0	11	4½
do do do ...	do Richard Lonney	do do	100	0	12	6
do do do ...	do Nicholas Farlinger	Wheat and freight	310	1	14	6
do do do ...	do Sutherland Colquhoun	Wheat and note	200	1	5	0
do do do ...	do Joseph Tallion, in full	Wheat	50	1	16	10½
do do do ...	do Alexander Cameron, in full	do	200	2	0	0
do do do ...	do William Fitzpatrick, do	Wheat and cash	130	0	16	3
do do do ...	do John Flanagan, do	do do	350	2	3	9
do do do ...	do Peter Lonney, do	do do	240	1	10	0
do do do ...	do Alexander M'Donell do	Measuring Wheat	100	0	12	6
do do do ...	do Patrick Golligher, do	Cash and wheat	50	0	6	3
do do do ...	do Stephen Desrocher, do	do do	106	2	3	6
do do do ...	do Walter Kinseller, do	Cash	48½	0	6	3
do do do ...	do Michael Purcell, do	do	100	0	12	6
do do do ...	do Antoine Desrocher, junr.	Cash and wheat	150	0	18	9
do do do ...	do John Tobin, in full	do do	129	0	16	8
do do do ...	do Angus Desrocher, do	do do	59	0	7	6
do do do ...	do Samuel Lonney, on account	do do	150	0	6	3
do do do ...	do Joseph Desrocher, in full	do do	67	0	8	4
do do do ...	do Widow M'Donald, do	Wheat	100	0	12	6
do do do ...	do Hugh M'Donald, on account	do	150	1	0	0
do do do ...	do Nelson Lonney, in full	Wheat and cash	119	0	16	10½
do do do ...	do Duncan M'Donell, do	do do	200	1	5	0
do do do ...	do Angus Grant, do	do do	250	3	2	6
do do do ...	do F. M'Leland, do	Wheat and note	100	2	8	9
do do do ...	do James Craig, do	Cash	175	1	2	6
do do do ...	do Alex. M'Dougall, do	Cash and Wheat	100	0	12	6
do do do ...	do Roland M'Donell, do	Cash	100	0	12	6
do do do ...	do William Hamilton, do	do	300	5	0	0
do do do ...	do David Clark, do	Wheat	301	1	17	6
do do do ...	do John Cross, on account	Cash	100	0	5	0
do do do ...	do Donald Grant, do	Wheat	100	2	0	0
do do do ...	do Izrael Clark, in full	Cash	66	0	8	9
do do do ...	do Ezra Adams, 1839	do	30	0	15	0
do do do ...	do Jacob Merkler, in full	do	30	0	10	0
do do do ...	do Richard and David Ducks, 1839	do	30	0	12	6
do do do ...	do Jacob Struts, in full	do	100	1	0	0
do do do ...	do Belding Adams, do	do	50	1	0	0
do do do ...	do Loucks and Dorin, do	do	30	1	17	6
do do do ...	do James Court	do	180	2	10	0
do do do ...	do J. Grant, per M'Ginnis, in full	do	65	3	18	9
do do do ...	do Widow Stewart, do	Pork	100	1	5	0
do do do ...	do S. Y. Chesley, for mill privilege	Cash	180	7	10	0
do do do ...	do do for part of Cornwall Island	do	196	2	10	0
do do do ...	do John Craig, in full	do	110	0	13	9
do do do ...	do Duncan M'Donell, 1839	Cash and wheat	200	1	5	0
do do do ...	do William M'Gregor, on account	Wheat	200	1	5	0
	Collected this year, for the Reservation, in Upper Canada, including the Islands			£164	7	0
February 10, 1841...	By Rent from Ignace Chatelain, in Dundee	Cash	100	1	5	0
do do do ...	do François Gadbois, in full	do	16½	0	4	2
do do do ...	do Francis Chatelain, do	do	100	1	5	0
do do do ...	do Patrick Golligher, do	do	75	0	17	6
do do do ...	do Murdock Murchison, on account	do	100	2	10	0
do do do ...	do Joseph Spencer, 1839	do	97	1	4	3
do do do ...	do Roland M'Donald, 1838-39	Cash and pork	100	2	10	0
do do do ...	do John M'Rae, on account	Pork	100	3	10	6
do do do ...	do Samuel Miller, in full	do	550	11	2	1
	Carried forward			£24	8	6

Appendix
(T.)

THE BRITISH INDIANS at ST. REGIS in Account Current, &c.—(Continued.)

Appendix
(T.)

24th June.

24th June.

DATE.	Cr.—(Continued.)	IN WHAT PAID.	Acres.	AMOUNT.		
				£	s.	d.
	<i>Brought forward.....</i>			24	8	6
February 10, 1841...	By Rent from Dougal M'Kinnon	Pork	150	1	17	6
do do do ...	do James Kenseller, 1838.....	do	110	1	7	6
do do do ...	do John M'Mahon, 1838.....	do	50	0	12	6
do do do ...	do John M'Gibbon, in full.....	Cash	300	3	10	0
do do do ...	do Murty Long, do	Pork	300	4	0	0
do do do ...	do Duncan M'Rae, on account.....	do	80	1	8	9
do do do ...	do William Fraser, 1839.....	do	100	1	5	0
do do do ...	do Alex. Fraser, in full	do	100	2	10	0
do do do ...	do James Fraser, do	do	250	2	18	0
do do do ...	do Lachlin M'Bean, on account.....	do	100	1	5	0
do do do ...	do John Fraser, 1838-9	do	100	2	10	0
do do do ...	do James Stevens, in full	do	300	7	0	0
do do do ...	do William Sterrell, do	do	150	3	15	0
do do do ...	do Allan Lincoln, in full.....	Wheat.....	192	2	8	0
do do do ...	do Horatio Spencer, for 1839.....	Cash	50	0	12	6
do do do ...	do Charles Mainville, in full	do	50	0	12	6
do do do ...	do do do	do	50	0	12	6
do do do ...	do Archibald M'Martin, on account	Pork	200	2	10	0
do do do ...	do David Morris, 1836	Cash	50	0	12	6
do do do ...	do Murdock M'Rae, on account	Pork	100	2	18	6
do do do ...	do James Johnson, in full.....	Cash.....	60	1	10	0
do do do ...	do Isack Nollinbeck, do	Cash and Pork.....	150	4	10	0
do do do ...	do Rev. M. Moody, on account	Cash	100	1	5	0
do do do ...	do Robert Adam, in full	Pork	30	2	0	0
do do do ...	do Peter Buchanan, do	do	2	2	0	0
do do do ...	do Edmund Dunning, on account	do	100	1	5	0
do do do ...	do Alex. M'Phee, 1837-8.....	do	100	2	10	0
do do do ...	do Duncan Gillis, in full.....	do	200	2	10	0
do do do ...	do John B. Desrocher, do	Cash.....	33	0	8	4
do do do ...	do Heirs of D. Panderagle, 1839	do	42½	0	10	7½
do do do ...	do William M'Gibbon, on account	do	100	2	10	0
do do do ...	do John Spink, do	do	100	1	0	0
do do do ...	do John Empey, do	Wood to Priest	100	1	10	0
do do do ...	do James M'Donald, do	Pork	100	3	15	0
do do do ...	do Horatio Spencer, in full	Cash	15	0	3	9
do do do ...	do John Caron, 1838-9-40.....	Pork	300	7	0	0
do do do ...	do Malcolm Smith, in full	do	100	2	10	0
do do do ...	do Angus M'Donald, on account	Wheat.....	100	1	5	0
do do do ...	do Edward Cuffre, do	Wheat and cash.....	200	2	10	0
do do do ...	do Donald Fraser, do	Pork	100	1	5	0
do do do ...	do James Ross, do	Wheat.....	100	1	11	10½
do do do ...	do Hugh Grant, do	Pork	50	2	8	9
do do do ...	do Austin M'Donell, do	do	100	1	10	9
do do do ...	do John Murchison, do	do	130	1	17	6
do do do ...	do Donald Murchison, do	Cash	50	0	12	6
do do do ...	do Charles Hopkins, 1839.....	do	100	1	0	0
do do do ...	do Alex. Gardner, in full	Pork	250	3	2	6
do do do ...	do Charles March, do	Cash	574	12	5	0
do do do ...	do Joseph Plomondon, in full.....	Potatoes.....	179	4	18	9
do do do ...	do Jean Baptiste Tailon, do	do	130	3	5	0
do do do ...	do Donald Ward, on account	Cash	100	0	11	3
do do do ...	do Francis Desrocher, in full.....	Potatoes	50	1	13	4
do do do ...	do Luke Bowen 1838-9	Potatoes and Cash...	300	10	0	0
do do do ...	do D. L. Seymour, in full	Cash	75	1	17	6
do do do ...	do John Clarke, on account.....	Beef.....	200	1	12	6
do do do ...	do Parsons Taylor, in full	Cash and sundries ...	2	3	15	0
do do do ...	do Estate of James Miller, in full	Cash	1½	12	10	0
do do do ...	do John Davidson, do	Cash and potatoes ...	966	14	2	6
	By amount collected from the Reservation in Lower Canada			£189	6	8
	By amount brought forward, being the amount collected in Upper Canada.....			164	7	0
				£353	13	8

We certify that we were present when this account was read and examined in detail by the subscribing Chiefs, and that they expressed their satisfaction of its justness and correctness.

(Signed,)

MICHEL GAREAUT,

Interpreter.

"

WM. MATTICE,

J. P., E. D.

St. Regis.

Appendix
(T.)
24th June.

THE BRITISH INDIANS at ST. REGIS in Account Current, &c.—(Continued.)

Appendix
(T.)
24th June.

We, the undersigned British Chiefs, at St. Regis, have this day seen and examined this Account, of 12 pages, of the transactions by the Agent herein named, in the collection and distribution or expenditure of our Revenue arising from our Land in Canada East and West, for the period herein mentioned, which we find satisfactory, just, and correct.

Witness.
MICHEL GAREAULT.
WM. MATTICE, J. P.,
E. D.

TIER X GAROOIAVASWEN.
TUIR X SAKOIATHENTA.
TUIR X OSITAKETI.
LOUIS X TAWENATE.
ATOWA X SAKOKETI.
AONDA TAOIVHENSIRE.
AUTRE KARENHOTON.
WOSTE OSAVAKGEWTE.

Eastern District, Province of Canada.

Personally appeared before me, William Mattice, Esquire, one of Her Majesty's Justices of the Peace, in and for said District, Solomon Y. Chesley, Esquire, Government Agent to the St. Regis' Indians, and being duly sworn, deposeth and saith, that this Account is correct to the best of his belief.

(Signed,) S. Y. CHESLEY.

Sworn at Cornwall, in Western Canada,
this 3rd day of July, 1843,
(Signed,) WILLIAM MATTICE, J. P.
Eastern District.

APPENDIX No. 88.

THE SEIGNIORY of ST. FRANCOIS in Account Current with LOUIS GUILL, Agent.

DR.			Livres.	Sols.
July 9, 1841.....	To paid, by order of the Chiefs, for the burying ground.....		26	18
June 17, do	do do do for a voyage to Montreal.....		72	0
July 14, do	do by order, to an Assignee for a discharge.....		6	15
August 29, do	do by request, to M. Vezina		18	0
September 6, do	do A. B. Deposses, for butter, &c.....		137	12
August 23, do	do Mr. Demars, the surveyor, per account.		22	10
September 18, do	do the expenses of a suit, by P. O. Osunkirhine, for a water course.		141	12
October 5, do	do an Assignee for expense of water course.....		76	14
do do do	do the Agent's commission of one-tenth of 1,533 livres 18 sols.....		153	7
September 30, do	do by the Chiefs' receipt.....		76	0
December 12, do	do do do		61	14
February 4, 1842.....	do by order of the Chiefs, the expenses of three persons going to Three Rivers.		54	0
do 27, do	do by a Notary's receipt		35	0
January 4, do	do for an Advocate's advice.....		12	0
do 11, do	Money lent, by order, to François Metzadarcouche.....		24	0
do 18, do	To paid, by order of the Chiefs, to Montodogue..		4	10
do 19, do	do to a Notary		48	0
do do do	do by order of the Treasurer		6	0
do 21, do	do by the Chiefs' receipt.....		106	12
do 26, do	do by order of the Chiefs.		60	0
February 27, do	do by the Chiefs' receipt.....		51	4
March 2, do	Money lent by order of the Chiefs.....		24	0
do do do	To paid Legendre, the surveyor.....		75	0
do do do	do by the Chiefs' receipt.....		57	10
do do do	do by order of the Chiefs.....		15	0
do 28, do	do to a Notary.....		3	0
May 2, do	do by the Chiefs' receipt.....		62	6
June 6, do	do by James Wells' receipt, for wood		42	15
July 3, do	do by the Chiefs' receipt.....		98	8
do 27, do	do by order of the Chiefs.....		15	0
August 1, do	do do do		3	12
do 10, do	do to the Assignees for the expense of a discharge.....		22	10
do 22, do	do do do		4	10
October 20, do	do by the Chiefs' receipt.....		101	2
December 9, do	do the Surveyor Arcands, per receipt.....		18	0
do 17, do	do by the Chiefs' receipt.....		18	10
do do do	do do do		54	1
do do do	do by order of the Chiefs.		20	6
do 21, do	do cash by do		30	0
do do do	do the expenses of the Chiefs, a voyage to Sault St. Louis.....		151	1
do do do	do for a paper.....		3	12
	do for a commission of one-tenth of 2,635 livres.....		263	8
* Total.....			2277	14
† Balance in the Agent's hands.....			3576	4
Grand Total.....			5853	18

* 2277 livres 14 sols, equal to, in Halifax Currency,..... £ 94 18 1
† 3576 do 4 do Balance in the Agent's hands..... 149 0 2
Total..... £243 18 3

Appendix (T.)		THE SEIGNIORY of ST. FRANCOIS in Account Current, &c.—(Continued.)		Appendix (T.)	
24th June.		CR.		24th June.	
		Livres. Sols.			
		After the settlement of account on the 14th January, 1841, there remained due to the Proprietors of the said Seigniori, by the balances of accounts for the years 1832 to 1840, inclusive			
		Received from Jean B. A. George Benoit, for <i>cens et rentes</i>		*1794 2	
January 15, 1841	do do do	do Charles Barlivan	12 1		
do do do	do do do	do Moise Janelle	8 15		
do do do	do do do	do Joseph Chevretils, senr.	12 2		
do do do	do do do	do Simon Guill	18 2		
do do do	do do do	do Antoine Gauthier Gentesse	10 12		
do do do	do do do	do Michael Gauthier Gentesse	18 2		
do do do	do do do	do Joseph Alard	18 2		
February 5, do	do do do	do Pierre Gauthier	6 0		
do do do	do do do	do André Cartier	12 2		
do do do	do do do	do François Simouneon	12 1		
do do do	do do do	do François Chassé	8 1		
do do do	do do do	do Michael Lionnois, senr., on account	0 2		
do do do	do do do	do François Chevretils	8 1		
May 17, do	do do do	do François Chassé	6 1		
do do do	do do do	do Louis Chevre, son of François (less 2 sols)	24 2		
June 30, do	do do do	do Joseph Gamelin, for two farms	24 2		
September 18, do	do do do	do François Cattrell, pour la terre de langendum	8 1		
October 29, do	do do do	do Alexis Chevretils	12 0		
do do do	do do do	do Thomas Bergeront	12 2		
December 31, do	do do do	do Joseph Senville	12 1		
do do do	do do do	do François Chevretils, senr.	14 0		
		ARREARS OF CENS ET RENTES.			
January 15, 1842	do do do	do Charles Barlieu	8 15		
do do do	do do do	do Noel Lefevre Decoteau, on account	36 0		
do do do	do do do	do Henry Crevier, do	9 1		
do do do	do do do	do François Grenier, senr. do	36 0		
do do do	do do do	do B. Leroux, do	9 0		
do do do	do do do	do Michel Hamel, senr. do	18 0		
do do do	do do do	do Benouy Leroux, do	12 0		
do do do	do do do	do Antoine Leroux, do	24 0		
do do do	do do do	do Pierre Demarous, do	12 0		
do do do	do do do	do Henry Curvier, do	16 0		
February 1, do	do do do	do Ignace Guill (removed in 1839)	440 10		
do do do	do do do	do Pierre Gauthier	14 12		
do do do	do do do	do François Simmoneau	8 1		
do do do	do do do	do Michel Lionnois, senr.	12 14		
March 18, do	do do do	do Pierre Basile Pelissier (less this year, 78 livs. 12 sols)	150 0		
May 14, do	do do do	do Jean Bte. Joyal	18 3		
September 18, do	do do do	do François Cottrell	86 10		
do do do	do do do	do Etienne Alie, on account	2 0		
do do do	do do do	do James Wells	54 2		
do do do	do do do	do Stanislas Vassal	96 0		
November 17, do	do do do	do Paschal Dionne (on nine acres)	6 0		
do do do	do do do	do Michel Lafrénier, on account	30 0		
do do do	do do do	do Isaac Lemire, do	5 0		
do do do	do do do	do Thomas Bergeront	24 2		
December 31, do	do do do	do Joseph Senville	24 2		
		LODS ET VENTES.			
January 15, 1841	do do do	do François Côte and Michel Maclure	3 0		
do do do	do do do	do Michel Gauthier Gentesse	15 0		
do do do	do do do	do Jean Bte. Joyal	13 15		
September 18, do	do do do	do François Cottrell	5 9		
do do do	do do do	do James Wells, for lods et ventes	75 0		
December 31, do	do do do	do Joseph Senville	12 10		
January 15, 1842	do do do	do do do for cens et rentes	12 1		
do do do	do do do	do Antoine Gentesse	18 2		
do do do	do do do	do Michel Gentesse	18 2		
do do do	do do do	do Antoine Laplante Badozogne	6 0		
do do do	do do do	do Louis Guill	18 2		
do do do	do do do	do André Cartier Canan	12 1		
do do do	do do do	do Antoine Guill, junr.	3 13		
do do do	do do do	do Albert Laforce (doit 3 sols)	12 0		
do do do	do do do	do François Crevier	9 1		
February 4, do	do do do	do François Cottrell	8 1		
do do do	do do do	do Joseph Caya	12 1		
do do do	do do do	do François Chevretils, junr.	8 0		
do do do	do do do	do Basil Geguere, junr., on account	1 1		
do do do	do do do	do François Mourin	6 1		
do do do	do do do	do Charles Barbeau (less arpents excepté)	8 15		
do do do	do do do	do Ignace Jutras	4 11		
March 5, do	do do do	do Joseph Joyal	6 1		
do do do	do do do	do Antoine Grenier (remains 5 sols)	12 0		
do do do	do do do	do Jean Bte. Huberts, son of Joseph	6 1		
do do do	do do do	do François Janette	4 11		
do do do	do do do	do Antoine Mourin	6 1		
do do do	do do do	do Alexis Chevretils	12 2		
April 6, do	do do do	do François Chevretils, senr.	14 1		
do do do	do do do	do Jean Bte. Benoit	6 1		
do do do	do do do	do François Simonneau	8 1		

* Equal to £74 15s. 1d. Halifax Currency.

Appendix
(T.)

THE SEIGNIORY of ST. FRANÇOIS in Account Current, &c.—(Continued.)

Appendix
(T.)

24th June.

24th June.

			CR.—(Continued.)	Livres.	Sols.
May	1, 1842.....	Received from Joseph Chevretils, senr.....	18	1	
do	4, do	do Moise Janette	8	1	
do	do do	do Widow of Joseph François Côté	3	1	
do	do do	do Louis Plaisie Côté	3	0	
June	4, do	do George Benoit.....	6	0	
September	21, do	do François Duainn.....	6	0	
October	2, do	do Joseph Gamelin.....	24	2	
November	12, do	do Michel Courchene.....	12	0	
October	25, do	do Louis Robidas.....	12	1	
December	2, do	do Joseph Jardinier.....	8	1	
do	6, do	do Isai Lemere.....	12	1	
ARREARS OF CENS ET RENTES.					
January	16, do	do Albert Gauthier, on account.....	24	6	
do	do do	do Antoine Laplante.....	6	0	
do	17, do	do Charles Tessier, on account	12	0	
do	do do	do Antoine Gauthier, do	24	0	
do	18, do	do Jean Gauvan, do	24	0	
do	do do	do Louis Guill, do	18	2	
do	do do	do Jean Bte. Lesage, do	24	0	
do	do do	do Louis Crevier, do	30	0	
do	do do	do Michel Lafreniere, junr, do	6	0	
do	19, do	do Antoine Guill, junr, do	16	7	
do	do do	do Michel Hamel, do	7	10	
do	do do	do Augustin Côté, do	6	0	
do	22, do	do Michel Joyal, do	120	0	
do	25, do	do Henri Crevier, do	3	6	
do	do do	do Etienne Levause, do	6	0	
do	26, do	do Albert Laforce.....	12	0	
do	do do	do François Crevier.....	9	1	
February	4, do	do Joseph Caya.....	82	7	
do	10, do	do Basile Giguere, junr, for 5 years.....	30	5	
do	22, do	do Noel Lefevre Decoteau, on account.....	36	0	
do	24, do	do Ignace Jutros and Janelle.....	18	14	
March	4, do	do Charles C. Verville, on account.....	3	12	
do	5, do	do Joseph Joyal.....	6	1	
do	12, do	do Antoine Grenier.....	24	0	
February	13, do	do François Mourin.....	12	2	
March	22, do	do Jean Bte. Herbert, son of Joseph.....	43	5	
do	23, do	do François Jonelle.....	13	13	
do	24, do	do Antoine Mourin.....	6	1	
May	4, do	do Louis Lefevre Decoteau, on account.....	12	0	
do	do do	do Widow of Joseph F. Côté.....	9	1	
do	do do	do Louis Plaisie Côté.....	9	2	
do	do do	do Hyacinthe Proux, on account	12	0	
do	21, do	do Jean Bte. Paille, do	12	0	
do	6, do	do James Wells.....	27	1	
The persons who have not been entered up to this date.....			54	0	
Louis Cartier, 23d August, 1837, 30 livres; October, 1838, 24 livres.....			0	0	
B. Beroux, 22d October, 1838.....			15	0	
Michel Hamel, 18th November, 1838.....			42	0	
July	14, 1842.....	Received from Basile Mourin, on account.....	36	0	
August	20, do	do Jean Wignette, do	60	0	
do	do do	do Charles Tessier, in two payments, on account.....	12	0	
September	19, do	do Jean Bte. Decoteau, do	4	16	
do	do do	do Jean L. Giguere, <i>le gros</i> , do	40	10	
do	20, do	do Leon Sobois, do	31	15	
do	21, do	do François D. Catineau.....	18	0	
do	do do	do Michel Leveille, for his father	41	8	
do	do do	do Charles Morotte Laborte, on account	36	12	
do	23, do	do Charles Boulangé, do	17	12	
do	24, do	do Etienne Aliee, do	12	0	
do	do do	do Louis Crenier, do	18	0	
do	25, do	do Michel Gauthier, do	6	0	
do	27, do	do Widow of Antoine Querette, on account.....	9	0	
do	do do	do François Joseph Guill, do	19	10	
do	do do	do P. Guill, do	21	12	
November	12, do	do Michel Courchene, do	3	0	
do	do do	do Henri Crenier, do	36	0	
do	14, do	do Emanuel Dunieaux, do	5	18	
do	26, do	do Hyacinthe Prouse.....	11	10	
do	28, do	do Charles Tessier, on account	24	0	
do	do do	do Antoine Grandin, do	10	16	
do	do do	do Michel Hamel, do	34	16	
do	30, do	do Benony Côté, do	32	8	
do	do do	do Etienne Leroux, do	96	8	
October	25, do	do Louis Robidas, do	32	4	
December	2, do	do Joseph Jardinier, junr.	52	16	
do	6, do	do Jean Bte. Grenier.....	23	2	
do	do do	do Isai Lemise	22	10	
do	13, do	do Thomas Demarois, on account	18	0	
do	9, do	do Pierre Martel, for his father, &c.....			
LODS ET VENTES.					
January	19, do	do Antoine Guill, junr.....	10	0	
February	4, do	do Joseph Coya, for two purchases.....	25	7	
do	24, do	do Ignace Jutras.....	20	0	
August	20, do	do Jean Wignette.....	6	0	

Appendix
(T.)

Appendix
(T.)

24th June.

24th June.

THE SEIGNIORY of ST. FRANCOIS in Account Current, &c.—(Continued.)

		Cr.—(Continued.)	Livres.	Sols.
September 21, 1842.....	Received from François Duoune.....		3	7
do 22, do	do Etienne Alve.		16	14
November 12, do	do Michel Courchene		40	0
do 28, do	do Charles Tessier.....		12	10
December 1, do	do David Cantois, for his purchase in 1834.....		50	0
do do do	do Benony Cantois, do 1839.....		75	0
do do do	do Joseph Plamondon, do do		52	0
do 2, do	do Joseph Jordiner		50	0
do 6, do	do Isai Lemise		24	0
			5686	16
1841.....	Received by James Wells, for S. Chauverse, for wood which he had taken on the Domain.....		42	10
do	do for the wood taken by Charles Armanie and Valois.....		84	10
do	do from Pierre Joseph Louis, to pay Mastos.		30	0
do	do from François Cottrell, on account, for the loss by Valois, fugitive.....		5	2
do	do from Isai Lemise, for interest.....		3	0
do	do Jean Bte. Lesage.....		2	0
Total.....			5853	18

5835 livres 18 sols, equal to, in Halifax Currency..... £243 18 3

I certify that the above Account is correct and true.

(Signed,) LOUIS GUILL,
Agent.

Sworn to, before me, at St. François,
this 16th day of October, 1843.
(Signed,) J. GILL, J. P.

We, the undersigned, having examined the expenses mentioned in the above Account, approve of them as being correct under all the circumstances, and give him a receipt for the same.

J. PORTNEUF, Chief.
SIMON X OBOMSAMINE, do
L. DESALE X OBOMSAMINE, do
LOUIS X DEGONZAQUE, do
PIERRE JOSEPH WEMONSKI, do
F. L. X MOULAQUE, do
FRANCOIS X MAZADONQUE, do
JOSEPH X THOMAS, do
AUGUSTUS GUILL, do

A true Copy.
(Signed,) D. C. NAPIER, S. I. A.

APPENDIX No. 89.

THE SIX NATION INDIANS of U. C. in Account with the TRUSTEES for Monies Received and Paid on their Account, between the 28th July, 1836, and the 12th February, 1840, both days inclusive.

DATE.	DR.	No. of Vouchers.	Provincial Currency. Dollars at 5s.		
			£	s.	d.
July 28, 1836...	Balance due to the Honorable John Henry Dunn, from Account No. 7, of yesterday's date.....		542	12	0½
September 20, do ...	To paid the Trustees' promissory note, in favor of S. H. Farnsworth, on account of Grand River Stock, £137 10s. currency, with interest, from the 3rd September, 1835, to this day.....	1	199	4	4
October 4, do ...	do T. G. Ridout, Esquire, Cashier of the Bank of Upper Canada, being the interest due on a note of £2,500, discounted by said Bank, to pay the eighth and ninth instalments on Grand River Stock, and for discount on its renewal to the 4th December next....	2	38	4	5
do 11, do ...	do into the Bank of Upper Canada, to the credit of the Treasurer of the Grand River Navigation Company, amount of the Trustees' order, being an advance, to carry on the works	3	1000	0	0
do 14, do ...	do Jacob Martin, the Trustees' order, on account of the Six Nation Indians.	4	20	0	0
Carried over.....			£1800	0	9½

Appendix
(T.)

24th June.

THE SIX NATION INDIANS of UPPER CANADA in Account, &c.—(Continued.)

Appendix
(T.)

24th June.

DATE.	Dr.—(Continued.)	No. of Vouchers.	Provincial Currency.		
			Dollars at 5s.		
			£	s.	d.
December 3, 1836...	<i>Brought over</i>.....	.....	1800	0	9½
do do do ...	To paid the note in favour of Lesslie Battersby, Esquire, to the Bank of Upper Canada, on account of Grand River Stock	5	2500	0	0
do do do ...	do note in favour of David Thompson, Esquire, to the Gore Bank, through the Bank of Upper Canada, for £2000 currency, with interest, £33 4s., on account of Stock.....	6	2033	4	0
do 21, do ...	do David Thompson, Esquire, through the medium of David Thorburn, Esquire, being for interest due him on the Trustees' bonds, Nos. 1 and 2	7	97	7	6¾
January 3, 1837...	do Postage Account to 31st December, 1836.....	8	1	8	4
do do do ...	do William Hepburn, Esquire, Acting Trustee, his salary for the six months ending the 31st December, 1836.....	9	75	0	0
do do do ...	do the Accountant, his salary, for the like period	10	25	0	0
do 9, do ...	do W. H. Boulton's receipt, for amount of H. J. Boulton's account for legal services	11	64	17	5½
do 12, do ...	do John Decow, to reimburse him so much over-paid to the Commissioner of Crown Lands, on his purchase at auction of certain lands in Cayuga, sold on account of the Six Nation Indians	12	10	0	0
do 21, do ...	do Mr. Lloyd Richardson, for professional services, in drafting certain bills, &c., to lay before the Legislature, in respect to the representation of the Six Nation Indian Stock in Grand River Navigation Company	13	10	10	0
do 31, do ...	do Dr. Digby, rent of Indian Office, at Brantford, for the six months ending 2nd December, 1836	14	10	0	0
February 3, do ...	do Robert Stanton, Esquire, for printing notices of sales of Indian Lands and Accounts.....	15	16	8	0
March 16, do ...	do Dr. Ronayne, for medical attendance of the Indians in vaccinating, &c.	16	55	15	0
April 12, do ...	do David Thompson, Esquire, six months' interest on the two securities held by him against the Trustees	17	49	12	0
May 19, do ...	do the Superintendent's draft in favour of Mr. William Richardson, for provisions furnished to the Indians	18	500	0	0
do 24, do ...	do John Jackson's draft, Treasurer of Grand River Navigation Company, for so much on account of Stock	19	1000	0	0
June 21, do ...	do Dr. Digby, for six months' rent of the Indian Office, at Brantford, up to the 2nd instant.....	20	10	0	0
July 1, do ...	do Mr. D. M. Keeler, of Brantford, Printer, amount of his account for advertisements in the "Brantford Sentinel," hand bills, &c., relating to Indian Lands	21	13	1	1
do 3, do ...	do William Hepburn, Esquire, Acting Trustee, his salary for the six months ending the 30th June, 1837	22	75	0	0
do do do ...	do the Accountant, his salary for the like period	23	25	0	0
do 6, do ...	do Postage Account for the six months ending the 30th June, 1837	24	1	19	8
do 10, do ...	do George Gurnett, Printer, for advertising notice relative to the sale of Indian Lands	25	1	0	3
do 12, do ...	do the Commercial Bank, for interest, on the retirement of the Trustees' notes therefrom	26	30	12	10
August 16, do ...	do Lewis Burwell's account, for services of Melchior Alchin, and travelling expenses, in ascertaining the names of settlers on the tract of land mortgaged by the late General Pilkington to the Six Nations Indians	27	8	3	6
September 19, do ...	do Dr. Digby, of Brantford, for professional attendance, &c., on the Indians	28	2	3	3
October 10, do ...	do the Chiefs of the Six Nations, for travelling expenses, from the Mohawk Settlement to Toronto, and return to their villages	29	30	0	0
do 13, do ...	do Mr. John Hammill, Contractor, on account of building two bridges of communication along the river line of the Indian Reserve.....	30	62	10	0
do 19, do ...	do Messrs. Henry and M'Dougall, for flour furnished by them to the Six Nations	31	983	15	0
do 20, do ...	do Mr. John A. Wiles, a balance due to him on account, for provisions furnished Six Nations.....	32	5	8	9
November 1, do ...	do the Superintendent's draft, in favour of William Richardson, Esquire, for flour furnished to the Six Nations, £1725, through the Commercial Bank, with interest, £7 7s. 6d.....	33	1732	7	6
do 3, do ...	do Jacob Martin, an Indian Interpreter, of the Six Nations, for travelling expenses to Toronto, and return	34	1	5	0
do 24, do ...	do Mr. John Hammill, Contractor, a further sum on account of the building of the bridge at Seneca	35	10	0	0
do 31, do ...	do interest on advances of £5533 4s., on account of the Indians, pursuant to the Trustees' bonds, Nos. 1, 2 and 3, dated 19th August, 1836, 1st September, 1836, and 15th April, 1837, respectively.....	36	323	8	4
February 1, 1838...	do Dr. Digby, eight months' rent of Indian Office, at Brantford, up to this day	37	13	5	4
do 5, do ...	do the Accountant, his salary for the six months ending the 31st December, 1837.....	38	25	0	0
March 22, do ...	do Dr. Marter's note to the Bank of Upper Canada, drawn on the Trustees on account of medical advice, attendance, &c., on the Six Nations.	39	86	0	0
July 27, do ...	do travelling expenses of the Chiefs from their villages to Toronto and return	40	7	10	0
August 28, do ...	do the Accountant, his salary for the six months ending the 30th June, 1838.	41	25	0	0
Carried forward.....		£	11726	13	7¾

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Appendix (T.)

A. 1847.

THE SIX NATION INDIANS of UPPER CANADA in Account, &c.—(Continued.)

Appendix
(T.)
24th June.

Appendix
(T.)
24th June.

DATE.	Dr.—(Continued.)	No. of Vouchers.	Provincial Currency.		
			Dollars at 5s.		
			£	s.	d.
September 4, 1838...	<i>Brought forward</i>.....	.....	11726	13	7½
October 3, do ...	do David Thompson, Esquire, for interest, in full, up to the 1st instant, on the Trustees' bonds, Nos. 1 and 2, securing certain monies due to him on account of Grand River Stock	42	179	0	5½
November 30, do ...	do Dr. Marter, for professional services and medicines for the Indians.....	43	153	6	2
January, 1839...	do the Accountant, his salary for the six months ending the 31st December, 1838.	44	24	10	0
February 26, do ...	do Dr. Digby, being a balance due to him for medical attendance on the Indians	45	25	0	0
June 18, do ...	do Wm. J. Kerr, Esquire, by order of His Excellency Sir George Arthur, to enable him to pay the following accounts, viz:— R. Baily, gunsmith..... £21 1 8 Wm. Richardson, for tobacco furnished the Warriors of Six Nations..... 25 0 0—	46	2	3	3
do 24, do ...	do to the Grand River Navigation Company, in pursuance of an Order in Council of the 22nd instant, on account of Grand River Stock.....	47	46	1	8
July 5, do ...	do the Accountant, his salary for the six months ending the 30th June, 1839	48	1000	0	0
do 9, do ...	do Messrs. Wilkes and Sons, for provisions furnished the Indians, per requisition of the Chief Superintendent of Indian Affairs, approved by His Excellency Sir George Arthur, Lieutenant Governor.....	49	25	0	0
September 25, do ...	do Joseph Martin, for the Indian Chiefs, per requisition approved as above.	50	951	16	0
November 8, do ...	do David Thompson, Esquire, on account of Grand River Stock, per the Chief Superintendent's requisition, approved as above.	51	10	0	0
December 23, do ...	do Mr. George Vardon, for the survey of certain Lands in Brantford, by order of the Government.....	52	1000	0	0
January 8, 1840...	do the Accountant, his salary for the six months ending the 31st December, 1839.	53	10	9	4
do 11, do ...	do David Thompson, Esquire, being the balance due, with interest, on certain bonds, formerly held by him against the Trustees for Grand River Stock.....	54	25	0	0
do 24, do ...	do the Chief Superintendent's requisition, in favor of the principal Chief of the Six Nations, on account of interest due them on monies invested to their use.....	55	773	0	0
do 29, do ...	do the Grand River Navigation Company, being the balance due by the Six Nations on the 55 per cent. on 6,100 shares, at £6 5s. per share, Capital Stock, held by said Indians, together with certain expenses incurred by the Treasurer of the Company, pursuant to requisition of the Chief Superintendent.....	56	75	0	0
		57	836	8	11
			£ 16863	9	5½

DATE.	CR.	Provincial Currency.		
		Dollars at 5s.		
		£	s.	d.
July 15, 1836...	By received from Thos. ¹ Markland, Esquire, on account of interest due to the Six Nation Indians.....	106	18	3
do 25, do ...	do do the Honorable Peter Robinson, Commissioner of Crown Lands, on account of Indian Lands	814	0	9½
October 10, do ...	do do the Honorable R. B. Sullivan, Commissioner of Crown Lands, on the same account	1409	10	6
November 26, do ...	do do Ditto, on the like account... ..	1319	12	6
December 2, do ...	By proceeds of a Bill of Exchange on London for £386 sterling, at 60 days, with premium of 9 per cent., being the half year's dividends on the Indian Bank Stock, to 20th December, 1836.....	467	9	9
January 7, 1837...	By Dividend on Upper Canada Bank Stock, to 31st December, 1836	7	10	0
February 6, do ...	By received from the Honorable R. B. Sullivan, Commissioner of Crown Lands, on account of Sales of Indian Lands.....	123	11	5½
do 9, do ...	do do W. Boulton, Esquire, for interest due by Henry J. Boulton, Esquire, to the Six Nations, on account of Earl Selkirk.....	484	0	0
do 25, do ...	do do Messrs. Kerr & Snure, on account of their bond for certain monies due to the Six Nations.....	204	14	8
June 19, do ...	do do the Honorable R. B. Sullivan, Commissioner of Crown Lands, on account of Sales of Indian Lands.....	2800	0	0
July 17, do ...	do do Ditto, on the like account.....	150	0	0
October 15, do ...	By Upper Canada Bank Stock Dividends, to 30th June.....	7	10	0
November 3, do ...	By received from Thos. Markland, Esq., on account of interest due to the Six Nations.	106	18	4
December 20, do ...	By proceeds of a Bill of Exchange on London for £772 sterling, at 60 days' sight, with premium of 7 per cent., being twelve months' dividends on Indian Bank Stock, up to this day inclusive.....	917	16	4
January 25, 1838...	By received from the Honorable R. B. Sullivan, on account of Lands surrendered to the Crown by the Six Nation Indians, and sold for their benefit	500	0	0
February 13, do ...	By Upper Canada Bank Stock Dividends, to the 31st December, 1837.....	7	10	0
	<i>Carried over</i>	£9427	2	6½

Appendix
(T.)

THE SIX NATION INDIANS of UPPER CANADA in Account, &c.—(Continued.)

Appendix
(T.)

DATE.	CR.—(Continued.)	Provincial Currency.		
		Dollars at 5s.		
		£	s.	d.
	<i>Brought over</i>	9427	2	6 ³ / ₄
February 23, 1838...	By received from the Hon. R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands	750	0	0
June 23, do ...	By proceeds of a Bill of Exchange on London for £386 sterling, at 60 days sight, with premium of ten per cent. for six months dividends on Bank Stock to the 20th instant	471	15	6 ¹ / ₂
July 12, do ...	By Upper Canada Bank Stock Dividends to the 30th June, 1838	7	10	0
September 7, do ...	By received from the Hon. R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands.....	1500	0	0
October 4, do ...	do do Thos. Markland, Esquire, being one year's interest due on his bond to the Six Nation Indians, up to 17th May, 1838	106	18	4
do 9, do ...	do do Messrs. Kerr & Snure, for interest due to the Six Nations	19	10	3 ³ / ₄
do do do ...	do do do do on account of the principal sum secured by their bond to the Six Nations.....	130	9	8 ¹ / ₄
November 22, do ...	do do Messrs. Kerr & Snure, being in full for principal and interest on their bond surrendered this day	208	3	4
December 20, do ...	By proceeds of a Bill of Exchange on London for £386 sterling, at 60 days' sight, with premium of 12 ¹ / ₂ per cent. for dividend on Bank Stock to this day.....	482	10	0
do 31, do ...	By received from the Hon. R. B. Sullivan, Commissioner of Crown Lands, on account of sale of Indian Lands	1000	0	0
January 14, 1839...	By Upper Canada Bank Stock Dividends to 31st December, 1838	7	10	0
June 18, do ...	By remittance from Marcus Blair, Esquire, Deputy Warden of Six Nation Indian Forests, on account of Timber sales	181	5	0
do 20, do ...	By proceeds of Exchange on London £386 sterling, at 30 days, with premium of 8 ¹ / ₄ per cent. for dividend on Bank Stock due this day	464	5	5 ¹ / ₄
September 2, do ...	By received from the Hon. R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands	1200	0	0
October 14, do ...	By remittance from the Hon. Geo. H. Markland, on account of interest due from the Messrs. Markland to the Six Nations	106	18	4
December 20, do ...	By proceeds of Exchange on London, for £386 sterling, at 30 days, with premium of 9 ¹ / ₂ per cent. for dividend on Bank Stock due this day	469	12	7 ³ / ₄
do 31, do ...	By received from the Hon. R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands	250	0	0
January 13, 1840...	By Upper Canada Bank Stock Dividends for the 12 months ending 31st December, 1839	15	0	0
February —, do ...	Balance due to the Hon. J. H. Dunn, Principal Trustee, this day	64	18	3 ¹ / ₄
	Total.....£	16863	9	5 ¹ / ₂

Amounting to the sum of Sixteen thousand eight hundred and sixty-three pounds nine shillings and five pence half-penny, currency.

(Errors excepted.)

JOHN H. DUNN,
Principal Trustee to Six Nation Indians.

Toronto, Upper Canada,
12th February, 1840.

(Signed,) B. TURQUAND,
Accountant, Six N. I.

THE SIX NATION INDIANS of the GRAND RIVER in Account with the Trustees, from
15th February, 1839, to 12th August, 1841, inclusive.

DATE.	DR.	No. of Vouchers.	Halifax Currency.		
			Dollars at 5s.		
			£	s.	d.
February 15, 1839...	To Balance from account No. 9, due to the Hon. John Henry Dunn.....	.....	64	18	3 ¹ / ₄
March 6, 1840...	To Thomas Wallis, for furniture for the Office of Chief Superintendent of Indian Affairs at Toronto, approved by the Lieutenant Governor, Sir George Arthur.....	1	9	10	0
do do do ...	To travelling expenses of sundry Indian Chiefs from the Mohawk Village, at Toronto, and return, on matters of the general interest of their Tribe...	2	32	10	0
April 3, do ...	To Doctor Henry Wicker, for medical attendance on the Six Nations during 1839, approved by the Lieutenant Governor, Sir George Arthur.....	3	30	3	6
	<i>Carried forward</i>.....	.....	£137	1	9 ¹ / ₄

Appendix
(T.)

24th June.

THE SIX NATION INDIANS of the GRAND RIVER in Account, &c.—(Continued.)

Appendix
(T.)

24th June.

DATE.		Dr.—(Continued.)	No. of Vouchers.	Halifax Currency. Dollars at 5s.		
				£	s.	d.
April	6, 1840...	<i>Brought forward</i> .....	.....	137	1	9½
		To Abraham Crook's drafts in favour of Isaac Buchanan, Esquire, for his account against the Six Nations, in pursuance of an Order in Council of March 19th, 1840.....	4	335	12	10½
do	7, do ...	To Thomas Perrin's draft in favor of Isaac Buchanan, Esquire, for the like service, and pursuant of same order.	5	286	1	2½
do	11, do ...	To paid the Superintendent's requisition, approved by the Lieutenant Governor, for balance and interest due to John Hammill, on his account, for building a Bridge at Seneca.....	6	8	12	0
do	21, do ...	To Samuel P. Jarvis, Chief Superintendent of Indian Affairs, six months' salary to 31st December, 1839, pursuant to Order in Council of 9th April, 1840.....	7	75	0	0
July	2, do ...	To the Chief Superintendent's salary for six months, ending the 30th June, 1840.....	8	75	0	0
do	do do ...	To the Accountant's salary for the same period.....	9	25	0	0
do	10, do ...	To Wm. Muirhead, Esquire, so much allowed him on his account under Order in Council of 13th April, 1840.....	10	200	0	0
do	11, do ...	To the Chief Superintendent's draft in favour of the Sheriff of the Gore District, approved by His Excellency Sir George Arthur, Lieutenant Governor, being the amount of an execution, directed by the Court of Queen's Bench, against some of the Chiefs of the Six Nations.....	11	45	10	0
do	21, do ...	To W. J. Kerr, Esquire, to enable him to defray the travelling expenses of the Chiefs and Warriors of the Six Nation Indians to Queenston, on the 30th instant, and their return to Mohawk Village, on business relating to Broek's Monument, pursuant to the Chief Superintendent's letter.....	12	50	0	0
do	22, do ...	To W. K. Smith's claim upon the Six Nation Indians, pursuant to an Order in Council of 20th October, 1836, and 30th April, 1840.....	13	217	19	7½
do	23, do ...	To William Muirhead, Esquire, the balance in full of his claim on the Six Nations, pursuant to Order in Council, of 19th April, 1840.....	14	450	4	1
October	5, do ...	To Amount transmitted to the Sheriff of the Ottawa District for taxes of Six Nation Indians' Lands, in East Hawkesbury.....	15	86	16	1
November	7, do ...	To travelling expenses of the Chiefs from the Mohawk Village and return, on general business of the Six Nations.	16	7	10	0
do	28, do ...	To Peter Green and Peter Smith, amount paid them pursuant to the Chief Superintendent's requisition, approved by His Excellency Sir George Arthur, Lieutenant Governor.....	17	30	0	0
December	4, do ...	To Wm. Fitch, for repairs of the Cayuga Bridge, pursuant to the Chief Superintendent's requisition, approved by His Excellency the Lieutenant Governor	18	120	0	0
do	24, do ...	To the Treasurer of the Grand River Navigation Company's draft on account of the 11th instalment, in 6,121 shares of Grand River Stock, and charges.....	19	2007	13	8
do	30, do ...	To Dr. Wieker, for medical advice, attendance, and medicine for the Six Nations, pursuant to the Chief Superintendent's requisition.....	20	35	0	0
January	2, 1841...	To salary of the Chief Superintendent of Indian Affairs, for the six months ending the 31st December, 1840, inclusive.....	21	75	0	0
do	7, do ...	To salary of the Accountant for the same period.....	22	25	0	0
February	16, do ...	To subscription towards the rebuilding of Broek's Monument, paid to the Committee by order of the Chiefs and Sachems of the Six Nations.....	23	75	0	0
May	7, do ...	To Robert Stanton, Esquire, Government Printer, for printing divers instruments for the Six Nation Indians, pursuant to requisition of the Chief Superintendent, approved by His Excellency the Governor General.....	24	43	5	0
do	14, do ...	To Mr. Hugh Scobie, for printing sundry accounts for the Six Nation Indians...	25	6	5	0
June	15, do ...	To John S. Johnson's expenses of himself and five other Chiefs of his Nation, in travelling on business connected with the Six Nations, from the Grand River to Kingston and return.....	26	50	0	0
July	3, do ...	To the Treasurer of the Grand River Navigation Company's drafts for the 12th instalment on Grand River Stock, for 6,121 shares.....	27	1912	16	3
do	10, do ...	To salary of the Accountant for the six months ending 30th June, 1841.....	28	25	0	0
do	do do ...	To salary of the Chief Superintendent of Indian Affairs for same period.....	29	75	0	0
July	13, do ...	To John W. Gwynne, Barrister at Law, amount of the Chief Superintendent's requisition, approved by the Governor General.	30	192	5	9
Total				£6672	13	3½

DATE.		CR.	Halifax Currency. Dollars at 5s.		
			£	s.	d.
March	31, 1840...	By received from the Honorable R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands	500	0	0
May	23, do ...	do do Ditto, on same account.....	500	0	0
June	14, do ...	do Proceeds of Exchange on London for £386 sterling, with premium of 9 per cent. for dividend on Bank Stock.....	467	9	9
July	9, do ...	do from the Honorable R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands.....	150	0	0
do	11, do ...	do dividends on Upper Canada Bank Stock, to 30th June, 1840.....	7	10	0
do	18, do ...	do from Charles Baines, Esquire, Deputy Warden of Indian Forests, on account of Timber sales and duties.....	1061	7	8
		Carried over.....	£2686	7	0

Appendix
(T.)
24th June.

THE SIX NATION INDIANS of the GRAND RIVER in Account, &c.—(Continued.)

Appendix
(T.)
24th June.

DATE.	Cr.—(Continued.)	Halifax Currency.		
		Dollars at 5s.		
		£	s.	d.
July 18, 1840...	By received from the Honorable George H. Markland, on account of Mr. Thomas Markland's account for interest due to the Six Nation Indians.	2686	7	0
October 14, do ...	do do the Honourable John B. Robinson, Administrator to the Estate of the late Peter Robinson, on account of balance stated to be due from said Estate to the Six Nation Indians for Indian Land Sales..	106	18	4
December 18, do ...	do proceeds of Exchange in London for £386 sterling, with premium of 10 per cent. for dividend on Bank Stock	1140	15	2
January 11, 1841...	do dividends on Upper Canada Bank Stock, to 31st December, 1840.....	471	15	6
April 23, do ...	do from the Honourable R. B. Sullivan, Commissioner of Crown Lands, on account of sales of Indian Lands	7	10	0
July 10, do ...	do dividends on Upper Canada Bank Stock to 30th June, 1841	829	8	6
August 12, do ...	Balance due to the Honourable J. H. Dunn this day	7	10	0
		1422	8	9 ³ / ₄
		£6672	13	3 ³ / ₄

Amounting to the sum of Six thousand six hundred and seventy-two pounds thirteen shillings and three pence three-fourths, currency.

(Errors excepted.)

(Signed,) JOHN H. DUNN,

Principal Trustee to Six Nation Indians.

Kingston, Canada,

12th August, 1841,

(Signed,)

B. TURQUAND,

Accountant, Six N. I.

THE TRUSTEES of the SIX NATION INDIANS, of the GRAND RIVER, in Account with said Indians, from the 13th day of August, 1841, to the 31st of May, 1843, both days inclusive.

DATE.	DR.	Provincial Currency.		
		Dollars at 5s.		
		£	s.	d.
August 13, 1841...	To proceeds of Exchange on London for amount of Dividend due to the Six Nation Indians on Bank Stock, to the 5th July last, £386, with premium at 10 per cent.....	471	15	6
October 6, do ...	To received from Messrs. Strachan & Burns, on account of interest due from the Estate of the late General Pilkington upon his mortgage.....	500	0	0
December 31, do ...	To received from Mr. Commissioner Davidson, on account of lands sold for the benefit of the Indians of Six Nations.....	366	10	10
January 5, 1842 ...	To proceeds of Exchange on London for dividends on Bank Stock due this day, £386 sterling, with premium at 13 ¹ / ₂ per cent.	486	15	8
do 14, do ...	To received from Mr. Justice Hagerman, on account of interest due from General Pilkington's Estate.....	500	0	0
do 27, do ...	To dividends in Upper Canada Bank Stock.....	7	10	0
March 5, do ...	To received from Hon. Geo. Markland, on account of Interest due on bond.....	106	18	4
do 20, do ...	To received from the Treasurer of the Grand River Navigation Company, being a dividend of 2 ¹ / ₂ per cent. on 65 per cent., £2486 11s. 3d., on 6121 Shares of Stock, paid in and held by the Six Nation Indians, in said Company.....	621	13	3
June 30, do ...	To received from Mr. Commissioner Davidson, on account of lands sold.....	2000	0	0
do do do ...	To proceeds of Exchange on London for dividends on Bank Stock, due 5th proximo, £386, with premium at 9 per cent., less Income Tax deducted in England...	450	17	6
July 27, do ...	To received from Mr. Justice Hagerman, on account of interest due from General Pilkington's Estate	105	12	6
August 16, do ...	To received from Mr. Commissioner Davidson, on account of lands sold.....	600	0	0
October 12, do ...	To received from the Hon. George H. Markland, on account of interest due on bond.	106	18	4
January 4, 1843...	To received from A. W. Geddes, Esquire, on account of interest due from the Estate of the late General Pilkington	140	12	6
do 5, do ...	To proceeds of Exchange on London for Bank Stock dividend due this day, £386 sterling, with premium at 8 per cent., less the Income Tax deducted in England.....	449	15	7
February 14, do ...	To received from Mr. Justice Hagerman, on account of interest due from General Pilkington's Estate.....	150	0	0
	Total	£7065	0	0

Appendix
(T.)

24th June.

THE TRUSTEES of the SIX NATION INDIANS, of the Grand River, in Account, &c.—(Continued.)

Appendix
(T.)

24th June.

DATE.	CR.	No. of Vouchers.	Provincial Currency. Dollars at 5s.		
			£	s.	d.
August 13, 1841...	By balance due to the Hon. John Henry Dunn, principal Trustee, from last account, No. 9.....		1422	8	9 ³ / ₄
September 16, do ...	By amount paid Dr. Barker, his account for printing the Six Nation Indians' Account Current, No. 9.....	1	4	18	4 ¹ / ₂
January 3, 1842...	By paid Samuel Jarvis, Esquire, his salary as Chief Superintendent of Indian Affairs, for the six months ended 31st December, 1841.....	2	75	0	0
do do do ...	By paid the Accountant, salary for the like period	3	25	0	0
February 17, do ...	To paid Charles Baby, Executor to the Estate of the late Raymond Baby, late Sheriff of the Western District, deceased, for amount of his account against the Six Nation Indians, in pursuance of a letter from Mr. Chief Secretary Murdoch, of the 14th instant.....	4	83	13	0
March 5, do ...	To paid the draft of Mr. Jackson, Treasurer of Grand River Navigation Company, as part of the 13th and 14th Instalment of Stock held by the Six Nation Indians in said Company, now called in to complete 75 per cent on 6121 Shares	5	1000	0	0
May 19, do ...	To paid Mr. Chief Superintendent S. P. Jarvis, to enable him to pay William Higgings for services performed under the Act 2 Victoria, chap. 15, on Timber Duties.....	6	13	12	0
do 20, do ...	To paid ditto, to enable him to reimburse John W. Keating certain disbursements and expenses incurred by him under the Timber Duty Act above-mentioned.....	7	15	0	0
June 29, do ...	To paid the Chief Superintendent's requisition in favour of Dr. Henry Wieher, for medicines and attendance on the Six Nation Indians	8	35	0	0
do 30, do ...	To paid the Accountant's salary for the six months ended the 30th June, 1842...	9	25	0	0
do do do ...	To paid the Chief Superintendent's salary for the like period.....	10	75	0	0
August 22, do ...	To paid the Treasurer of the Grand River Navigation Company's draft for amount stated to be "The balance due to that Company by the Six " Nation Indians for Stock Instalments, exclusive of discount and interest on the present draft," in pursuance of Mr. Treasurer Jackson's letter of 31st March, to complete the 13th and 14th Instalments, making 75 per cent. now paid up	11	3105	0	7
December 19, do ...	To paid the Chief Superintendent's salary for the six months ending 31st instant	12	75	0	0
do 31, do ...	To paid the Accountant's salary for the like period	13	25	0	0
January 27, 1843...	To paid the Chief Superintendent's requisition in favour of Peter Green, to defray travelling expenses of himself and five other Chiefs of the Six Nation Indians from the Grand River to Kingston, and back.....	14	75	0	0
do 28, do ...	To paid ditto, in favour of ditto, to enable him to reimburse Cornelius Owens, one of the Six Nation Indians, for the use of his wagon and pair of horses, employed 27 days in transporting provisions from Brantford to the Onandaga Village, for the use of the Indian Warriors, whilst on duty during the late Rebellion in Upper Canada	15	23	12	6
February 8, do ...	To paid the Chief Superintendent's draft to reimburse him for certain expenses incurred in articles of clothing for one of the Mohawk Indians.....	16	5	2	6
March 16, do ...	To paid ditto, to enable him to pay Mr. Robert Wells for surveys performed on Indian Lands at the Grand River.....	17	30	0	0
do 24, do ...	To paid ditto, for the amount of discount on Mr. Dunn's acceptance of a note for £2294 3s. 6d., currency, discounted at the Gore Bank, to pay a 17th Instalment on Grand River Navigation Stock.....	18	37	14	11
May 17, do ...	To paid J. H. Johnson, Esquire, Treasurer of the Ottawa District, for taxes on Six Nation Indian Lands, held by them in East Hawkesbury	19	43	1	6
do 22, do ...	To paid Peter Smith, per the Chief Superintendent's requisition, to defray his expenses from the Grand River and back, on a mission from the Six Nation Indians, with a petition to His Excellency the Governor General.	20	5	0	0
do 31, do ...	To balance due to the Six Nation Indians, carried to new account *		865	15	9 ³ / ₄
Total.....			£7065	0	0

Amounting to the sum of Seven thousand and sixty-five pounds, Halifax Currency: Dollars at 5s. each.

(Errors excepted.)

(Signed,)

JOHN HENRY DUNN,

Principal Trustee to Six Nation Indians.

Kingston, Canada, 31st May, 1843.

(Signed,)

B. TURQUAND, Accountant, Six N. I.

* The Hon. Mr. Dunn has accepted drafts to the amount of Three thousand three hundred and thirty-three pounds and four shillings, currency, as follows, viz. :—

		£	s.	d.
April 19, 1843...	The Treasurer of the Grand River Navigation Company's note for amount at three months, to complete the amount in full of a 17th Instalment of Stock in said Company.....	2294	3	6
	Mr. Wm. Muirhead's draft for amount at three months, for 500 barrels of flour, furnished the Indians, at 19s. 7 ¹ / ₂ d. per barrel, as per advice of the Deputy Superintendent, Major Winnette, dated 7th instant	490	12	6
May 17, do ...	Mr. Wm. Muirhead's draft for amount at six months, for a further supply of 500 barrels flour, at 21s. per barrel, furnished the Indians, including the amount of discount on this and the former draft, as per Major Winnette's advice of the 10th instant	548	8	0
Amounting as above to the sum of.....		£3332	4	0

(Signed,) B. TURQUAND, Accountant

APPENDIX No. 90.

THE INDIAN DEPARTMENT in Account Current with the MISSISSAGAS of the RIVER CREDIT.

Dr.			Cr.		
DATE.		HALIFAX CURRENCY.	DATE.		HALIFAX CURRENCY.
		£ s. d.			£ s. d.
April 1, 1836.....	To Balance due this day.....	326 10 8½	April 4, 1836...	By Cash paid Peter Jones, for sundries.....	32 5 0
	To Amount of Annuity for ensuing year.....	522 10 0	May 11, do ...	do do Thomas Hastings, for blacksmith's work.....	5 0 0
			do 17, do ...	do do Josh. Adamson, medical attendance.....	30 0 0
			do 13, do ...	do do Col. Givins, C. S. I. A., to pay an instalment due on Stock.....	250 0 0
			June 2, do ...	do do Peter Jones.....	20 0 0
			do 24, do ...	do do Samuel Whabankeel, services as Chief.....	12 10 0
			July 18, do ...	do do Peter Jones, to make a road.....	50 0 0
			September 9, do ...	do do Col. Givins, to pay an instalment on Stock.....	199 5 7¾
			March 31, 1837...	By Balance.....	0 0 0¾
		£849 0 8½			£849 0 8½
March 31, 1837.....	To Balance.....	£0 0 0¾			

THE INDIAN DEPARTMENT in Account Current with the MISSISSAGAS of the RIVER CREDIT.

Dr.			Cr.		
DATE.		HALIFAX CURRENCY.	DATE.		HALIFAX CURRENCY.
		£ s. d.			£ s. d.
April 1, 1837.....	To Balance due this day.....	0 0 0¾	April 12, 1837...	By Cash paid Peter Jones, to purchase pork and flour for the Tribe.....	125 0 0
	To Amount of Annuity for ensuing year.....	522 10 0	do do do ...	do do Peter Jones, to purchase seed, grain, and potatoes...	58 0 0
March 31, 1838.....	To Balance.....	239 9 11¼	May 23, do ...	do do Joseph Adamson, medical attendance.....	30 0 0
			June 13, do ...	do do John Jones, debt due to him.....	80 0 0
			September 5, do ...	do do S. P. Jarvis, C. S. I. A., to pay an instalment on Stock.....	219 0 0
			November 18, do ...	do do S. P. Jarvis, C. S. I. A., to pay an instalment on Stock.....	250 0 0
		£762 0 0			£762 0 0
			March 31, 1838...	By Balance.....	£239 9 11¼

THE INDIAN DEPARTMENT in Account Current with the MISSISSAGAS of the RIVER CREDIT.

Dr.			Cr.		
DATE.		HALIFAX CURRENCY.	DATE.		HALIFAX CURRENCY.
		£ s. d.			£ s. d.
April 1, 1838.....	To Amount of Annuity for the ensuing year.....	522 10 0	April 1, 1838...	By Balance.....	239 9 11 ¹ / ₄
March 31, 1839.....	To Balance.....	37 11 11 ³ / ₄	May 8, do ...	By Cash paid to Joseph Sawyer.....	25 0 0
			do 10, do ...	do do do do	12 10 0
			do 30, do ...	do do J. Adamson, medical attendance.....	30 0 0
			July 19, do ...	do do Joseph Sawyer, salary.....	12 10 0
			do 23, do ...	do do James Young, to enable them to get in their crops....	12 10 0
			October 2, do ...	do do Joseph Sawyer, salary.....	12 10 0
			do do do ...	do do do do balance.....	183 19 3
			February 26, 1839...	do do S. P. Jarvis, to defray expenses at law incurred by him.....	23 15 4
				By difference of amount on £170 5s. 5d. sterling, variation of exchange between 4s. 4d. and 4s. 2d.....	7 17 5 ¹ / ₂
		£560 1 11 ³ / ₄			£560 1 11 ³ / ₄
			March 31, 1839...	By Balance.....	£37 11 11 ³ / ₄

THE INDIAN DEPARTMENT in Account Current with the MISSISSAGAS of the RIVER CREDIT.

Dr.			Cr.		
DATE.		HALIFAX CURRENCY.	DATE.		HALIFAX CURRENCY.
		£ s. d.			£ s. d.
April 1, 1839.....	To Amount of Annuity for the ensuing year.....	522 10 0	April 13, 1839...	By Balance.....	37 11 11 ³ / ₄
March 31, do	To Balance.....	30 14 3 ³ / ₄	do do do ...	By Cash, Joseph Sawyer, his salary.....	12 10 0
			May 8, do ...	do for the use of the Tribe	200 0 0
			do 9, do ...	do Samuel Andres, five ploughs.....	10 12 6
			June 10, do ...	do J. Adamson, medical attendance	30 0 0
			do 9, do ...	do Jos. Sawyer, for pork and flour for the use of the Tribe...	50 0 0
			October 22, do ...	do do his salary.....	12 10 0
			December 13, do ...	do do for the use of the Tribe.....	25 0 0
			January 23, 1840...	do do his salary.....	12 10 0
			March 5, do ...	do Revd. Peter Jones, to purchase provisions for the use of the Tribes	75 0 0
		£553 4 3 ³ / ₄			£553 4 3 ³ / ₄
			March 31, 1840....	By Balance.....	£30 14 3 ³ / ₄

Dr.

THE INDIAN DEPARTMENT in Account Current with the MISSISSAGAS of the RIVER CREDIT.

Cr.

DATE.		HALIFAX CURRENCY.	DATE.		HALIFAX CURRENCY.
		£ s. d.			£ s. d.
April 1, 1840	To amount of Annuity for the ensuing year.....	522 10 0	April 1, 1840...	By Balance	30 14 3 ³ / ₄
	To Balance due, not formerly credited	183 19 3	May 2, do ...	By cash, Joseph Sawyer, his salary	12 10 0
			June 8, do ...	By J. Adamson, medical attendance	30 0 0
			July 15, do ...	By Rev. P. Jones (J. Sawyer's salary).....	12 10 0
			September 12, do ...	do do to defray the expenses of a deputation to Muncey Town.....	150 0 0
			October 8, do ...	By Joseph Sawyer, his salary.....	12 10 0
			do do do ...	By Rev. P. Jones, 100 copies Hymn Books.....	10 0 0
			January 2, 1841...	By Joseph Sawyer, to build a stone house.....	25 0 0
			do do do ...	do do his salary	12 10 0
			February 8, do ...	By Col. Bullock, subscription to General Brock's Monument.....	10 0 0
				By John Gwynne, law expenses.....	14 12 1
				By amount of year's expenditure	320 6 4 ³ / ₄
			March 31, do ...	By Balance	386 2 10 ¹ / ₄
		£706 9 3			£706 9 3
March 31, 1841	To Balance	£386 2 10 ¹ / ₄			

Dr.

THE INDIAN DEPARTMENT in Account Current with the MISSISSAGAS of the RIVER CREDIT.

Cr.

DATE.		HALIFAX CURRENCY.	DATE.		HALIFAX CURRENCY.
		£ s. d.			£ s. d.
April 1, 1841	To Balance.....	386 2 10 ¹ / ₄	May 28, 1841...	By Cash, Joseph Adamson, medical attendance	30 0 0
	To amount of Annuity for ensuing year.....	522 10 0	do 26, do ...	do George Henry.....	12 10 0
			June 3, do ...	do Joseph Sawyer, quarter's salary	12 10 0
			do 5, do ...	do Peter Jones, for the use of the Tribe	62 10 0
			July 15, do ...	do Thomas G. Ridout, for J. Jones	37 10 0
			do 19, do ...	do Joseph Sawyer, his salary.....	12 10 0
			do 20, do ...	do Peter Jones, for the use of the Tribes.....	50 0 0
			January 15, 1842...	do Joseph Sawyer, his half-year's salary	25 0 0
			February 16, do ...	do for the use of the Tribes	50 0 0
				By amount of year's expenditure	292 10 0
			March 31, do ...	By Balance	616 2 10 ¹ / ₄
		£908 12 10 ¹ / ₄			£908 12 10 ¹ / ₄
March 31, 1842	To Balance	£616 2 10 ¹ / ₄			

APPENDIX No. 91.

The mode of excluding Half-Breeds from receiving Presents.

1st. A communication from His Excellency the Governor General, informing the Indian Chiefs, within Her Majesty's Dominions, that the abuse of issuing Presents to Half-Breeds had reached his ears.

That the object their Great Mother, the Queen, had in sending Presents, was to alleviate the distresses of the poor Indians, but not to encourage crime, by giving them to people whose skins are partly white.

That His Excellency desires all the Chiefs and Indians will give every assistance to the Superintendents to break down a practice which, if continued, might prove injurious to Her Majesty's red children, and to re-establish that mode which was formerly in force on this subject, viz.:—

No Indian woman, or her children, who lives with a white man, shall receive Presents; and if she separate from her husband, though she may be entitled as an Indian woman to receive, her children will not, unless they may be in every respect abandoned by their father, and are brought up as pure Indians in the Tribe to which the mother belongs.

No half-breed shall receive Presents who does not live in the Tribe, and under the control of the Chief, to whose Tribe he belongs.

With instructions of this kind, and the presents being issued to small bands, as they are at Drummond Island and Penetanguishine, I do not apprehend any difficulty in preventing the improper class of half-breeds from receiving presents at Manitoulin Island and Penetanguishine.

The Yellow Head and Snake Tribes would be safe from this imposition, by having their numbers taken previous to making the requisition, and delivering the presents in bulk at their villages.

(Signed,) T. G. ANDERSON,
S. I. A.

Kingston, 21st December, 1842.

APPENDIX No. 92.

Having found amongst my papers the following queries, and not being aware of having fully answered them, I now beg leave to submit answers.

1st query.—On the mode of limiting and abolishing the presents.

It appears to me, that any attempt, made without due preparations, to limit or abolish the presents now given to the Indians under my superintendence, viz., in Lake Huron or the adjacent country, would not only lead to misery and wretchedness, but ere long deprive them of existence. They have no annuity as a resource; the game is almost entirely destroyed; they have now scarcely any furs to offer the trader (the only article they anxiously seek) in barter or exchange for clothing; and they gain only a precarious subsistence by fishing, trapping hares, and shooting a few wild fowl. It is therefore unavoidable, that if the Indian thus situated is deprived for one or two years of his blanket, his naked body must be exposed to the inclemency of the weather: he cannot face the storm to procure fish, and he must consequently perish. But although a sudden deprivation of their presents would be fatal, it does not follow that it is impossible ultimately to do away with them; but it must be done cautiously,

and not until they have been brought into such a condition by civilization and education, that the want of the presents will no longer be urgently felt.

The French gave presents to their ancestors. The British followed their example, as perhaps the most humane mode, while the Colony was in its infancy, of subduing and controlling the natives. And the Indians consider the British too great and honorable a nation to violate the solemn promise made by their Generals and other officers that these presents should continue for ever: or, in their own mode of expressing it, so long as a red-coat shall exist.

2d query.—Mode of inducing the Indians to accept building, schooling, and agricultural implements in lieu of presents.

The Indian, in his primitive state of superstitious heathenism, ignorance, and want of foresight, could not be brought to appreciate arguments of this kind, however much to his own or his children's benefit hereafter: old habits, the hopes of continued indolence, and present absolute necessities, are for the most part the extent of his reflections. I can therefore suggest no direct or immediate way for substituting the greater for the lesser advantage, but by at once rigorously carrying out a well-digested plan, based upon systematic principles, of civilizing and Christianizing them. This is a work of time, and must be done partly by moral suasion, and partly, if Government see fit, by coercion, viz., by limiting and abolishing the presents of those who refuse to comply with the wishes of Government: even the mention of this would, in my opinion, have the effect of inducing them to relinquish their old habits. Many obstacles of course will present themselves to this and to every other plan, a few of which are the difficulty of procuring well qualified missionaries. A missionary, like a poet, is born, not made one. Not every man on whom apostolical hands are laid is necessarily fitted for Indian Missions; in addition to the deep piety which such a character is supposed to possess, he ought to be of mature age, imposing in appearance, and possess tact, temper, and common sense in no ordinary degree. The hostility of the different denominations to each other, the sneers, gibes, fire-water—nay, the threats of the trader, are not the least serious obstacles. Yet, in spite of all this, hundreds, even here, have been induced to cultivate the soil, to take up fixed residence, become Christians, and abandon fire-water, which amply proves that the Indian race has all the capabilities to form respectable members of society.

The outline of such a plan I will now lay before your Committee, and endeavour to show, that measures neither very expensive in themselves or doubtful in their results, might easily be adopted, which could confer a lasting blessing on the Indian race: and, though last not least, it will be the economical and efficient means of providing for the Indians, and ultimately disembarassing the Government. Now is a favourable opportunity to prosecute such an undertaking, as even those most opposed to it admit the advantages derived from cultivating even a very small patch of ground, and regard, perhaps with some degree of envy, the condition of his partially civilized brother, who can sit comfortably by his fire-side with a few bags of corn and other provisions, whilst he is obliged to face the bitter storm, and spend an hour gazing through choice in the ice, watching with spear in hand for the passing fish, in the hopes of procuring a scanty meal for his craving family; or, as often occurs, the severity of the weather not admitting of his exposure in the ice, he strolls into the woods, trusting that his hare-traps will supply the want of his fish. But alas! he frequently finds that the lynx, the fox, the wolf, or owl have been there before him, whence he returns cold and hungry, to his comfortless wigwam, and, having no other resource, necessity compels him to beg a dish of corn from his more provident neighbour.

Let establishments be formed in such parts of the country as are, if possible, central for the Indians, and convenient to good fisheries; and, where the soil is suitable for cultivation, appoint proper persons to manage their affairs, and make the Indians to resort thither to clear land, to

Appendix
(T.)

24th June.

build their own houses, and in fact, do all their own work ; to encourage this, rewards or premiums should be given to those who excel. A store containing all the necessary building materials : clothing to be sold to them at the lowest rates they can be offered at ; to encourage industry, they should be paid for their labour, and a fixed moderate price for each dwelling-house of certain dimensions : every article, the produce of their own labour, should be brought into this store, whether it would afterwards be made available or not : and, to carry out the principle of stimulating their industry, it would be better to destroy the articles than give them gratis.

Manual Labour Schools should be provided for them, in which all the children, of both sexes, from 8 to 15 years of age, should be made to take up their abode, where they must be clothed, lodged, and boarded, and under proper teachers. Such of the boys as show an aptitude should be instructed in all the necessary mechanical arts, and the girls in all the domestic duties of the white farmers' daughters. Both sexes to receive a good common education. A good farm should be cleared, and parties of the boys in turns to work it, and raise vegetables, &c., for the Establishment. A kind of alms-house should also be provided for the indigent and sick. The teachers and servants of every description should be good British subjects, exemplary, moral, and in each village all of one denomination. A church or place of worship must of course be attached to the Establishment, with a competent missionary, &c.

All this will cause a great outlay ; but the end will be a total release from the expense of an Indian Department, with its appendages, and the satisfaction of saving the remnant of a once numerous race of our fellow-creatures from destruction. The Manitoulin Island would of course be continued as such an Establishment. The Indians, under existing circumstances, are not competent to judge, manage, or advise for themselves : it would, therefore, be unwise in this great undertaking to submit to their opinions. But when the plan is matured, let it be carried into effect, whether it meets their views or not. The head of such an Establishment should, in some shape or other, be with the Government at Head Quarters, from whom definite orders or instructions may proceed for the instruction of the whole ; and thus organized, it appears to me that it will, and under the blessing of Providence, it must succeed.

3rd query.—On description of articles they cannot dispense with in their present condition.

It may be gathered from the foregoing answers, that the wild and uncivilized can dispense with none of the articles at present issued, without a proportionate amount of privation, and we have sufficient proof how highly they estimate them, when we see a fleet of canoes from regions from far beyond Lake Superior, a journey to them not less than three months, arrive at Manitowaning to secure with delight and thankfulness what appears to us a mere trifle. But I would suggest that guns, rifles, flags, earbobs, matches, &c. &c., be withheld gradually from those under the process of civilization ; and iron, sugar kettles, nets, and farming implements, be given in lieu thereof.

4th query.—On necessity for extra Presents, and notice to be given. There is no absolute necessity for their being given, except kettles and nets. But as merit has ever been worthy of reward, their being withheld might be a matter of regret, as they could be advantageously given as premiums to those who make the best progress, &c. &c. in their new mode of life, and as an encouragement to the most influential and well disposed Chiefs.

(Signed,) T. G. ANDERSON.

Manitowaning, 12th March, 1843.

APPENDIX No. 93.

Statement of the Service and Salary of Captain Anderson, in the Indian Department.

In 1815.—As Captain..... @ 10s. 6d. per day.
In 1816.—As Storekeeper, Clerk, and
Interpreter 11s. 8d. "
In 1818.—As Clerk and Interpreter. 9s. 4d. "
Since June, 1830.—As Superintendent @ £185 14s. 4d.
per annum.

APPENDIX No. 94.

Copy of a letter sent by Thomas G. Anderson, Esquire, Superintendent Indian Affairs, to Shingwakonee.

Chief Shingwakonee,
Sault St. Marie,

Yesterday I received the message you sent me through your minister, but before entering on that subject, I must say a few words about a letter you sent to me some time since, in reply to the Governor's words.

First.—Then the words I sent you were the words of the Representatives of our Great Mother the Queen, therefore you should have received and treated them with very great respect. The Governor and all the Queen's Officers are instructed to do all the good they can to the Indians ; and when you reflect on the past, you will recollect that you and your children have been clothed (as well as your Tribe) by the English, from your cradle to this moment. Neither French, Americans, or any others have done this for you, therefore you and all the Indians should mind and do immediately what the English tell them,

Secondly.—My heart was sorry when I read one part of your letter, because it being in answer to the Governor's words, it was my duty to send it to him ; but I told him I did not think, neither do I think at this moment, that the words came out of your heart. Attend now to what I say about another part of your letter. You talk about this Island as though it were a barren rock, and you don't want to sit on it like a gull. Now mind what I answer : this Island is not a barren rock, if it were, one family could not raise 100 bushels of corn, besides potatoes, pease, turnips, pumpkins, &c., which " Panesega" has done, and some of the families have raised more produce than you say all your Tribe have raised. The Indians here have cows, horses, oxen, pigs, and fowls, the produce of their own labour ; they have only received two yoke of oxen from their Father. All this they could not have, if it were true that this Island were a rock ; you say you don't want to sit on this rock like a gull, and I should be very sorry to see you sitting like a gull, because I would be sure you should die of hunger. But suppose this Island were a rock, and you and all your people were seated on it, and had lost all the feathers from your wings, so that you could not fly away when the snow and ice came ; it would be much better for you to be in that state, provided you were lovers of God's Holy Word, had faith in the Saviour of mankind, and prepared for that never ending glory which await the faithful servants of the Most High. I say it would be very much better to be in this state, than to have all the wealth of the world, all the pleasures and comforts which foolish men call happiness, and at the same time to be swimming in the whiskey cask, and tell your people that it is God's Word which says so to them and to all mankind. The drunkard shall not go to heaven, but his place is in the bottomless pit, with the devil and his friend, where they will never die, but be tormented with never ending flames for ever and ever. Now would it not be better to die like a gull, and your soul to go to heaven, than die like a

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

king, and your soul be cast into hell. I have told you this my child, Shingwakonee, not because I have any bad thoughts of you or your Tribe; no, I love you and all the Indians. I wish you may all see the evil of not taking the English Religion at once, and of being so fond of whiskey.

Now, I shall reply to your message, contained in your Minister's letter of the 4th of February last; and in the first place, as regards your Lands: suppose you were on your last bed of sickness, you could not take those Lands with you—your Heirs would inherit them; and so on, until your Tribe sell them. By your coming here, you only leave them, as it were, for a time; you used to leave them when you went to hunt for skins. You leave them now from better motives—to seek a better inheritance; you neither give, nor sell them, and they remain yours until you die; no one has a right to deprive you of them; therefore, you need not be uneasy on that head.

Secondly:—There is at present no Store here, but perhaps there will be one next Winter. I am sure, the Indians at this place find no difficulty in procuring their necessities, either from Lobloche, Lemorandeires, or Penetanguishine. Besides which, I should be very glad if the Indians would work, in place of the white men I have here; as I would rather pay the money to the Indians, than to white men. The system of taking credit is a bad thing, because it keeps the Indian weighed down, as if he were constantly carrying a heavy load; and they never have a Fish, Muskrat skin, or a pound of sugar, they can call their own; all their hunt, and all their work, belongs to the Trader. This is not good.

These are the only two questions I feel myself authorized to answer, at present; but in consequence of your having made up your minds to settle here, I shall send an express to Penetanguishine, with letters to your Father at Toronto, requesting him to give me instructions what to do; and when his answer arrives, I shall send and tell you all about it. In leaving the Sault, you must not be deterred in your purpose if some of your young men refuse to follow you. You have seen a hen, sometimes, with a large tribe of chickens: when she sees a storm coming, or it is getting cold in the evening, she calls them—they come to her—she claps them under her wings, and they are safe from the rain, and the cold does not come near them; but some of them don't mind her calling, until the rain and snow comes on them—they cry, and are in great distress, until they reach their mother, and are safe; others who have strayed far from their mother's call, can't hear her—they get bewildered—the rain pours upon them—the cold seizes them, and they perish.

Now, fancy yourself the old hen, and warn your people. The last thing I have to say is perhaps the most important, and I hope you will attend to it. Call your wandering chickens together, immediately; tell them they must mind what you say. Tell them they must forthwith return to their religious duties, and make their Ministers at last rejoice, by again leaving the Whiskey shops, and return to the house of Prayer.

This is what your Great Mother will be glad of; and all good men will praise your conduct. I dare say you are getting sleepy, therefore I'll stop.

I shake you, and all your young men, women, and children, strongly by the hand, and wish you all well.

And remain, your
Faithful Friend,

(Signed,) T. G. ANDERSON,
S. I. A.

APPENDIX No. 95.

Appendix
(T.)
24th June.

The Ottawa, Chippawa, and Wenabago Indians, assembled at Drummond Island. Requested to hold a Council. Accordingly about 350 men were seated in front of Lieutenant Colonel M'Kay, the Superintendent's Marquee.

PRESENT.

Captain De Lattery, 70th Regiment, Commanding and President.

Lieutenant J. Auston,	} 70th Regiment.
" Wm. Taylor,	
" Moses White,	} A. A.
Mr. True,	
Mr. Patten,	} S. G. D.

Indian Department.

Lieutenant Colonel M'Kay, Superintendent.	
T. G. Anderson, Store-keeper, Interpreter, and Clerk.	
Lieutenant L. S. Johnston.	
Dr. Mitchell, Surgeon.	
Joseph St. Germain,	} Interpreters.
J. B. Assikinack,	
A. Dusang,	

The Chiefs did dé camp, laying down a broad Wampum Belt, made in 1764; one made in 1786; and one marked Lieutenant Colonel M'Dowal, Commanding, Michilimackinac, with the Pipe of Peace marked on it.

OCARTA, Speaker:

Father,

Your children now seated round you, salute you sincerely; they intend to talk to you a great deal, and beg you will listen to them with patience, for they intend to open their hearts to you (explain their sentiments.)

Father,

When the Great Master of Life made us, he set us down in the Ottawa Island, (Great Manitoulin, in Lake Huron,) we were all white, (pure,) we were then unacquainted with the whites, and did not value guns, gunpowder, or iron; we wore skins; were independent, and lived happy in our natural state.

Father,

Our ancestors, one day, on looking towards the rising sun, saw people of a different colour to themselves; and not long after they (the French) stretched out their hands to us, (supplied them with goods,) we were delighted at the appearance of these strangers. They treated us well, and appeared to become our relations, (to live in the country.) We consented; and soon after they kindled a fire at Old Mackinac, (built a fort,) and called us their children; they told us we should never be in want, or miserable with them; that they would always give us good supplies, and furnish us with Traders. They did so, my Father! they never told us a lie, neither did they deceive us.

Father,

While we were living in this happy state, you were at play (war) with our Father. He desired us to join and assist him in keeping you out of our country. Our ancestors cried; but notwithstanding our assistance, you beat. The French drove them off our lands, and took us under your arm, (made peace with them.)

Father,

On making peace, you promised to treat us with the same attention the French had done; that we should receive a bounty annually of fine things, that would make us comfortable and happy. You also told us your breasts would never be dry, but that we should have plenty of milk (Rum.)

Appendix
(T.)

24th June.

Father,

Some time after you had got quietly seated on our lands, a neighboring nation of ours, acted like fools, (when the Chippawas cut off the garrison at Michilimackinac,) they killed the greater part of your soldiers then at Michilimackinac. The surviving ones, my Father, we collected together, and took care of them; we went to the Green Bay, brought all your soldiers, and delivered them safe in a strong place (Montreal.) Our Father, at Montreal, was delighted at such conduct, returned us many thanks, and said, he would again build a Fire (Fort,) and plant a tree on our lands that would never die, though the bark would be taken off, (a flag staff,) and that round the tree you would raise a strong hill, (a fortification,) all this my Father, has come to pass. Your words have been true; your words were smooth and pleasant.

Holding the Belt of 1764 in his hand, he said:

Father,

This my ancestors received from our Father, Sir W. Johnson. You sent word to all your red children to assemble at the crooked place (Niagara). They heard your voice—obeyed the message—and the next Summer met you at the place. You then laid this belt on a mat, and said—“Children, you must all touch this Belt of Peace. I touch it myself, that we may be all brethren united, and hope our friendship will never cease. I will call you my children; will send warmth (Presents,) to your country; and your families shall never be in want. Look towards the rising Sun. My Nation is as brilliant as it is, and its word cannot be violated.”

Father,

Your words were true—all you promised came to pass. On giving us the Belt of Peace, you said—“if you should ever require my assistance, send this Belt, and my hand, will be immediately stretched forth to assist you.” Here the speaker laid down the Belt, and took up eight strings of white Wampum.

Father,

Listen with attention to what I have to tell you—to the voice of my Chiefs, and the Ottawa Nation; not language. You sent for us to St. Joseph's, and spoke to us with a strong voice (entreated). We never, until that moment, hesitated to obey your orders; but, my Father, something whispered in our ears that it would be good policy for us to sleep (remain neutral,) during the War, and cultivate our lands, for support and comfort to our families; but, my Father, when one of your Warriors (Captain Roberts,) told us it was for our good, and that you would never make peace with them until you would drive them over the Mississippi; and that you would make a large road, (boundary line,) that would drive them from us—that they should never be allowed to step over it; and that when you would make peace, all your red children that should join you, should be consulted, and included as your sincerest friends (allies.) At the same time that you implored our assistance, you won the influence of our sensible Chiefs, who talked to us incessantly, till with one voice we raised the hatchet, and made the Americans run out of their Fort (Michilimackinac).

Father,

We were not anxious to raise the hatchet, for fear the Americans should be too strong for you; and in that case we should lose your support, and be obliged to fight them ourselves in defence of our women and children, and to prevent them from taking from us our lands, that the Great Master of Life planted us. But knowing your words to be the breath of truth,—we seized the hatchet, painted our faces, and made the woods echo with the songs of war.

Father,

Though many of our young men were mixed with the earth, (killed,) we were happy, and took to your Chiefs the hair of a great many of the heads of your enemies;

and though we were enjoying ourselves, and every thing going on well, we were astonished one morning, (spring,) to hear, by a little bird, (messenger,) that you had buried the hatchet, and taken our enemies by the hand.

Father,

We, of course, supposed the enemy had been crying over your head (imploping,) to be charitable to them, to make peace, and save their lives. We were glad to hear the news, not doubting that all you told us was now coming to pass.

Father,

My heart now fails me. I can hardly speak. We are slaves, and treated worse than dogs. Those bad spirits (the Americans,) take possession of our lands, without consulting us. They deprive us of our English Traders. They even tie us up, and torture us almost to death (flog them).

Father,

Our Chiefs did not consent to have our lands given to the Americans; but you did it without consulting us; and in doing that, you delivered us up to their mercy. They are enraged at us for having joined you in the play, (war,) and they treat us worse than dogs.

Father,

We implore you to open your ears to listen to our grievances; fulfil your promises, that we may be relieved from slavery, and enjoy the happiness we did previous to the War.

Father,

The Great Master of Life made the water, the land, deer, fish, and birds, for the good of mankind. You are our Great Father, placed by the Master of Life to watch over us. You can make us enjoy these things. We, therefore, implore you to take pity upon us, and allow us to enjoy what the Great Master of Life made for us all.

Father,

When you abandoned Michilimackinac, you promised we should, at this fire-place, receive every thing we could wish for to make us comfortable. Until this year, your words have been true; we have now come a great distance, and all return nearly empty handed.

Father,

You, Mackay! it is to you our Chiefs speak; they request you to put our parole in a fair road to reach our new Father at Quebec; and also request that an answer may be sent to them this Fall. They have already sent several paroles respecting their situation, but they have not been listened to. The Paroles have been asleep. If a deaf ear is turned to this, the Chiefs and Warriors say they will go to Quebec themselves, next Spring, and talk loud (explain themselves personally,) and if they should not be listened to, or should the Store door be shut against us; we, Indians, will find the means to open them, and be heard.

Father,

What we have said is not intended to offend you; we have merely reminded you of your promises, and told you of our grievances.

Father,

Should some of our people be, in the Fall, employed gathering their corn, and not able to come for their Presents, could you not have their clothing sent to them by some of their relations that come here.

Father,

I return thanks to the Great Master of Life, for having afforded us a fine day to speak to our Great Father. I

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

have been talking a long time, and am quite thirsty, cannot you give me a drop of milk.

Giving his hand to the Commanding Officer, he said, I most sincerely shake you by the hand, as the representative of our Great Father. I have nothing more to say.

Reply of the Commanding Officer.

Children,

I have listened with patience and attention to your Speech; and I will do all in my power to have it laid before the Commander of the Forces, who, I am certain, will do everything that is right and just for you.

Answer by the Superintendent.

Children,

I have listened with attention to what you have said. I am well aware of the truth of your discourse, and will use my endeavours to comply with your request. Your Paroles ought to go to Col. Claus, to the Commander of the Forces; but as you request me to ask for an answer this Fall, I will send a copy of it by a Trader that goes off to-morrow, to Sir John Johnson, who will lay it before your new Father, at Quebec.

Children,

I again, for my part, promise you to use every effort to assist you. You all know that, during the War, I marched night and day, Winter and Summer, to have what had been promised you fulfilled; and since the War, I never slept. All this I have done on your account. But every year you so load me with reproaches, I can no longer bear the burthen; and if I have not some good news to tell you next Spring, I will not come here.

Children,

You asked me for Milk; when you embark, I will put a bottle (a keg) in your canoes.

I cannot send Presents to any of my children that may remain in the villages, unless your Father at Quebec orders me to do so.

Drummond Island,
7th July, 1818.

APPENDIX No. 96.

Indian Office,
Montreal, 10th October, 1842.

Sir,

With reference to the instructions transmitted to me in Mr. Murdoch's letters of the 21st March, and 21st June last; the former enclosing the Copy of a Despatch from the Secretary of State, No. 58, of the 1st February, 1842, relative to certain complaints made to Her Majesty's Government, by three Chiefs of the Micmac Tribe, of Ristigouche, in this Province; and also, in obedience to the directions conveyed to me, by command of the Governor General, in your letter of the 8th August, transmitting the Copy of a further Despatch from the Secretary of State, No. 189, of the 1st July, 1842, enclosing a Copy of a Letter from Sir Augustus D'Este to Lord Stanley, in explanation of the objects of the Chiefs' visit to England; and desiring to be furnished with a report on the representation of these people, that they have been deprived of a portion of their reservation; I have the honor to state, for the information of His Excellency, that I visited the Micmac Settlement on Saturday the 27th August. As soon as my arrival was announced, I was waited upon by the principal Chiefs; and after the customary compliments, they requested me to meet them

Appendix
(T.)

24th June.

in Council on the following Monday, for the purpose of hearing their explanation of what passed at the interview which certain Chiefs of their Tribe had with Lord Stanley in the month of January last, to which I acceded.

At the Council, I called upon the Chiefs to make me acquainted with their objections to the existing Law relating to the fisheries; and at the same time, I explained to them the several provisions of the Act of the last Session of the Provincial Parliament, ("18th September, 1841,") intitled, an "Act to regulate the fisheries in the District of Gaspé," in the first clause of which it is enacted, "That all and every Her Majesty's subjects shall peaceably have, use, and enjoy the freedom of taking bait, and of fishing, in any river, creek, harbour, or road; with liberty to go on shore in any part within the Inferior District of Gaspé, between Cape Chat, on the South side of the River St. Lawrence, and the first rapid of the River Ristigouche, within the said District," &c. In reply to my inquiry, I received from the Chiefs the accompanying Petition, addressed to the Members of the Provincial Legislature, (Appendix A,) in which they represent, "that for several years past, the mode of fishing carried on by European settlers has materially decreased the salmon, in so much that the Ristigouche, and the Rivers tributary thereto, wherein salmon abounded, are now nearly exhausted."

"That such mode consists in driving stakes across the several channels of the River Ristigouche, and affixing nets thereto, whereby the salmon are prevented from running up the River into the Lakes; and by placing nets in the small streams, so that the few salmon that may have escaped are destroyed on their return from the Lakes to the sea."

"That such a system, if persevered in, must, in the course of two or three years at the utmost, completely destroy the salmon in the Ristigouche, and thereby deprive the Petitioners of their chief means of subsistence."

The eleventh clause of the Act of 1841, to which I directed the attention of the Chiefs, makes it an offence to obstruct the fishery in the manner described in their Petition; and is expressed in the following terms:—"And whereas, it is necessary for the preservation of the salmon fisheries, that the main channels or water courses of the several Rivers in the said Inferior District of Gaspé, should at all times remain open and unobstructed; be it therefore further enacted, by the authority aforesaid, that all channels or main water courses of the several Rivers in the said District, shall, at all times, remain free and open; nor shall any bar-nets, or swing nets, or other obstructions of any kind, for the purpose of catching salmon, be placed in any such channel or main water course, neither by fixture, nor by drifting; and that any person herein offending, shall for every such offence incur a penalty not exceeding five pounds, and the forfeiture of the net or nets which shall have been placed in contravention to this Act, in any such channel or main water course, or with which he shall have been found drifting as aforesaid; and that it shall be lawful for every Justice of the Peace of the said Inferior District, to convict, upon view, any person or persons so found offending contrary to the meaning and intent of this clause." The Chiefs expressed their unanimous approbation to this enactment; but they remarked, at the same time, that as all the white settlers, with only two or three exceptions, on the New Brunswick, as well as on the Canada side of the Ristigouche (which at the Mission point is only half a mile in breadth) are engaged directly or indirectly in the fisheries, it is not probable that the law will be enforced; and that to give it full effect, a similar provision should be made by the Province of New Brunswick.

The Chiefs and principal Indians present at the Council preferred an earnest request, that I would solicit His Excellency to appoint some disinterested person to the duty of Inspector of the fisheries in the River Ristigouche; and from what passed under my notice at the Village, I am of opinion, that these Indians would be greatly benefitted by such an appointment.

Appendix
(T.)

24th June.

Adverting to the objects of the Chiefs' visit to England, as explained in Sir Augustus D'Este's letter to the Secretary of State, and particularly to the representation of these Indians, that they have been deprived of a portion of their reservation; I have to report that the Micmac Chiefs presented a Petition to the late Earl of Durham, dated "21st May, 1838," upon the subject of their land claims, to which His Lordship returned an answer in the following terms, namely:—"That if the representations therein contained as to the sufferings of these Indians from deficiency of land, should upon inquiry on the spot, turn out to be correct, His Excellency will think it his duty to provide a remedy for the grievance, by awarding to them an additional quantity of land: that with respect to the proposed purchase by the Government for the Indians, of the land of Mr. Christie, there are no funds for such a purpose; but that if the Indians should prefer the land of Mr. Christie, to any grant that might be made to them by the Crown, and if Mr. Christie should be willing to exchange his land for Crown land, of equivalent value, there would be no objection to such an arrangement: that such an arrangement could only be made on the spot, and that His Excellency will adopt some measure for its being carried into effect, as soon as the necessary inquiries shall have been made."

Lord Durham returned to England in November, 1838, and the Petition was referred to a Committee of the Executive Council, by order of Sir John Colborne, (Lord Seaton,) but nothing was done in the matter until the 8th July, 1839, when the Committee made a Report upon it, of which the following is an extract:—

"The Committee have carefully examined the voluminous documents accompanying Your Excellency's reference, relative to a proposed purchase of lands for the use of the Micmac Indians at Ristigouche; and as it may be convenient to shew Your Excellency upon what grounds they claim an addition to the lands upon which they are settled, the Committee avail themselves of a Report made by the Commissioner of Crown Lands, dated 6th September, 1838, as containing a correct narrative of the whole proceedings, and from which the following is an extract: 'The tract now solicited by the Indians formed part of a Seigneurie called Clorydon, confirmed to the heirs of Captain D'E—, by the French Government, in 1736; but which has since been, and is now, in the possession of the Crown: it may be observed, that the Indians produce no written title to the land they occupy, anterior to the adjudication made by the Gaspé Land Commissioners, in 1824.' At the period when the British Government first determined to invite loyalists to form settlements in the Bais des Chaleurs, immediately after the independence of the United States was recognized; this Tribe of Indians was settled on the River Ristigouche, and claimed, as hunting grounds, the whole land along the shores of the Bay:—to quiet these absurd pretensions, and to ensure tranquillity to the settlers, it became necessary to establish some known boundary, and to acquaint the Indians with the extent to which the bounty of the Crown would be extended towards them; for these purposes Commissioners were named by Sir George Carleton (Lord Dorchester) to confer with the Indians, and a note of the talk (as it is called) had with them is in existence, and can be referred to; it ended in an abandonment on the part of the Indians, of all pretensions which could impede the formation of settlements, and by their throwing themselves on the liberality of the Crown, in full confidence that justice would be done to them. One particular act of the Government rendered the establishing a boundary between it and the Indians necessary, viz.: a grant made to Mr. Edward Isaac Mann, whose western line joined the lands in possession of the Indians, and it was the fixing of this line which has given rise to the present reference: the talk with the Indians already alluded to, is dated July, 1786; and in October, 1787, a warrant of survey was issued by Mr. Cox, Lieutenant Governor of Gaspé, under which Mr. Vondervelden, a Deputy Surveyor, by his Report of the 21st November, 1787, laid off, for Mr. Mann, a tract of land, bounded on the East by the River du Loup, or Porcupine; and on the West, (the side next to the Indians,) by a line bearing N. 45° W. at two chains West from the cross standing on Pointe à la Croix."

"A subsequent description, dated 22nd May, 1788, of the tract in question, is made by Mr. Collins, the Deputy Surveyor General. This gives the same front as Mr. Vondervelden, but in lieu of adopting the River du Loup, or Porcupine, as the eastern boundary, upon the ordinary line of N. 12° E.; and fixed the West limits at two chains above Pointe à la Croix, on a line bearing N. 12° East."

The next proceedings appear to have been before the Council at Quebec, on the 23rd April, and 3rd May, 1790. The minute of the 23rd April, would appear to order a grant to Mr. Mann and his associates, in conformity to Mr. Vondervelden's Report of survey. While that of the 3rd May confines him to the tract reported by the Deputy Surveyor General of 22nd May, 1788, which makes the west limit on a line running N. 12° East. Mr. Vondervelden's Report of the 21st November, 1787, establishing the west limit on a line N. 45° W. "It is to be remarked, that the Deputy Surveyor General's Report professes to be a tract laid off for Mr. Mann, from Mr. Vondervelden's survey in the field! At this distance of time, it is by conjecture alone, that the discrepancy between Mr. Vondervelden's survey in the field, and Mr. Collins' plan from it, prepared in the Surveyor General's Office, can be accounted for. Mr. Collins appears, in his operation, to have taken as a basis the general and usual direction of the lateral lines, from the Ristigouche, N. 12° E.; and assuming that as the East line, he made the West boundary to conform with it; if his view had been carried out in going to Mr. Mann, the number of superficial acres intended to be granted to him, some valuable marsh meadows east of the River du Loup would have become Mr. Mann's property, and the Indians would have remained in possession of the tract they now solicit; but it is thought that Mr. Vondervelden was induced to depart from the usual lateral line of N. 12° E., and to adopt the River on one side, and a line of N. 45° W. on the other; to include within Mr. Mann's grant a certain portion of upland land, (arable,) of which it would have been deficient, if boundaries similar to those laid down by Mr. Collins, had been determined upon."

"The Indians plead entire ignorance of this variation, and that it was not until 1819, when the Gaspé Land Commissioners were appointed, that they became fully aware of the injury done them; that Commission having confirmed to Mr. Mann the limits fixed by Mr. Vondervelden's survey."

"The adjudication of the Commissioners having established Mr. Mann's possession to be according to Mr. Vondervelden's survey, it was some years after seized by the Sheriff, at the suit of Mr. Mann's creditors, and purchased by Mr. Christie, the present proprietor; who, very soon after he acquired the property, acquainted the Government that he was molested by the Indians; and he was informed that he must abide by his purchase, as the Crown did not choose to interfere:—However, some time after, upon a Petition from the Indians, Lord Aylmer ordered an examination and valuation; and finally ordered Mr. Christie to be informed, that if he would take five shillings per acre for seven hundred acres of the land, that being considered (by Mr. Macdonald who was appointed to value and examine the tract) as much as was necessary for the Indians; His Lordship would recommend the purchase to the Secretary of State, but that he was to consider this offer one not subject to modification."

"Mr. Christie had some subsequent correspondence with Colonel Craig, Secretary to Lord Aylmer, (to whom he sent an estimate, re-valuing the land at fifteen shillings, instead of five shillings, and offering to sell the whole tract,) and with Mr. Walcott, Secretary to Lord Gosford. There was nothing done in either case tending to disturb Lord Aylmer's offer to Mr. Christie; but his claim as proprietor of the angle formed between N. 12° E., and N. 45° W. was recognized."

"Before, therefore, entering into any treaty with Mr. Christie for the purchase of his land, the Committee are humbly of opinion, that an Officer of the Indian Department, or some other intelligent person, should be employed

Appendix
(T.)

24th June.

to ascertain the state and condition of the Micmac Indians settled there; their usual pursuits and fitness for agriculture. For it must be borne in mind, that by their own account, hunting can no longer be successfully followed, and that it is for the purpose of tillage alone that they require these lands; it may also be necessary, with regard to Lord Aylmer's offer to purchase seven hundred acres, to inquire as to the quantity of land that may be sufficient for their use; and also, whether there may not be lands in the vicinity belonging to the Crown, that might be appropriated to them."

A copy of the approved Report of the Committee of Council was transmitted to me by the Civil Secretary, with a letter dated 19th August, 1839; expressing the desire of Sir John Colborne, then Governor General, that an intelligent person of the Indian Department, or otherwise, should be despatched to Ristigouche, to make the necessary inquiries on the spot, previous to a decision being formed on the report of the Indians, and the proposals of Mr. Christie. At the same time, I was directed to recommend a competent person for this duty; and having submitted the name of Mr. John Wilkie, Prothonotary and Clerk of the Peace at New Carlisle, and that gentleman having been approved of by Sir John Colborne, the necessary instructions were forwarded to him in due course.

Mr. Wilkie's Report was submitted to the late Governor General, with my letter to Mr. Murdoch, of the 12th June, 1840; and as I am enabled from personal observation, and the information obtained upon the spot, to express my entire concurrence in the terms of this document, excepting upon only one point, namely, the value affixed to Mr. Christie's land, (which, from its proximity to the Port of Campbelltown, in New Brunswick, and its superior soil, I consider to be worth twenty shillings per acre); I beg leave to advert to such portions of it as may be considered applicable to the present inquiry.

"I would observe upon the first head of inquiry submitted to me, to wit: the present state and condition of the Micmac Indians of Ristigouche; that these Indians are one of the scattered remnants of a Tribe formerly numerous in the Provinces of Nova Scotia and New Brunswick, and whose descendants are found still lingering at the present day in the vicinity of the more populous settlements of the whites; they adhere to the Roman Catholic persuasion, and are at present engaged in building a new place of worship. They have no School, and no means of obtaining instruction, so that few, if any of them, can read or write: to obviate this, I would beg to recommend, that a School House, and an efficient School Master should be furnished them by Government, where the children of the Indians might acquire the elementary branches of knowledge."

"The present Village is beautifully situated upon the North Bank of the River Ristigouche: it contains seventy-five houses and wigwams; a few of the Chiefs inhabit substantial wooden buildings; the generality live in small log houses; and the rest in wigwams, destitute of almost every convenience. The whole population amounts to three hundred and fifty-three souls."

"They partially cultivate three hundred and twenty-five acres; and with respect to their fitness for agriculture, it must be admitted that they know exceedingly little about it; perhaps a few simple agricultural implements if sent among them, with their presents, might have a happy effect; and if they could be persuaded to send a few of their young men to live with respectable persons among the whites, at the periods of the year most seasonable for agriculture, it might be the means of introducing them to some knowledge of the practice."

"The lands in the rear of the present settlement appear to be necessary for them on two accounts: firstly, to supply them with fuel wood; and secondly, as an encouragement to devote themselves more particularly than they have hitherto done to agricultural pursuits."

"One of the subjects proposed to me for inquiry was, to ascertain whether the Indians would prefer having the lands that may be thought necessary for them, in the neighbourhood of their present settlement, or in some remote situation; upon this question being proposed by me to the Chiefs and Officers of the Tribe, their uniform answer was, that they would much rather receive whatever lands might be allotted to them in the vicinity of their present location, than in any other place; and the reasons they gave for their preference were, that they did not wish the members of the Tribe to be separated from each other; that they had always had their Church there, and as they were engaged in building a new one, they desired it more particularly on this account."

"The last subject to be inquired into is, as to the quantity of land that may be sufficient to the use of the Indians; and to this I would answer, that the tract of nine hundred and sixty acres, in the rear of the Mission Reserve, contained within the letters A. E. G. E., on the figurative plan herewith annexed, and marked B., would be sufficient for them; and if the small tract contained within the letters E. G. D. G., on the same plan, of one hundred and thirty-six acres, were also granted, it would give the Indians, including their present tract, a block of land of one thousand seven hundred and seventy-six acres; and this block would not only be every way sufficient to supply them with fuel, in which they are now deficient, but would also be advantageous to them in the event of their directing themselves hereafter more extensively to agricultural pursuits."

"The value of the nine hundred and sixty acres, which I consider it advisable that the Indians should have, might be ten shillings per acre, or about five hundred pounds; it must also be borne in mind, that Mr. Christie will only guarantee five-sixths of the land in question; one undivided sixth thereof having been purchased by Mr. Hamilton, of New Carlisle, Advocate, from the widow of the late Sheriff Mann, although Mr. Christie is still in possession of the whole."

"In conclusion, I observe, that however requisite the land may be for the benefit of the Indians, I would not advise the purchase of it on the part of Government, until Mr. Christie is able to give a clear and unquestionable title; and, as an action at law is at present pending in the Court of King's Bench, at Quebec, between Mr. Christie and Mr. Hamilton, in regard to this land, I do not conceive it would be safe for the Government to purchase, until this action is finally settled; as, if they did, it might involve them in some difficulty hereafter."

In acknowledging the receipt of my letter, transmitting Mr. Wilkie's Report, the Chief Secretary (Mr. Murdoch) informed me, on the 19th June, 1840, by command of the late Governor General, that "as it was impossible at present to proceed in this matter, by reason of the doubt which exists as to the validity of Mr. Christie's title, His Excellency will, for the present, suspend his decision upon it; but I am to desire you to bring the subject again under his notice, whenever the suit now pending between Mr. Christie and Mr. Hamilton shall be brought to issue."

In reply to an inquiry on the subject of this Law Suit, Mr. Wilkie observes, in a letter dated 12th May, 1842, that "the case referred to in the King's Bench, is still pending; but by some process of law, the property in question has become vested in Mrs. Christie, and no longer belongs to her husband; so that if any purchase of land is made for the Indians, it will have to be from Mrs., and not Mr. Christie. I have been likewise informed, that it is the intention of Mr. Hamilton to withdraw his present action in Quebec, in order to reinstate it against Mrs. Christie, the present owner of the property. Were I permitted to offer an opinion on the subject, it would be to advise the postponing the purchase of any of this land for a short period, until all doubts as to the right of disposing of it were finally cleared up."

Soon after I arrived at the Indian Village, I was informed by the Chiefs, and others, that Mrs. Christie had

Appendix
(T.)

24th June.

disposed of her husband's farm at Ristigouche; and this information has subsequently been confirmed by the Rev. Mr. Mâlo, the Missionary; and by a private note from Mr. Christie, acquainting me that Robert Ferguson is the present owner of this property.

With reference to the first part of the Chief Joseph Mallé's statement, to Sir Augustus D'Este, respecting the lands reserved for his Tribe, I transmit herewith a copy of the adjudication of the Gaspé Land Commissioners, dated 22nd April, 1824, (marked B. in the Appendix,) which awards to these Indians so much only of the lands claimed by them, as lies between the westernmost boundary of the grant to Mr. Mann, at or near Pointe à la Croix, and the land for which two oppositions were filed by Robert Ferguson.

The Rev. Mr. Mâlo informs me, that Robert Ferguson has not legally established his claim to the Lots of Land for which he has filed the two oppositions alluded to in the adjudication above mentioned; and that the Indians have requested him to suggest, that Mr. Ferguson should be called upon to submit his title to this tract, if he has any, for the inspection of the Crown Law Officer for the District of Gaspé.

In answer to the request of the Chief Mallé, that the portion of the Annual Presents to which his Tribe are entitled may be sent to Dalhousie, a small Town about fifteen miles East of their dwellings; I have stated in my letter of the 2nd June last, that although these Indians have occasionally received Presents, they have never been acknowledged as the recipients of Her Majesty's Established Annual Bounty; and in support of this assertion, I transmit the copy of a memorandum in the hand-writing of the late Earl of Dalhousie, and in the possession of the Tribe, (Appendix C.) which contains the following remark:—"I give Presents upon this visit of the Chief François Condeau, as an expression of good wishes for the Tribe of Micmac Indians on the River Ristigouche; and in consideration of their destitute state this year, arising out of the hardships occasioned by the Act of Provincial Parliament, for the protection and regulation of the salmon fisheries; but by no means as acknowledging any claim on the part of this Tribe to such indulgence."

As these Indians have been recommended to the protection of His Excellency, by command of Her Majesty, they expect that presents will henceforth be supplied to them; I therefore think it proper to state, that no provision has at any time been made for the Micmac Tribe of the Baie de Chaleurs, in the Annual Estimate of Presents; and, that the cost of the necessary equipments for them, with the expense of transport, and other contingent charges, would amount to about six hundred pounds sterling, per annum, in addition to the portion of the Parliamentary vote at present allowed for the Indian Department of Canada East.

Adverting to the third reason assigned by the Chiefs for their visit to Eugland in behalf of the Tribe, as reported by Sir Augustus D'Este, namely:—"We wished to build a new Church, and we felled trees and prepared them for the building. We have begun the work and made some progress; but we found that money was wanting, and we saw if the Queen would not help us, that many years must pass away before the new Church could be finished. I came here to try and get some from our Great Mother the Queen, that we might the sooner finish our new Church, and under its roof pray to the Great Spirit (as desired by his Son in whom he was well pleased) for blessings upon Her head." I beg leave to observe, that at the earnest solicitation of these Indians, I applied to Sir John Colborne in the month of September, 1839, for an aid from the public funds towards building this Church, to which I received the following answer, in a letter from the Civil Secretary, of the 10th of that month:—"I have the honor to acquaint you, with reference to your letter of the 7th instant, that the Governor General will have no objection to authorize a donation of twenty-five or thirty pounds, being made to the Micmac Indians of Ristigouche, towards building a new Church, provided there is any trusty person to

"whom the money can be paid, so that the object of the appropriation may be fulfilled. I think, however, it may be as well to postpone the grant until Mr. Wilkie's Report is received, and he may be directed to include the matter in it."

Sir John Colborne was relieved in the Government in October, 1839; and Mr. Wilkie did not report upon this point until the month of June, 1840; when he recommended that the amount of the promised donation should be paid to the Rev. Mr. Mâlo, the Missionary at Ristigouche. I therefore submitted the matter to the late Governor General, in full confidence that the money would be granted; but I was informed in reply, in a letter from Mr. Murdoch, of the 19th June, 1840, that His Excellency did not see any sufficient grounds to justify such a measure, and must therefore decline to authorize this expenditure.

Having received a communication from Mr. Perley, the Commissioner for Indian Affairs at St. Johns, New Brunswick, acquainting me that he had visited the Ristigouche Settlement in the month of September, 1841, and that he would be most happy to afford me all the information he had obtained relative to the inhabitants of that Village; I deemed it advisable to pass through St. Johns upon my return to this station, in order to see that gentleman. During the interview I had with Mr. Perley, I was gratified to find that his suggestions as to the measures to be proposed for ameliorating the condition of the Indians entirely coincide with my views on the subject; in his Report to Sir William Colebrooke, he observes, that: "the first step towards the improvement of the Indians, is to gain them over from a wandering to a settled life, and to form them into compact settlements, with a due proportion of land for their cultivation and support. The next great object to be attained would be the establishment of Schools, affording elementary instruction not only in the common branches of education, but in the rudiments of Agriculture and Mechanics. It should be a condition with all Indians who were assisted to build a house, or receive aid and encouragement, that they should send their children to the Schools; and if they neglected or refused to do so, they should receive no further assistance, and be debarred from participating in the advantages of the settlement; this would be a most effectual method of securing attendance at the Schools. With respect to the adults, and those young persons who have grown up, and may be considered to have acquired, in a great measure, the ancient habits of the race, the best possible means of inducing them to change their mode of life, and receive instruction, would be by the introduction of Teachers of the most simple and useful Arts and Trades, which the Indians express the most anxious desire to learn."

Under the circumstances represented, it may be deemed reasonable, that the Micmac Indians should be indemnified for the injury they have sustained by Mr. Vondervelde's Survey, (as described in the foregoing Extract of a Report of the Commissioner of Crown Lands,) by a grant of so much of the Waste Lands of the Crown, adjoining their Village; and of the ungranted Marsh Meadows, on the North side of the River du Loup, or Porcupine, as may be considered of equivalent value to the twelve hundred and fifty acres of Arable Land, which had been awarded to Mr. Mann by the Gaspé Land Commissioners.

The Chiefs and Warriors of the Tribe desired me to convey their most grateful thanks to their good Father, the Governor General, for the special presents which His Excellency was pleased to forward to them on the present occasion; they, at the same time, preferred an humble request, to be furnished with some seed, grain, and a small supply of the most useful implements of Agriculture.

I have the honor to be,
Sir,
Your most obedient Servant,

(Signed,) D. C. NAPIER,
S. I. A.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

P. S.—The Reverend Mr. Mâlo having placed in my hands, a sketch of the Lands referred to in the preceding Report; I transmit it (Appendix D) for the inspection of His Excellency.

To the Honorable the Members of the Provincial Parliament of Canada.

The Petition of the undersigned Indians of the Micmac Tribe, settled on the Ristigouche, in the Province of Canada,

Most respectfully represents,

That your Petitioners have been settled on the Ristigouche for a time exceeding the memory of man, subsisting by Agriculture and the Salmon Fisheries.

That, for several years past, the mode of fishing salmon carried on by European Settlers, has materially decreased the salmon, insomuch that the Ristigouche and the Rivers tributary thereto, wherein salmon abound, are now nearly exhausted.

That the mode now adopted by such Settlers, is one which your Petitioners believe to be prohibited in England and Scotland by severe Laws.

That such mode consists in driving stakes across the several channels of the River Ristigouche, and affixing nets thereto, whereby the salmon are prevented from running up the River into the Lakes, and by placing nets in the small streams, so that the few salmon that may have escaped, are destroyed on their return from the Lakes to the Sea.

That such a system, if persevered in, must, in the course of two or three years at the utmost, completely destroy the salmon in the Ristigouche, and thereby deprive your Petitioners of their chief means of subsistence.

That the persons of whom your Petitioners have the greatest cause of complaint, inasmuch as it is upon the property occupied by them, and opposite the same, and for their benefit that such nets are placed, are Robert Christie, Thomas Busted, and Peter Adams.

That your Petitioners beg leave to suggest to your Honors, that, by passing an Act, compelling all proprietors of stake nets, to have a hole in the net, opposite such stake, it would have the effect of remedying many of the evils complained of.

That your Petitioners trust that your Honors will be pleased to take their Petition into consideration, and grant such remedy as your Petitioners may be entitled to; and, as in duty bound, shall pray.

(Signed,) JOSEPH MALLY.

" T. GLENAN.

" ^{his}
DENIS ✕ JEROME.
mark.

" ^{his}
FRANCIS ✕ GAGNON.
mark.

" FRANCIS LABOLE.

" ^{his}
T. BAPTISTE ✕ MARTIN.
mark.

" ^{his}
PIERRE ✕ BASQUET.
mark.

" ^{his}
NICOLES ✕ CAPELIN.
mark.

70

We certify that the signatures herein were taken in our presence.

(Signed,) JOSEPH MALLI.
PIERRE SOLL.

Mission Point, Ristigouche,
29th August, 1842.

APPENDIX A.

No. 298.

District of Gaspé,

Ristigouche, 13th July, 1820.

Claim of François Coundo, and others, Indians of the Micmac Tribe of Ristigouche, for a Tract of Land on the North side of River Ristigouche; beginning on the West side of the River du Loup, or Porcupine River; and from thence running Westward, along the North branch of the River Ristigouche to "Pointe a Bourdon," by thirty-three and one-third acres in depth, bounded on the West by the improvements of Thomas Busted, and divided therefrom by a line running North 12° East magnetically; on the East by the forementioned River du Loup, and certain Lands claimed by Loyalists, and divided from the same by a line running North 12° East magnetically; in front of the River Ristigouche, and in rear by Waste Lands of the Crown; except a reserve for the use and behoof of the Curé or Missionary of Ristigouche and his successors for ever; of a tract whereon the Church Presbytere and Burying place actually are; containing three acres in front, by thirty-three and one-third acres in depth,* claimed by the said Indians by immemorial occupancy.

Ristigouche, 13th July, 1820.—Opposition to the above claim by Robert Ferguson, Esquire, of Old Church Point, on the South side of the River Ristigouche; who claims a certain tract of Land, with the fisheries thereon, situated on the North side of the River Ristigouche, known and distinguished as the lot belonging to the late Daniel Sternes, containing four hundred acres, or thereabouts, and situated below "Pointe a Bourdon;" bounded on the West by Lands claimed by Thomas Busted, junior, extending thence to the East, eighty rods, until it meets the Western line of a Lot claimed by the heirs of David Connacher, acquired by purchase from Jacob Nash.

Ristigouche, 13th July, 1820.—Opposition to the claim of the said François Coundo, and others, by Robert Ferguson, Esquire, aforesaid; for and in behalf of the minor children of the late David Connacher, for the Lot No. 1, comprehended in the above tract of land claimed by the said François Coundo, West of Mission Point; consisting of two hundred acres on a front of six acres, bounded on the East by a Brook, commonly called Ruisseau à L'Officier; on the West by a fir post or picket, as per survey of Henry O'Hara, Esquire; lateral lines N. 12° E., magnetically. Acquired by purchase from one Edward Hareong, by the late David Connacher.

Published in both Languages in { 12th June, 1823.
the Quebec Gazette. { 3rd July, "
28th August, "

(Signed,) ROBERT CHRISTIE.

* For this Lot, see Claim No. 266, in the Ristigouche.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

Quebec, 22nd April, 1824.

Present :

J. T. Tachereau, Esquire.

L. Tachereau Duchesnay, Esq.

The Lot or Tract of Land above mentioned and described, claimed by François Coundo, and other Indians of the Micmac Tribe at Ristigouche, having been duly published in the Quebec Gazette, according to an Act of the Legislature of this Province, passed in the fifty-ninth year of the Reign of His Majesty George the Third, intituled, "An Act to secure the inhabitants of the Inferior District of Gaspé in the possession and enjoyment of their lands." And the Commissioners under and in virtue of the said Act having received satisfactory proof of the possession and occupation of so much only of the said Lot or Tract of Land as lies between the westernmost boundary of Land occupied by Edward Isaac Mann, at or near Pointe à la Croix, and the Land for which oppositions have been fyled by Robert Ferguson aforesaid; they do accordingly adjudge the claim of the said François Coundo, and other Indians of the Micmac Tribe at Ristigouche aforesaid, to so much only of the said Lot or Tract of Land as lies within the aforesaid limits, to be good and valid; with the reserve, nevertheless, of the said Lot of Ground therein comprehended and set apart for the use and behoof of the Curate or Missionary at Ristigouche, and his successors for ever: And with respect to the Lands for which oppositions have been fyled by the above mentioned Robert Ferguson, it is ordered that the parties be heard in due course upon their respective pretensions, as by the above recited Act, it is provided and ordained.

The above is a true copy from folio 298, in the Register of Land Claims, deposited in the Council Office pursuant to the Provincial Statute, 59th George Third, Chap. 5th.

(Signed,) H. W. RYLAND.

Quebec, 30th October, 1826.

APPENDIX B.

No. 212.

"Folio 212."

District of Quebec,

1st February, 1820.

On this day the Rev. Mr. Painchaud, Curé of St. Anne de la Pocatière, heretofore Missionary of the Indian Settlement on the River Ristigouche, fyled on the part and behalf of the said Indians, a certain paper writing, signed by the late Nicholas Cox, Esquire, in his life-time Lieutenant Governor of Gaspé; of which a Copy is hereunder written, to the end that all whom the same may concern, and more particularly the Indians at the aforesaid Settlement, may, if need be, avail themselves thereof, viz.:

"By the Honorable Nicholas Cox, Esquire, Lieutenant Governor of Gaspé," &c. &c. &c.

"Whereas, I have this day examined the different claims made by the Acadian Settlers at Tracadegash, in the Baie des Chaleurs, within my Government, and the Savages of Ristigouche; and on a due consideration of the same, I have come to the following Resolution:"

"As I find it has been a custom from the first settlement of the aforesaid Tracadegash and Bonaventure, that each inhabitant should pay to the savages one dollar, for liberty to cut and cure a sufficiency of hay on the meadows and marshes of Ristigouche; I do, in consequence of their original agreement, confirm the

"same, as well to the inhabitants of Tracadegash, as those of His Majesty's subjects who may claim the same privilege; and, as it is His Majesty's intention, that all His Savage subjects should be protected in their hunting and fishing, in every part of this Province, I do confirm to the Savages the sole and usual right of hunting and fishing in and contiguous to the said River Ristigouche: Provided always that they interrupt not the inhabitants of Tracadegash, or any other of His Majesty's subjects to fish, hunt, and improve between Island, called Isle, on the South of the River; and Novel on the North, extending to the westward about one league."

"These regulations shall remain during pleasure, of which those concerned are to take notice."

"Given under my Hand and Seal at Tracadegash, this seventh day of August, one thousand seven hundred and eighty-four, in the twenty-fourth year of His Majesty's Reign. L.S."

(Signed,) NICHOLAS COX.

"Certified to be a true Copy of Record No. 212, vol. 1, of Commissioners' Report of Gaspé Claims; lodged in this Office."

"Executive Council Office,
Quebec, 16th Sept., 1839."

Copy of a Copy.

(Signed,) D. C. NAPIER,
S. I. A.

Memorandum.

In reference to the above, it is to be observed, that by authentic documents fyled with the Commissioners for the adjustment of the Gaspé Land Claims, it appears the Indians relinquished their pretensions to the meadows and marshes of Ristigouche, receiving in return for them considerable quantities of necessaries from Government. On the 29th June, 1786, in conference with said Governor Cox, and Mr. Collins, the Deputy Surveyor General, they agreed (Joseph Claude, first Chief of the Tribe, Joseph Gagnon, second Chief, and François Est, dit Coundo, third Chief, present and acting for the Body) peaceably to resign for the use of His Majesty, the Great River Nouvel and Pointe Magouacha, to the boundary which should be agreed upon, trusting entirely to the generosity of Government for the equivalent." The boundary subsequently agreed upon must be taken to be Mr. Edward Isaac Mann's western boundary line at Pointe à la Croix, near the Mission; for at another Conference which took place on the 28th January, 1788, at New Carlisle, (the Lieutenant Governor present,) the Indians consented that "the Mann family now present here, should possess the Lands situate near and between Porcupine River and the Cross, near the Mission." And as to the Lands below the Porcupine River, it will be seen by reference to the claims of the Indians, (on the preceding sheets,) as taken from the Report of Land Claims, that they laid no claim to them. In consequence of the relinquishment of those pretensions by the Indians, the Government made them a compensation in 1788, by sending them stores to a considerable amount, as may be seen by reference to documents in the Commissariat at Quebec; particularly to "a Return of Stores proposed to be given to the Micmac Indians as a general issue, in lieu of the lands relinquished by them to the Crown, on the River Ristigouche; bearing date—Quebec, 16th April, 1788."

Appendix
(T.)

24th June.

Appendix
(T.)
24th June.

With respect to the sole right of fishing and hunting in and contiguous to the River Ristigouche, it is also to be observed, that the Resolution of Lieutenant Governor Cox, is by the above document to remain in force only during pleasure, as therein expressly stated; that sole right, if it ever did legally exist, has been revoked long since, as is manifest by the various Legislative Acts of the Provincial Parliament, regulating the fisheries in the River Ristigouche, as well with reference to the Indians as the whites.

(Signed,) ROBERT CHRISTIE,
Late Secretary to the Commissioners
for Gaspé Land Claims.

Quebec, 23rd October, 1826.

APPENDIX C.

Copy of a Memorandum presented by the Earl of Dalhousie, to the Chiefs of the Micmac Indians of Ristigouche, dated—"Quebec, 30th October, 1826."

One paper is the claim to which the Indians pretend a right, and on it also the decision of the Commissioners in Gaspe, appointed by law to settle such claims:—This decision, dated 22nd April, 1824, is now their legal title; it establishes their limits as unalterable, and must set their claims at rest, in so far at least as the Governor can do.

Another paper is a Copy, the original of which is in the possession of James Crawford, Esquire, at Cascapedia, Bay Chaleurs; and which original may be restored to the Indians by Mr. Crawford,—he first recording upon it the Memorandum now entered on the Copy.

I give presents upon this visit of the Chief Francois Condeau, as an expression of good wishes for the Tribe of Micmac Indians on the River Ristigouche, and in consideration of their destitute state this year, arising out of the hardships occasioned by the Act of the Provincial Parliament, for the protection and regulation of the salmon fisheries; but by no means as acknowledging any claim on the part of this Tribe, to such indulgence.

A list of the articles of Presents is given to Francois Condeau, and these will be distributed by the Reverend Mr. Fancher, the Missionary to that Tribe at Ristigouche: he bestowing them in shares, as he sees most proper, to the best conducted, and to the poorest, or most in want.

(Signed,) DALHOUSIE,
Governor in Chief—L. S.

Quebec, 30th October, 1826.

Certified to be a true Copy of the original Memorandum, in the possession of the Chiefs of the Micmac Indians of Ristigouche.

(Signed,) D. C. NAPIER,
S. I. A.

APPENDIX No. 97.

Attorney General's Office,
29th February, 1840.

Sir,

We have the honor to acknowledge the receipt of the letters of the Chief Superintendent of Indian Affairs, and

Appendix
(T.)
24th June.

of the Honorable the Surveyor General, referred to us by command of His Excellency for our opinion on the legal necessity of Crown or Clergy Reserves being set apart and appropriated out of, or in respect of, lands which the Indians surrendered to the Crown for the purpose of being sold for their benefit.

We are of opinion, that there is no legal necessity for setting apart any Crown Reserves out of these Lands.

With respect to Clergy Reserves, the Constitutional Act, 31 George III. chap. 31, that whenever any grant of Lands is made by, or under the authority of the Crown, there shall at the same time be made, in respect of the same, a proportionable allotment of Lands for the support of a Protestant clergy; and we do not perceive any legal ground upon which a distinction can be raised between these and other Lands which are conveyed to individuals under the Great Seal, by way of grant.

We have the honor to be,
&c. &c. &c.

(Signed,) W. H. DRAPER,
A. G.

" ROBERT BALDWIN,
Sol. Genl.

The Honorable
the Provincial Secretary,
&c. &c. &c.

APPENDIX No. 98.

ON THE CIVIL RIGHTS, &c., OF THE INDIANS.

Extract from Mr. Justice Macaulay's Report to Sir George Arthur, 1839.

"As to the exercise of civilized rights, the resident Tribes are peculiarly situated. Being in point of fact 'naturalized or natural born subjects, and domiciled within the organized portions of the Province, it would be difficult to point out any tenable ground on which a claim to an exempt or distinctive character could be rested. The Six Nations have, I believe, asserted the highest pretensions to separate nationality, but in the Courts of Justice they have been always held amenable to, and entitled to the protection of the Laws of the land.'

"Instances could be cited in which Indians in different parts of the Province have been arraigned, criminally, for homicides committed on white people and on each other, and also for other indictable offences."

"An Indian of the Six Nations was tried and convicted before myself, at a late Niagara Assize, for stealing one or two blankets from a squaw, on the Grand River Tract. The woman applied to a Justice of the Peace, who felt bound to act upon her complaint. Exemption was claimed by the prisoner's counsel, as being a matter only cognizable among the Indians themselves, according to their own usages and customs: but I had to refuse the plea, not being able to point out any legal authority by which the protection of the Criminal Law could be refused to the Indians inhabiting the county of Haldimand, whenever any of them sought it. And I observed, that however important it was that a sound distinction should be exercised by local magistrates in cases not of an aggravated character, I could not but admit that, in my opinion, the Indians were responsible for crime."

Appendix
(T.)

24th June.

"One of the Delaware Indians was convicted before me, at the last London District Assizes, of larceny, committed in a house owned by the Earl of Egremont, in the Township of Carradoc."

"So, as respects civil matters, I believe our Courts are considered open to enforce their contracts, or to afford redress for injuries to their persons or property, not only as between them and the white people, but in relation to each other, unless mental incapacity to contract, fraud, or some other valid defence, could be established, or some special ground be relied upon in peculiar cases. It is true civil suits, in which Indians were parties, have been very rare: but I am not aware that the jurisdiction of our civil tribunals, any more than the criminal, could be withheld, if required to be exercised. Then, as to political rights, the same principles seem to apply: and, if possessed of sufficient property to qualify them, their competency to vote at elections, or fill municipal offices if duly appointed thereto, could not be denied."

(Signed,) J. B. MACAULAY.

Montreal, 9th May, 1840.

Sir,

In obedience to the commands of His Excellency the Administrator of the Government, I have perused the following questions proposed by the Superintendent of Indian Affairs, viz. :—

1st.—Are the Indians minors at Law?

2nd.—Are they incapable of making civil contracts?

3rd.—Are they incapable of entering into law-suits as plaintiffs or defendants?

And I have the honor of reporting my opinion on the points submitted to me as follows :—

On the first question :—I am of opinion that Indians under the age of 21 years are minors in the eye of the Law: beyond that age, they have the rights of other subjects.

On the second question :—The Indians are not incapable of making civil contracts.

On the third question :—The Indians have legal capacity, either as plaintiffs or defendants.

I have, &c.,

(Signed,) C. R. OGDEN,
Attorney General.

APPENDIX No. 99.

Extracts from the Minutes in Council of the 18th July, 1839.

On a letter from William Hepburn, Esquire, Acting Trustee Six Nations Indians, relative to his half year's salary, ending 30th June last.

The payment of salary to Mr. Hepburn was directed by Order in Council of the 4th June, 1835. The Council have been under the impression that it was Your Excellency's intention to discontinue the Trust at the end of the year; it appears, however, that no official information has been given to the Acting Trustee, and that references have been made to him in his official capacity.

The Council therefore respectfully recommend that the Trustees be informed that it is His Excellency's pleasure that their functions cease from the 30th June last, and the papers of the Office be transferred to the Indian Department; and that the salary of Mr. Hepburn be paid up to that period.

Truly extracted.

(Signed,) T. G. HURD.

APPENDIX No. 100.

EXTRACTS

From the Laws of the Cherokee Nation of Indians of the United States of America; passed by their National Committee and Council.

Resolved,—That the Cherokee Nation shall be laid off into eight Districts; and that a Council House shall be established in each District, for the purpose of holding Councils to administer justice in all causes and complaints that may be brought before it for trial. There shall be one Judge and one Marshal for each District; and one Circuit Judge, who shall have jurisdiction over two Districts, to associate with the District Judges in determining all causes agreeably to the laws of the Nation. The Marshals are to execute the decisions of the Judges in their respective Districts. The District Councils to be held in the Spring and Fall seasons, and one Company of Light Horse to accompany each Circuit Judge on his official duties in their respective duties; and to inflict such punishment on thieves as the Judges and Councils decide agreeably to Law. It shall be the duty of the Marshals to collect all debts, and they shall be entitled to 8 per centum for the same. The Nation to defray the expenses of each District Council. In case of opposition to the Marshals in the execution of their duty, they shall be justifiable in protecting their persons in the same manner as is provided for the National Light Horse by Law.

Resolved,—That each head of a family shall pay a poll-tax of 50 cents; and each single man under sixty years, shall also pay 50 cents per annum, to be collected by the Marshals in each District, and paid into the National Treasury; to be applied for such purposes as the National Committee and Council shall deem proper.

Resolved,—That a Ranger shall be appointed in each District, whose duty it shall be to receive post, and advertise all stray horses that may be found in their respective Districts; giving the age, height, colour, and marks, as plain as possible; and should the proper owner not reclaim his horse or horses within two months after posting, such horse or horses shall be sold at public sale on six months credit; the purchaser shall keep such horse or horses six months, and should the proper owner not reclaim his horse or horses within that time, such horse or horses shall be the rightful property of the purchaser.

The money arising from the sales, to be paid into the National Treasury. The Ranger shall be entitled to one dollar for every horse so posted, and it shall further be the duty of the Rangers to endeavour to place in good hands all work horses, to keep an account of their labor or otherwise. One dollar per week shall be allowed for keeping a horse on forage.

Resolved,—That a National Toll-gate shall be erected on the Federal Road, near Captain David McNavis; and the rates of Toll shall be equal to that of the Turnpike on the Nicogack Road at Hicks'; and that the rates of the Turnpike Toll at Coswatee, shall be reduced so as to make it also equal to the one on the Nicogack Road.

Appendix
(T.)

24th June.

Appendix
(T.)

24th June.

That those persons who have entered into a contract for the repairing of the Federal Road shall be bound in the penalty of the sum contracted for each payment, for the faithful performance of their contracts in putting the Road in good repair.

Resolved,—That single white men are hereby admitted to be employed as Clerks in any of the stores that shall be established in this Nation by natives, on condition that the employer obtains a permit, and becomes responsible for the good behaviour of such Clerks.

That any person or persons whatsoever who shall bring into the Cherokee Nation, without permission from the National Committee and Council, a white family, and rent land to the same, proof being satisfactorily authenticated before any of the Judges in the District Councils, for every such offence they shall forfeit and pay the sum of \$500, and receive one hundred stripes on the bare back.

Whereas, much inconvenience and expense have devolved upon the Missionaries from their scholars running away from Schools, and the negligence on the part of the parents to take such children back to the Schools :

Therefore,

Resolved,—That in future any scholar or scholars who are now, or may hereafter be put under the tuition of the Missionary Seminaries of the Cherokee Nation, by the voluntary consent of their parents or guardians, who shall leave such Schools without permission of their Teachers, and without just provocation, and shall return home to their parents or guardians; and after application being duly made by any person duly authorized by the Superintendent of the Mission Establishment, from which such scholars run away to their parents or guardians, for the return of the scholar or scholars, and the parents or guardians refusing to take proper measures to compel the return of their children to School, shall be bound to pay all expenses incurred by their children to the Mission Establishments for clothing, board, and tuition, to the Superintendent of such Institution.

And further,—That the Superintendent of the Missionary Stations shall have the privilege to take out of their Schools such scholars as they may deem proper, with the consent of their parents or guardians, and bind them out to learn such Mechanical trades as may be attached to their respective Establishments, to the best interest of the apprentice so bound; and in case of the elopement of such apprentice, the same rules and regulations as provided for in the foregoing resolution, shall be observed.

The Nation shall procure at the public expense a set of tools for every such apprentice who shall have faithfully served his time, and shall have learned a trade.

Resolved,—That any person or persons whatever who shall trade with any negro slave, without permission of the owner of such slave; and the property so traded for, proved to have been stolen, the purchaser shall be held bound to the legal proprietor for the same, or the value thereof.

And further,

That any person or persons who shall permit their negroes to purchase spirituous liquors, and vend the same, the master or owner of such negro or negroes, shall forfeit and pay a fine of \$15 for every such offence; to be collected by the Marshals within their respective Districts, for the National use. And should any negro or negroes be found vending spirituous liquors without permission from their respective owners, such negro or negroes so offending shall receive fifteen cobs or paddles for every such offence, from the hands of the patrollers of the settlement or neighbourhood in which the offence was committed. And every settlement or neighbourhood shall be privileged to organize a Patrolling Company.

Appendix
(T.)

24th June.

Resolved,—That Schoolmasters, Blacksmiths, Millers, saltpetre and gunpowder Manufacturers, Ferry-men, and Turnpike-keepers, and single hirelings and Mechanics, are hereby privileged to reside in the Cherokee Nation, under the following conditions, viz. :—Their employers procuring a permit from the National Committee and Council for them, and becoming responsible for their good conduct and behaviour; and subject to removal for misdemeanor.

And further,

That Blacksmiths, Millers, Ferry-men, and Turnpike-keepers, are privileged to improve and cultivate twelve acres of ground for the support of themselves and families, should they please to do it.

Resolved,—That all citizens of the Cherokee Nation, establishing a store or stores for the purpose of vending merchandize, shall obtain a Licence for that purpose from the Clerk of the National Council, for which every person so licensed shall pay a tax of \$20 per annum; and that no other but citizens of the Cherokee Nation shall be allowed to establish permanent stores within the Nation.

That no pedlar or pedlars, not citizens of the Nation, shall be permitted to vend merchandize in the Nation, without first obtaining a Licence from the Agent of the United States for the Cherokee Nation, agreeably to the Laws of the United States. And each and every one so licensed, shall pay a tax of \$80 per annum, to the Treasurer of the Cherokee Nation, and all such person or persons so licensed, shall obtain a receipt on the back of his or their Licence from the Treasurer for the sum so paid. And in case any person or persons violating this decree, he or they shall forfeit and pay a fine of \$200 to the National Treasury; and it shall be the duty of the Regulator, or Light Horse, to collect the same; and any person or persons discovering and giving information of the same, shall be entitled to the sum of \$25.

And further,

That no person or persons, not citizens of the Nation, shall bring into the Nation and sell any spirituous liquors; and all such person or persons so offending, shall forfeit the whole of the spirituous liquors found in his or their possession; and the same shall be disposed of for the benefit of the Nation. And if any person or persons, citizens of the Nation, shall receive and bring into the Nation spirituous liquors for disposal, and the same or any part thereof be found to be the property of a person or persons not citizens of the Nation, and satisfactory proof being made of the fact, he or they shall forfeit and pay the sum of \$100, and the whiskey be subject to confiscation as aforesaid.

Whereas, the Big Rattling Gourd, William Grenix, Betsey Broom, the Bark, Daniel Griffin and Mrs. Lesley have lodged a complaint before the Chiefs, of a certain company of persons having formed a combination, and established a Turnpike, arbitrarily, in opposition to the interests of the above named persons, proprietors of a privileged Turnpike on the same Road:

Be it therefore known,—That said complaint having been submitted by the Council to the National Committee for discussion, and after maturely investigating into the case, they have decreed that the said new Company of the disputed Turnpike shall be abolished; and that the above named persons are the only proprietors, a legal and privileged Company to establish a Turnpike on the Road leading from widow Foal's, at the Forks of Hightower and Oostinalik Rivers to Wills Creek, by way of Turkeytown. And said Company shall be bound to keep in repair said Road, to commence from the first Creek East of John Fields, Senior, known by the name of "Where Vann was shot;" and to continue westward to the extent of their limits. And the widow Foal shall also keep in repair, for the benefit of her Ferry at the Fork, the Road to commence from the Creek above named, to where Ridges Road now intersects said Road East of the Ferry. And

Appendix
(T.)

24th June.

that the said Ridge shall also keep in repair the Road to commence at the two runs East of his Ferry; and to continue by way of his Ferry as far as where his Road now intersects the old Road, leading from the Fork west of his Ferry; and that the Hightower Turnpike Company shall keep in repair the Road from the two runs to where it intersects the Federal Road near Blackburn's.

Resolved,—That any person or persons employed, or instigating any person or persons whatsoever, to steal the property of another; and such person being tried and convicted upon satisfactory proofs, shall forfeit and pay the value of the property so stolen, and be punished alike with the person or persons so employed to steal, agreeably to the sentence of such a trial.

Resolved,—That any white man who shall hereafter take a Cherokee woman to wife, be required to marry her legally, by a Minister of the Gospel, or other authorized person, after procuring a licence from the National Clerk for that purpose; before he shall be entitled, and admitted to the privilege of citizenship.

And, in order to avoid imposition on the part of any white man :

Resolved,—That if any white man shall marry a Cherokee woman, the property of the woman so married shall not be subject to the disposal of her husband contrary to her consent. Any white man so married, and parting from his wife without just provocation, shall forfeit and pay to his wife, such sum or sums as may be adjudged to her by the National Committee and Council for said breach of marriage, and to be deprived of citizenship. And Resolved,—That it shall not be lawful for any white man to have more than one wife; and it is recommended that all others should also have but one wife hereafter.

Resolved,—That there shall be regulating parties, or light horse, to be employed in this Nation; to continue in service one year, when any person or persons engages therein; and to consist of six men to each company; whose duty it shall be to suppress horse stealing, as well as all other property, and to protect fatherless children to their father's property, which children he may have had by his last wife with whom he lived at the time of his decease. The said regulators, or light horse, shall each receive \$30 for his services, except the Captain, who shall receive \$50, and the Lieutenant \$40 per annum. Should any horse

or horses belonging to the Company, die while on duty, they shall be paid for by the Nation, at the rate of \$40 each. When any person or persons shall be charged with theft, one or two witnesses are required to establish the facts; or circumstantial proof being adduced against the accused person or persons; he or they shall be punished with 100 stripes on his or their bare back, for stealing a horse, or one half of the stripes, in case the property be restored or paid for at the rate of \$60.

And, in order for the strict execution of the above law :

Resolved,—That, if it shall so happen, that any person or persons in this Nation, who shall be accused of theft; and shall raise up, with weapons, in his or their hands against the regulators or light horse;—such as guns, tomahawks, knives or spears, in opposition, and with intention of injuring any of the regulators or light horse, in defiance of their orders; then, in that case, the regulators are hereby fully authorized to defend their person or persons from injury, by any person or persons in opposing their orders; and should the regulators or light horse kill him or them, in opposing their orders, which the seven clans hereby decree for the respective clans, that the blood of him or them so killed shall in no wise be required of the regulator, or from any of his relatives, or from any of the clans to which he or they may have belonged.

Be it known this day,—That the various Clans or Tribes which compose the Cherokee Nation, have unanimously passed an Act of oblivion, for all lives for which they may have been indebted one to the other; and have mutually agreed, that, after this evening, the aforesaid Act shall become binding upon every Clan or Tribe thereof.

The aforesaid Clans or Tribes have also agreed, that if, in future, any life should be lost, without malice intended, the innocent aggressor shall not be accounted guilty: and should it so happen that a brother forgetting his natural affections, should raise his hands in anger, and kill his brother, he shall be accounted guilty of murder, and suffer accordingly.

If a man have a horse stolen, and overtake the thief, and should his anger be so great as to cause him to shed his blood, let it remain on his conscience; but no satisfaction shall be required for his life, from his relatives or Clan he may have belonged to.

Appendix
(T.)

24th June.

70
22
798